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INDEX TO VOLUME II.

A.

Adventure on the Thames, 29.
Autumn, Chemistry of, 36, 54.
Arctic Expedition, 127, 516.
Advice from Baltimore Yearly Meeting, 159.
Adams, J., Anecdote of, 200.
Animals. Their number regulated, 216.
Agricultural tour, Colman's, 217.
Animal enjoyment, increase of, 222.
America, Ante-Columbian discovery of, 235.
Apples, exporting, 245.
Ailsa Craig, 252.
Ashley and thieves, 318.
Authorship, compensation of, 351.
Agassiz, 386, 405.
Australia, 431, 494.
Arctic discoveries, 439.
Atmosphere, 447.
Asylum, National Insane, 447, 473.
Arnett, Thomas, 457.
Arbitration, 461.
Amusements, children's, 462.
Abstinence, total, 468.
All's right, 478.
Alexander, Deborah, account of, 483.
Asylum, An. report of, 533.
Annual Association of Women Friends, 576.
Advices from London Yearly Meeting, 579.
Advice to young writers, 623.
Alfred, 630.
Amusements, 653.
Address on Irish relief, 666.
Association of superintendents of insane, 667.
Arbitration movement, 725; observations on, 737.
Africa, 783.
American Institute of Instruction, 809.
American Mechanics abroad, 815.

B.

Buxton, Life of, 4, 19, 75, 85, 100, 259, 275, 339.
Blair, extract from, 54.
Brutes, obligation to, 55.
Blind, education of, 70.
Balloon ascension, 120.
Bond, Elizabeth, testimony of, 133.
Brazilian forest, 138, 149.
Backhouse, John, testimony of, 173.
Backhouse, James, and G. W. Walker, 180.
Brussels, Peace Congress at, 189, 210.
Bible Association, correspondence of, 263.
Best left, 270.
Benefit of gentle entreaty, 286.
Birds, industry of, 298.
Books, cheap school, 312.
Barometer, value of, 364.
British Premier, interview with, 364.
Benezet, Antoine, 389.
Briggs, Governor, 422.
Books and reading, 429, 441.
Brown, Hannah, account of, 451.
Burlingham, Lucy, 474.
Brute creation, usage of, 477.
Brazilians, 509.
Brittany, harvest in, 517.
Bewley, Elizabeth, 519.
Bowring on peace, 523, 532.
Beales, Eleazer, 569.
Boy, newspaper, 583.
Barclay's apology, 643.
Baltimore conference, 654.
Birds, singing, 685.
Breed, Lydia, 691.
Barrow, John, 693, 732.
Boyd, Henry, 718.
Boys, total abstinence, 782.
Bawden, Jane, 806.

C.

Consideration, 6.
Champaigne wine, 7.
Cotton, free grown, 10, 25.
Chemistry of autumn, 36, 54.
Comet of 1264, 41.
Controversies, religious, 42.
Children, faults of, 46.
Controversy, 52.
Consolation, gospel, 80.
Cholera, protection from, 111.
Cruelty and humanity, 111.
Clergyman, letter to, 122.
Collier boy and candle box, 125.
Cradle, steam, 160.
Censoriousness, 160.
Coffee, Liberia, 175.
Cholera, 186.
Coventry, Dorcas, testimony of, 198.
Creation, extent of, 206.
Christians, in land of Moab, 239.
Costs, how much, 270.
Cotton, Ursula, 277.
Coloured people of Baltimore, 284.
Clock, magnetic, 285.
Cholera, progress of, 286.
Children, letter to, 296.
Cottages, mud, 300.
Coloured people of Philadelphia, 314.
Comparison, 335.
Christian counsel, 348.
Christian courtesy, 349.
Calhoun's list of grievances, 355.
Customs, popular, 359, 391, 428.
Commencement of Friends in Canada, 385.
Coachman, mail, 393.
Circular of Bible Association, 399.
Crossfield, George, 406.
Comet medal, King of Denmark's, 407.
Clay's letter, 409, 426.
Crops of the United States, 415.
Child lost, 438.
Chemistry of winter, 443, 459.
Correspondence, J. Franklin, 553.
Comet, telescopic, 521.
Cotton mill, Southern, 557.
Coal and iron, importance of, 563.
Columbia, voice from, 565.
Constitutionality of militia law, 568.
Copernicus, labours of, 602.
Cholera, preventive of, 638.
Condition, humble, rise from, 653.
Coulter's, Judge, decision, 669.
Cheese factories, 701.
Croydon school, 702.
Cholera, editorial on, 713.
Cuba, coffee plantations, 714.
Cholera and electricity, 717.
Cleanliness, 727.
Condescension, 729.
Coal, transportation of, 735.
Crafts, Ellen, 746.
Christ's sufferings for us, 757, 774.
Convention in California, 779.
Christian life, 786.
Conscience, tariff of, 793, 811, 827.
Cincinnati, lard oil manufacture of, 796.
Coloured race, oppression of, 803.
Comet, Halley's, 804, 820.
Churches, ragged, 819.

D.
Dead sea, expedition to, 41.
Drew, John, 78.
Decision of slave case, 93.
Delaware emancipation, 96.
Dog, anecdote of, 140.
Duncan, H., and D. Darby, 153.
Dream of heaven, 155.
Dillwyn, extracts from, 160, 175, 269, 384, 406, 444, 495, 531, 639, 720, 767, 799.
Dexterity, Manual, 284.
Dog, Sagacity of, 319, 574,
Dudley, Mary, 435.
Darlington railway, 510.
Diseases, epidemic, 575.
Doctrines and Discipline of Friends, 580, 595.
Discovery, important, 638.
Dymond, Jonathan, 673.
Dog, computing power of, 734.
Dairy farm, profits of, 740
Degraded, not hopeless, 779.
Debts, paying, 796.

E.
Economy, 27.
European intelligence, 110.
Edwards, extract from, 112.
Example, influence of, 137.
Extermination, wholesale, 167.
Education among Friends, 249.
Electric light, 295, 361.
England under Charles II., 307, 323, 345, 372, 469.
Europe, problem of, 335.
Evans' exposition, 394.
Europe open to the Bible, 415.
Entertainment, novel, 431.
Ewing, Judge, opinion of, 638.
Epistle London Yearly Meeting, 657.
Economy of human life, 671.
Educational society, 681.
Employers and workmen, 705.
Evils of life, 735.
Electricity, connection with cholera, 750.
Earthquake at New Zealand, 772, 786.
Ellis, W. and A., 821.

F.
Fossil foot prints, 23.
Fry, E., adventure on the Thames, 29.
Franklin, Matthew, letter of 47.
Friends in Norway, 47.
Fox, George, character of, 62.
Fruit for market, 119.
Falls, incidents at, 128.
Freedom and prosperity, guaranty of, 207.
Farmers, hint to, 221.
Foster, John, 228.
Female heroism, 230, 250.
Federal currency, 231.
Fox, Mary, 236, 265, 613.
Fortunes of a farmer's boy, 261, 265.
Fowling in Faroe, 243.
Female dexterity, 350.
Fox, George, epistles of, 357, 375, 487. 515, 745.
Fox, Elizabeth, 419.
Fish, intelligence of, 429.
Faith, vital, 454.
Fire, loss by, 490.
Fremont's expedition, 502.
Female refusing to swear, 503.
Friends' Review, remarks on, 579.
Firth, John, 579.
France, religious liberty in, 590.
Faith, 607.
Faith of a child, 639.
Farm fish and turtles, 671.
Free produce meeting, 702.
Farming, neat, 716.
Forster, William, 761.
Frost, sleep, 776.
Fox, Maria, memorials of, 785, 801, 817.
Fruits and vegetables, 797.

G.
German constitution, 78.
Good, doing, 115.
Gutta Percha, 135.
Gulls, feeding, 175.
Gas, natural, 175.
Gold mines in California, 303.
Gas meter, 435.
Gratton, John, 753, 769.
Guyon, Lady, 754.
Gas light, improved, 766.

H.
Howland, G. and S., 9, 24.
Haverford school, 43.
Hooker, Richard, 57.
Half Yearly Meeting, Nova Scotia and N. B., 169.
Hutchinson, Jonathan, letter, 311.
Humility, 339.
Hospital for insane, Pennsylvania, 380.
Hoodless, Richard, horse swimmer, 436.
Haverford school association, 601.
Hoag, Huldah, 617.
Hungary, statistics of, 749.
Happiness, 783.

J.
Jones, Rebecca, 1, and in each number except one, to page 641.
Jerusalem, state of, 32.
Indian, (Pine) speech of, 58.
Industry, house of, 62.
Impulses, animal, 95.
Intemperance, effects of, 95.
Indians, visit to, 104.
Importance of the insignificant, 115.
Immigration, 159.
Institution, peculiar, 167.
Jenkins, Anna A., arrival in England, 216.
Indian schools, 223, 408.
Ireland, distress in, 246, 261.
Indians, Pimos and Maricapos. 326.
Intercourse with Maker, 350.
Indian government, 374.
Industry, house of, 381.
Inventors, obscure, 397.
Indians in congress, 446.
Insane, three hours with, 468.
Jennings, Richard, 499.
Journey, Cairo to Suez, 521.
Indians, Menomonies, 536.
Jerusalem and inhabitants, 542.
Indian, committee report, 549.
Incident, interesting, 555.
Jay on Mexican war, 599, 659.
Instruction, self, 605.
Indians, test of honesty, 614.
Ireland, relief association, 621.
Indians, American, 698.
India, overland mail, 751.
Indians, Dagota, 780.
Indians, religion among, 813.
Institute, Flounder's, 830.

K.
Knowledge, light of, 141.
Kentucky jury, 221.
Kentucky, emancipation, 608.
Keplar, labours of, 627.
Kidnapping, trial for, 781.

L.
Literature, place of religion in, 47.
Lawyers in Norway, 79.
Locomotive, speed and power of, 126.
Leprosy, 142.
Leverrier's planet, 151.
Liberia, independence of, 183.
Lake, recovered, 183.
Leaves, value of, 207.
Lamb, Joseph, testimony of, 219.
Land, subdivision of, 233.
Lesson, learned on mountain, 302.
Liberia, republic of, 367.
Louisiana, coloured schools in, 464.
London, topics of conversation, 590.
Liquor, total abstinence from, 725.
License, O'Neal on, 782.
Law, William, extract from, 815.

M.
Milk, varieties of, 109.
Milton's blindness, 118.
Meekness, 151.
Mistakes, slight, 151.
Macaulay's history, 185, 307, 425, 490.
Mother's example, 206.
Moral reform, 248.
Mercies, common, 335.
Maker, intercourse with, 350.
Ministering Friends, travels of, 478.
Mission to Ceylon, 484.
Mann, Horace, speech of, 526, 539.
Militia law, 537.
Macaulay vs. Penn, 550.
Mirage, case of, 558.

Ministers, hireling, 825.
Marine phenomena, 587, 597.
Mississippi river, 639,
Macaulay, speech of, 645.
Missionary and rum, 695.
Milwaukie, 719.
Mail, overland, 751.
Marriages.—John Newlin to Ruth Anna Taylor, 24.
William H. Ladd to Caroline E. Coffin, 57.
William H. Garrigues to Guliel-ma W. Humphreys, 57.
William L. Edwards to Emma Howard, 73.
William M. Smedley to Mary Ann Webster, 121.
George S. Collins to Laura S. Capron, 121.
Wm. C. Longstreth to Abby Ann Taylor, 153.
Reuben Dillingham to Charity Gifford, 153.
Thomas Williamson to Deborah M. Garrigues, 153.
Wm. Hadley, jr. to Hannah T. Wright, 184.
Obed Marshburn to Catharine Pickett, 184.
Simon White to Sarah Dixon, 185.
Hiram Trueblood to Hannah Lindley, 185.
Silas F. Jepson to Sarah Jane Cook, 201.
Albert C. Buffum to Huldah S. Hoag, 201.
Benjamin A. Wilson to Caroline Stanley, 233.
Nathan Wasson to Elizabeth W. Morris, 233.
Joseph Clawson to Sarah N. Fletcher, 248.
George Dillwyn Kimber to Harriet Ann Miller, 265.
David Hunt to Sarah Ann Cobbs, 265.
Henry Hartshorne to Mary E. Brown, 265.
Joseph W. Collins to Emma Hauxhurst, 281.
Benjamin Cody to Susan Rogers, 296.
Edmund Pulle to Mary J. Ellis, 296.
Christy Davis to Eleanor Barker, 312.
Linus Mote to Hannah L. Grave, 345.
Henry Jay to Priscilla Reed, 345.
Elijah Hill to Rebecca Mills, 345.
Joseph Hill to Amy Kendall, 345.
Dennis Kendall to Rebecca Jane Hill, 345.
Isaac Votaw to Anna Maria Hiatt, 345.
Jacob R. Shotwell to Martha Stroud, 377.
Isaac R. Smith to Mary Thomas, 425.
John Ratcliff to Sarah Pearson, 425.
Joseph Overman to Anna Jones, 425.
Jeremiah R. Jones to Mary Cook, 440.
Isaac Leeds to Sarah D. Powell, 458.
Robert P. Thomas to Sarah E. Bacon, 473.
Lindley M. Elkinton to Anna S. Haines, 473.
Clement H. Smith to Mary C. Emlen, 490.
Joseph H. Cook to Anna Pharo, 521.
Thomas Wistar to Priscilla Foulke, 538.
Robert L. Murray to Ruth S. Taber, 538.
Elisha Parker to Assenath Lindley, 553.
William S. Hilles to Sarah L. Allen, 569.
Enos Mote to Martha A. Reed, 569.
Robert Pearsall to Eleanor H. Warder, 584.
William Lawrence to Mary Hester, 649.
Nathan F. Spencer to Mary Newlin, 649.
James Trueblood to Jane Dickson, 649.
James H. Hunt to Ann T. Mace, 681.
Wm. Tanner to Sarah Wheeler, 728.
Joseph J. Hoag to Rachel Darlington, 728.
John J. Lytle to Anna Reeves, 745.
Brinton Darlington to Amelia C. Hall, 761.
Isaac Hadley to Susannah Hadley, 777.
Thomas Rubottam to Elizabeth Thompson, 777.
Aaron Hadley to Ann Stanton, 777.
James B. Hadley to Lavinia Allen, 825.
William Airy to Emeline Johnson, 825.
Daniel Clark to Mary R. Hoag, 825.

N.

Newton, J., Remarks of, 185.
Navigators, lost, 267.
Natural phenomena, 437.
North Carolina, epistle, 699.
Niagara suspension bridge, 700.
Nine Partners school, 719.
Navy floggings, 729.

O.

Opinion of slaveholder, 206.
Opinions of Primitive Christians on war, 556, 611, 701.
Ohio, agricultural wealth, 703.
Ornithogalum, 743.
Oregon, mineral wealth of, 797.
Obituary.—Margaret Ratcliff, 9.
Gertrude C. Hussey, 9.
Esther Levis, 25.
Joseph S. Shotwell, 41.
Enoch Barker, 41.
Sarah Green, 57.
Eunice Nichols, 57.
Eunice Macy, 57.
Matthew Purinton, 57.
Caroline Cromwell, 73.
Peninah Hobbs, 73.
Judith Peckham, 73.
Robert Morton, 73.
John M. Pressnall, 73.
Jonathan Lewelling, 74.
Richard Chopple, 74.
Joseph Bowne, 89.
Sarah Pennock, 105.
Robinson Buffinton, 121.
Abigail Farr, 121.
Elias Hurley, 136.
Samuel H. Clapp, 153.
Samuel S. Kimber, 153.
Sarah Hornor, 153.
Asenath Parker, 153.
Aaron Parker, 153.
Mary Baxter, 170.
M. Ellen Chase, 233.
Jonathan Leedom, 233.
Elizabeth C. Chiles, 248.
Joel Newsom, 265.
Robert Pearsall, jr., 265.
Jacob Ong, 265.
Priscilla Tomlinson, 281.
Eunice Lyon, 296.
Charles Pearson, 296.
Peter M. Stackpole, 296.
Martha Smith, 296.
Robert Parker, 312.
Martha Jones, 312.
Jonathan Holmes, 312.
Mary Hillman, 312.
Paul Kirby, 329.
Francis Carr, 329.
Mary Hicks, 329.
Sarah Mitchell, 329.
Joseph Fitz Randolph, 345.
Esther Osborn, 345.
Elizabeth Pool, 345.
Asa H. Hoge, 345.
Alice Paige, 360.
Asenath Ryman, 361.
Lydia Sykes, 361.
Sarah Coning, 377.
John Harvey, 377.
Sarah Clapp, 393.
Mary Shove, 393.
Edmund Tripp, 393.
John Warren, 409.
Sarah Richie, 409.
Ann Howell, 409.
Hannah Dennis, 425.
Mary A. Potter, 425.
Polly Beard, 425.
Phebe Palmer, 440.
Sarah Wood, 440.

Obituary:
John Wibert, 440.
Mary Winslow, 440.
Phebe Stanley, 440.
John Bell, 441.
John Hartshorne, 458.
Anna Dukeminer, 478.
Alvin A. Hanson, 490.
Thomas Dutton, jr., 490.
John R. Brown, 504.
Elisha J. Sherman, 505.
Thomas V. Stanton, 505.
Henry Thomas, 505.
Caroline M. Allen, 538.
Joanna S. Kimber, 538.
Joseph C. Snell, 538.
Eliza J. Crew, 553.
Isaac Davis, 553.
William B. Kimber, 553.
Thomas Hancock, 570.
Joseph Jones, 570.
Abraham Tucker, 584.
Benjamin Jones, 584.
Susanna Moore, 617.
Joseph Pennell, 617.
Mary Farmer, 634.
David Binns, 634.
James Payson, 634.
Susan Thornburgh, 634.
Elizabeth Beason, 634.
Sophia Underhill, 649.
John T. Hoag, 666.
Joseph Hurst, 666.
Francis T. Overman, 681.
David Mickle, 681.
Nicholas Waln, 681.
Hannah Vickory, 697.
Gideon Bean, 697.
Anabella King, 697.
Sarah H. Yarnall, 697.
Hanna Smith, 697.
Susan Webster, 714.
David Beard, 729.
Rachel Hilyard, 729.
Sarah Emlen, 729.
Jane E. Collins, 729.
Esther Evans, 729.
Sarah M. Ely, 729.
Mason Ward, 729.
Mary R. Carpenter, 745.
Rebecca Webb, 745.
Elizabeth D. Hunt, 761.
Rebecca Evans, 761.
William Pettit, 777.
Elizabeth Powell, 777.
Frederick Underhill, 777.
Daniel Clapp, 777.
Simon Johnson, 777.
Kezia Stubbs, 792.
Josiah Smith, 792.
James W. Marmon, 792.
Gulielma Parry, 792.
Samuel Test, jr., 792.
Mary M. Sheppard, 793.
Wager Hull, 793.
Lydia Taber, 793.
Milicent Cox, 793.
Mary Beesley, 793.
John Marshall, 809.
James Smith, 809.
Calvin Hadley, 809.
Louisa Rogers, 809.
Clifford C. Carpenter, 809.
Margaret Coning, 809.
Henry Lewelling, 825.

P.

Penn, William, 22.
Pearl, prisoners of, 60, 184.
Peace Congress, 63.
Punishment, capital, 68, 72, 82, 99—in France, 112.
Powell, Mary, testimony of, 91.
Preacher in bondage, 94.
Protection of property, 110.
Pitcairn's island, 140.
Printing, history of, 141.
Pope Pius, 143.
Peace resolutions, 170.
Pilgrim's progress, 178, 195, 211, 227.
Poor man can do, what, 250.
Planetary and stellar world, 283.
Peace, universal, 285.
Pine apple leaves, cloth of, 299.
Parents, word to, 301.
Patent office, statistics, 311.
Palissy, Bernard, 313.
Pens, gold, 334.
Prayer, 359.
Patents, new, 423.
Preaching vs. practice, 425.
Phonography, 458.
Philadelphia, statistics of, 468.
Pennsylvania institute for the blind, 535.
Primitive Christians, opinions on war, 556, 611, 701.
Page, Ann R., 579.
Page, Ann R., extract from, 615.
Privy council, 573.
Page, John, account of, 634.
Peace meeting at Boston, 636.
Pounds, John, 683.
People, thoughts for, 697.
Postage, 702.
Peace congress at Paris, 777.
Profile, singular, 799
Poetry—Example of Christ, 16.
Hymn of praise, 16.
Morning hours, 32.
Daughter's first walking, 48.
Gospel echo, 64.
Angel patience, 64.
The church is there, 80.
Clergyman's lines, 96.
Death of flowers, 96.
Speak not rashly, 112.
A river thought, 128.
Late autumn, 144.
Fear not, 144.
The battle field, 160.
A petition, 176.
Our country, 208.
Welcome sacrifice, 208.
Friendly caution, 208.
Wish of to-day, 223.
The wish, 240.
The closing year, 255.
Grave of the year, 255.
Faithfulness, 271.
Young consumptive, 288.
Ode to Indian coin, 303.
Faith rewarded, 304.
Lines to a girl nine years old, 320.
Wasted fountain, 335.
Speak gently, 351.
Worship, 383.
Thoughts on a winter night, 400
Trust, 415.
Faith and works, 432.
Spring, 448.
Hymn to the reapers, 464.
Friends' meeting, 480.
Warning from the gold mines, 496.
The Shunamite, 496.
Maybird, 527.
Doubt not, 544.
Silently the dew falleth, 560.
The Quakeress bride, 575.
Thou God seest me, 591.
Guarding the lips, 607.
Purity, 624.
Joy in sorrow, 609.
Borderland, 655.
Name of Jesus, 672.
Retirement, 688.
Sluggard, 704.
One little grain, 720.
Convalescence, 735.
Solomon's petition, 752.
No room at the inn, 767.
Ask what I shall give thee, 767.
Niagara, 783.
They that seek me early shall find me, 800.
Sweet the breath of morn, 815.
Written in a carriage, 816.
To Adam Clark, 832.

Q.

Queen, Address to, 573, 810.
Quarterly Meetings, Baltimore, 158.

R.

Responsibility, 15, 24.
Refinement, progress of, 32.
Republic, unknown, 107.
Railway accidents, 110.
Religious meetings, beauty and authority of, 122.
Hannah Randall, testimony, 187.
Relic of a past age, 221.
Refiner of silver, 253.
Report of western sewing circle, 269.
Religion, spirit of, in daily life, 270.
Rum, smells of, 271.
Reflection, 287.
Rome, church of, and protestantism, 293.
Religious education, importance of, 295.
Richardson, John, marriage, 299.
Railroad to the Pacific, 342.
Religion, true, 351.
Red man, progress of, 366.
Railway, London, 377, 395, 411.

Revolutions, 421.
Representatives, House of, 457.
Religion, pure and undefiled, 516.
Refuge, E. Fry, 517.
Remedy, 524.
Remarkable occurrence, D. Sands, 551.
Reading, habit of, 575.
Remedy effectual, 582.
Report of Free Produce Society, 584.
Re-vaccination, 631.
Ragged Schools in London, 644.
Railway time, 664.
Remarks on Irish relief society, 666.
Railroad, Panama, 700.
Rundell, Samuel, 711.
Richards, Alfred, 748.
Refuge, houses of, 763.
Russian poverty, 777.
Rathbun, Alice, testimony, 789.
Revolution of 1688, 790.
Retreat report, 831.

S.

Stamper, Hugh, 9.
Slavery and ignorance, H. Mann, 13, 30, 37.
Sapsago cheese, 43.
Suffrage, importance of, 56.
Slavery extension, 72, 282.
Seven churches, state of, 78.
Slave cases, 79, 93.
Silence, 80.
Swearing, 93.
Stephenson, George, 137.
Slavery, proceedings on, by N. C. Yearly Meeting, 171, 181.
School, agricultural, 197.
Slavery in a nut shell, 199.
Slavery among the Indians, 213.
Sands, David, address, 218.
Seebohm, B., and R. Lindsay, 227, 792.
Smith, Sarah, 254.
Sismondi, 291, 309.
Smile, 303.
Scripture illustrations, 331, 347.
Sandwich islands, 348.
Scythe manufactory, 349.
Shepherd, good, 365.
Slavery and slave trade, minutes on, 445.
Meeting, 446.
School at Hobart town, 476.
Scougal, 474, 477.
South Wales, letter from, 485.
Slave, emancipation, 487.
Straw, whitening of, 506.
School, First day, London, 538.
School, Westtown, report, 538.
Spirit of God in man, 548.
Secret of growing rich, 548.
Slave trade increase of, 551.
Slaver, capture of, 589.
Soldiers, what do they fight for, 607.
Students, lessons to, 623.
Schools, ragged, in London, 644, 703.
Society islands, 707.
Schools, industrial, 709.
Shoe business in Lynn, 727.
School, Haverford, 729.
Smoking, 758.
Son, letter to an only, 761.
Stockings, blue yarn, 768.
Salmon, experiments on, 767.
School First day, report, Manchester, 771.
Sandwich islands, mortality in, 780.
Slavery, abolition of, in Portugal, 824.

T.

Tube bridge, 11, 25, 447.
Temperance pledges, 79.
Trees, big, 79.
Time lost, 105.
Telegraphic despatch, 121.
Telegraph, Boston to Halifax, 122.
Tar and turpentine, 142.
Temperate man and drinker, 141.
Tea, culture of, 143.
Telegraphic feat, 204.
Teacher, indefatigable, 206.
Tolerance, 220.
Trial, times of, 253.
This too shall pass away, 255.
Tobacco, cost of, 270.
Telegraph and Meteorology, 281.
Tockoa falls, 297.
Tent, Shepherd's, 302.
Thinking in Latin, 325.
Temper, command of, 365.
Telegraph submarine, 383.
Theatre, J. Hervey, 408.
Thieves, London, 452.
Taylor, Thomas Lee, last days of, 507.
Times, present, 511.
Temperance law, 519.
Temperance and cholera, 563.
Tobacco, 566, 604.
Tankard, silver, 715.
Training, early moral, 716.
Tylor, Charles, 714.
Tea and coffee, 742.
Turkey, 762.
Truth, power of, 796.
Tariff of conscience, 793, 811, 827.

U.

Usher, extract from, 143.
United States, coast and territories of, 515.
Universe, stellar, 660.
United States, breadstuff in, 797.
United States, crops of, 799.

V.

Visits, religious, 40.
Virginia, exiles in, 147, 165.
Venus, planet, 679.
Ventilation, 689.
Virginia, 740.
Le Verrier, 768.

W.

Wine, champaigne, 7.
Waking, night, prevented, 15.
War, effect on stature, 59.
Writing materials, 89.
Wells, Thomas, 104.
Whiskey, the boy who would not haul, 111.
Whiting, Christiana, 124.
White man sold to negro, 127.
Words, powerful, 143.
World made for all, 174.
Wigham, Jane, 188.
Well, burning, 188.
Witness, inward, 305.
Work or learn, 205.
Wheeler, Daniel, Jr., 388.
Two worlds contrasted, 468.
West Indies, 487.
Women Friends association, 576.
Worsted company, 678.
Wright, Thomas, 684.
Water, new, wheel, 703.
Whitaker, Robert, account of, 721.
Weather, 766, 829.

Y.

Yearly Meeting, Ohio, 8, 824.
" Indiana, 56, 74, 131, 136, 766.
Yearly Meeting, London, advices, 103.
Yearly Meeting, Baltimore, 105—Quarters of, 158.
Yearly Meeting, North Carolina, 152, 171, 181, 329.
Yeardley, J. and M., 88, 317, 333.
Young man's course, 139.
Yankee enterprise, 439.
Yearly Meeting of Philadelphia, 505.
Youthful perseverance, 574.
Yearly Meeting, Dublin, 584, 652.
" London, 616, 633, 649.
Yearly Meeting, New England 633, 676.
Yearly Meeting, New York, 600, 661.

Z.

Zealand, New, earthquake at, 772, 786.

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FRIENDS' REVIEW.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. VIII.

(Continued from page 819.)

One day R. Jones going upon deck, saw George Dillwyn seated in pensive mood upon the chicken coop (which on ship board is ordinarily fitted for a seat.) He said to her, "Rebecca, canst thou keep a secret?" To which she replied, that she was not in the habit of prying into other people's secrets, but that she could keep them when entrusted to her. "Well, then," said he, "I think we shall see land next First day." They were soon joined by all their companions except Thomas Ross, who was confined in his cabin (as will hereafter appear) by a hurt. R. J. remembering the lonely situation of the latter, went to sit with him. He accosted her in the same words, querying if she could keep a secret; to which she repeated her former reply. He then expressed the same prospect, that they should see land next First day. On First day morning (5th mo. 22d, 1784,) George rose very early, and, standing on the quarter deck with his arms folded behind him, he called out with a firm voice, "land ahead!" The Captain being still in his berth, hastened up in alarm, and asked who had called "land ahead." George, calmly retaining his position, in a few minutes repeated his call. The Captain immediately ordered to the mast-head a man who was noted for distant sight, to keep a look out. When after the lapse of 10 or 15 minutes, no sign of land could be discovered, the Captain sharply rebuked G. D. for the false alarm, which might, he said, have led to serious consequences. George stood unmoved, and called, in a firm tone, and louder than before, "land ahead!" The puzzled Captain ordered the lead to be thrown, but, before this could be done, the sentinel called out, "ahoy, land ahead!" The lead was thrown, and, in reference to it, the compiler turning for confirmation to Captain Truxton's sea journal, finds the following note:

"Sunday, 23d May. At 6 o'clock sounded, got 42 fathoms water—shells and rotten brown stones—at 7 made the land—take it for the start—bearing E. N. E.; 9 leagues distant. Latitude observed 49 45 North."

Rebecca preserved some of the shells and sand taken at this place, a portion of which is still kept.

We will anticipate the course of the narrative to say, that they landed at Gravesend on Sixth day, the 28th of Fifth month, after a passage of 30 days, reaching London about 4 o'clock, P. M.; this being the day prior to the select Yearly Meeting. *Two weeks afterwards*, the ship to which their attention had first been turned, was towed in, on her beam ends, the keel being out of the water, the ballast having shifted in a storm so that they were unable to right her. They had taken a different course from the one pursued by the "Commerce," and experienced danger and distress, so that all hope of reaching their port at one time vanished. A female passenger afterwards told R. J. that, as she lay in her berth, she could dip her hand into the water in the cabin, and that while her soul's concerns were uppermost, and her heart was engaged in fervent prayer, the only temporal desire she allowed herself to cherish, was, that she might not struggle long in the water.

We now insert some extracts from her own notes of the voyage.

"We left Philadelphia, Fourth month 24th; upwards of sixty Friends with us. Dined at Chester, then proceeded to Wilmington; had a meeting, which was large, and favoured with confirming evidence that the Lord is good to those that fear him, to the souls of those who in sincerity seek and serve him.

25*th. First day.*—Proceeded to New Castle where the ship lay; had a meeting in the Court House with the inhabitants, to satisfaction; after which we dined, and after an affectionate leave of our dear friends, went in a yawl to the ship, which was ready for our reception. Our dear friends S. Hopkins, Samuel Smith, John Parrish, wife and son, S. Pleasants and wife, Phebe Pemberton, Ann Dillwyn,* and Ann Emlen, Jr.,

* Afterwards wife of John Cox.

accompanied us on board, about 4 o'clock, where we felt easy and resigned, trusting in that gracious Providence who is able to protect and preserve us by sea and by land. After adjusting our little conveniences, &c., we retired to rest, which was much interrupted. However, I got some sleep, and felt refreshed and comforted in the hope that the Lord was with us.

26*th. Second day.*—About 7 A. M., the wind having sprung up, and fair, we reached the capes, which is near 100 miles, by one o'clock, P. M., when the ship hove to for the Pilot, who left us about two o'clock.

28*th. Fourth day.*—Extremely sick. G. M. and self taking little nourishment, yet quiet in spirit, looking to the Lord.

29*th. Fifth day.*—Had a poor night; high wind kept us rolling about, and very sick. Three of our hogs washed overboard, and several poultry drowned—but the dead lights having been put up in the afternoon, the cabin was mostly dry. As I lay rolling about, the sea being very rough, my mind was turned toward the Lord, and this petition revived with life and sweetness: "Let not the water-flood overflow me, neither let the deep swallow me up." And my trust and confidence were renewed in the all-sufficient Helper of his people. This day we passed through the gulf stream of Florida, and left Cape Henry to the windward.

30*th. Sixth day.*—G. D., M. J., and myself continue very sick, but the weather clearing up, and a pretty good breeze from W. and shifting to N. W., we ran along finely. I came upon deck about one P. M., and was revived with the air, and took a little nourishment—so I sat on the floor of the deck to make this memorandum—retired to rest under a humbling sense of the Lord's continued care and regard towards his poor servants, who have left all to follow his leadings.

5*th mo.* 1*st. Seventh day.*—Very sick—yet quiet in mind—trusting in the Lord.

2*d. First day.*—Our Captain having been informed last evening that we thought it right for our little band to retire and wait upon the Lord, under the persuasion of his providential care, and in acknowledgment of our dependence upon him for a blessing, he readily consented, and appeared willing the steerage passengers might have the privilege of sitting with us, if they chose it. But the wind springing up freshly, and increasing with rain, we sat down alone. Melting goodness was near our spirits. J. Ross, and S. Emlen, had some encouraging hints, and we were comforted as well as bowed together in spirit. The Lord's great name be praised!

3*d*, 4*th, and* 5*th.*—The wind being fair, we sailed from 8 to 10 knots. We came in sight of the banks of Newfoundland.

6*th. Fifth day.*—A calm, and a pleasing calm of soul. May gratitude be the covering of my sp r t, under a renewed sense of the deep obligations I am under to the great Shepherd of Israel, who has not only favoured my poor soul with the knowledge of his will respecting me, but, oh! blessed be his power, has furnished with strength sufficient hitherto to comply with his heavenly requirings. And I feel at this instant renewed desires, that I may be kept humbly dependent on Him alone, who is strength in weakness, and riches in poverty. Hitherto all the company in the cabin have conducted in great harmony, each being willing to assist the other in little kindnesses, and our mutual friend, nurse, and helper, Sarah Dillwyn, has been particularly attentive to our various wants. I esteem myself under great obligations to her; may her labour be acceptable, and rewarded by the great Master, who has promised that they who give a "cup of cold water in the name of a disciple, shall receive a disciple's reward."

And in the course of this voyage, Wm. Ludlam (one of the passengers—an obliging, sensible, well behaved man) having a stone bruise on his heel, and S. Emlen, and T. Ross, having, by the motion of the ship, slipped and hurt themselves, S. D. has had to dress and tend the wounds of them all. I was favoured with a quiet good night, more so than any previous, and was in my sleep in company with my dear friends at Philadelphia, in the enjoyment of sweet unity and fellowship, especially my dear H. C., for whose welfare is my soul anxiously solicitous, that she, with myself, may be kept near the Lord, waiting steadily on him for help and direction in the most needful time, and that we may be supported, encouraged, and helped, under the present trial, and stand so unreservedly dedicated to the Lord's will and requirings, that the hands of our arms may be made strong for labour in the heavenly vineyard, in the day time.

8*th. Seventh day.*—Had a good night. Awoke about midnight, in the enjoyment of divine love and sweetness on my heart in a superior degree—lying peacefully with my mind turned towards Him who has, I do believe, required this sacrifice at my hands, and whom I do acknowledge worthy to be served, honoured and obeyed, now and forever. In the morning sea sickness came on again, that G. D., M. J. and myself were renewedly tried.

A small bird called a curlew plover, supposed to come from the banks of Newfoundland, lit on one of the ship's yards, was taken by one of the hands, and brought into the cabin. It is about the size of a pigeon, with a small bill, like a snipe. It being a stranger, and, to us Americans, a curiosity, our captain has ordered a box for its accommodation, S. D. wishing to carry it to England. My mind was this evening poor, but quiet. Retired early to bed.

9*th. First day morning.*—Awoke refreshed, both in body and spirit. Sick for a short space, but, getting better, was favoured to sit in the cabin where a meeting was held, the Captain,

cabin passengers, most of the steerage passengers, and as many of the seamen as could be spared from working the ship, attended, and behaved well. It was a solid, good opportunity, and, I trust, was owned by the Great Commander of the seas. G. D., S. E. and M. J. each appeared lively in the exercise of their gifts. A light head wind.

10*th. Second day.*—Awoke with these expressions, "*Confide in his mercy, and adore his power.*" Was sick at first rising, but grew better. Spent great part of this day upon deck, in sweet fellowship with our little band. Little wind, and that ahead.

11*th. Third day.*—Less sick to-day. A fine wind. In the evening my mind was drawn into secret retirement, in which my soul was bowed in humble prostration and worship to the God of my life, who hath done great things for me, a poor, unworthy creature. Rain in the night, with thunder and lightning.

12*th. Fourth day.*—Could have slept this morning, but felt much sympathy with M. J., knowing by experience how dispirited they feel who are very sea sick. I called the steward, and gave orders for some gruel, which was salutary, and she seemed better after it. Our worthy friend, T. Ross, this day, by a lee lurch of the ship, fell in the cabin and wounded one of his legs badly, which was timely attended to. It was a favour he was not more hurt. I retired to rest under a thankful sense of Divine mercy, and fresh breathings of soul after the renewal of love and favour.

13*th. Fifth day.*—Awoke sweetly refreshed; arose humbled in a view of my own weakness. Felt drooping this day, but quiet in mind.

14*th. Sixth day.*—Better this morning. Admired the kindness of Divine Providence towards us in this our floating inclosure on the great deep. Blessed be His great name whose care is over his poor servants, fulfilling his gracious promise who hath said, "I will not fail thee, nor forsake thee." We had a sweet refreshing season this morning in our cabin, select from the other passengers, which is an additional favour. It appears from the Captain's account that, by 12 o'clock this day, we have, in 24 hours, sailed 228 miles. He, with Wm. L. and R. Ely,* &c., are preparing fishing tackle to catch mackerel.

May our rejoicing be in fear, depending only on the divine protecting arm of the Almighty, without whose permission not a hair of our heads will be allowed to perish.

15*th. Seventh day.*—A fine fair wind, and such pleasant weather, that our Captain tells us that we might go to sea for 20 years and not have such another day, for our ship is steady enough to sew and write pleasantly, though going so rapidly that in the last 24 hours we have sailed 240 miles.

16*th. First day.*—The wind unfavourable. I was not so well to-day. We sat down quietly in the morning, but had not so general an opportunity as on last First day. Spent the latter part of this day alone in our state room, my heart being turned towards the Lord, and my confidence renewed in his sufficiency and strength, for the fully supplying of our various needs.

17*th. Second day.*—Rose refreshed in body, yet low in mind, though not discouraged: much desiring to be rightly directed in my future movements, particularly in the place suitable for me to take up my abode whilst in the great city towards which we are approaching; and that I may be kept humble, little and low, in that simplicity which my heart has been long convinced is designed for my safety, and has ever been the prelude of true peace. Oh that wisdom and knowledge may be the stability of our times! Then may we hope the Divine strength will be our salvation and rejoicing. Amen said G. D. [This is in G. D.'s hand writing.]

The following instance of the signal care of Divine Providence is worthy of record. Samuel Emlen, Jr.,* had just moved from his seat directly under the sky light in the cabin, when one of the sheep on deck fell through the glass into the cabin. Without doubt, if S. had been in the spot where he had been sitting, without his hat, the particles of glass, with the weight of the falling animal on his bare head, must have greatly wounded him, if not taken his life. May a grateful sense of the distinguished Mercy, be so impressive on his young and tender mind, as to excite this query in sincerity, "What shall I render to thee, oh Lord, for all thy benefits?"

18*th. First day.*—Not so well this day. Still under an exercise on my own account, that the Lord, my alone Helper, may condescend to favour me with the distinct knowledge of his will, that I may not determine in the uncertainty, nor mistake his counsel. Spoke a brig from Amsterdam, bound to New York.

(To be continued.)

If we maintain a just sense of the fallibility of our judgments, and the deficiency of our own conduct, when tried by a standard of perfection and purity, we shall be cautious of judging the errors and failures of others with severity.

* Richard Ely, an affable, courteous man, was our fellow passenger.

* Samuel Emlen, Jr., was afterwards a valued and beloved Elder in the church, and a man of remarkable watchfulness. He died in great peace, in Burlington, N. J., 12th month 29th, 1837. During the last hours of his life, after the full power of utterance had failed him, he made several efforts to repeat the passages, "I am the resurrection and the life," &c.; and "Blessed and holy is he that hath part in the first resurrection," &c.

For Friends' Review.

LIFE OF THOMAS FOWELL BUXTON.

(Continued from page 807.)

We have seen that Thomas Fowell Buxton, soon after he entered the House of Commons, took an active part in procuring a melioration of the penal code. This was one of the subjects recommended to his attention, by the letter from his brother-in-law, to which reference has been heretofore made. Not long afterwards, he obtained from a Baptist missionary, who had recently returned from India, an account of the immolation of widows in that country. Probably few of our readers require to be informed that for time immemorial the practice has prevailed in India of burning the bodies of the men of note, and consuming on the same pyre one of the wives of the deceased. Having collected a large mass of information on the subject, he determined to bring the case before parliament; and in the year 1821 he made two motions in relation to it, the exact purport of which is not explained. In his speech on the second occasion he proved, that within the four preceding years, in the Presidency of Fort William alone, two thousand three hundred and sixty-six widows had been committed to the flames. This cruel martyrdom, it may be observed, has been usually represented as voluntary on the part of the sufferers, under a mistaken notion of piety: but he was able to show that the sacrifice was generally forced upon the unhappy widow, either by superstitious priests or interested relatives. It was found that the French, Dutch and other European powers, having possessions in India, had abolished the custom within their territories; while the stigma of its continuance still rested on the British Government. But as this subject was considered as falling within the province of the India House, rather than the House of Commons, several years were allowed to pass away before anything of importance was accomplished. If the authority of Parliament is as great as it is usually represented, certainly very little hesitation could be needful, when such an abominable practice was known to exist within the precincts of British power.

Whatever technical difficulties presented, the subject does not appear to have been forgotten or neglected by Buxton, for when, in 1827, he heard that Lord William Bentick was appointed Governor General of India, he immediately repaired to his residence, to confer with him respecting it, and to urge him to employ his authority for the abolition of this atrocious practice. We find from a letter addressed to that nobleman, soon after this interview, that he had previously exerted his influence with one who had at a former day been expected to occupy a similar station there, and had procured from him an assurance that his utmost efforts should be employed for the extinction of the custom. We cannot determine how far the subsequent action of Governor Bentick was influenced by the representations of Buxton, and by the documents which he placed in his hands; but the latter had the satisfaction to learn, that the new Governor, soon after his arrival in India, abolished the Suttee practice at a single blow. Thus one object of his parliamentary labour was attained without the intervention of parliament.

The ability and energy displayed by the subject of this memoir, in the discussion of capital punishments, seems to have fixed on him the particular attention of Wilberforce, as an eligible partner and successor in the cause to which he had devoted a large part of his life. Upwards of thirty-three years had then elapsed since that distinguished statesman commenced his labours, in the House of Commons, for the extinction of the slave-trade. In those days he was accustomed to rely upon the aid of his friend William Pitt, whose commanding eloquence was never withheld from this righteous cause. And it is no more than justice to the character of Pitt, whose sincerity in regard to the abolition of the African slave-trade was much questioned at the time, and has been denied in some recent publications, to observe that he was the personal friend of Wilberforce, and stood pledged to support the cause, when the great champion of African rights, was prevented by indisposition from attending to his parliamentary duties: that whenever the subject was brought into the House of Commons, he never failed to support the efforts of his friend by arguments which none but the highest order of intellect could wield, and which none but a decided advocate would have offered; and that Clarkson, whose fidelity was above suspicion, and whose penetration will hardly be questioned, always considered the Chancellor of the Exchequer as a zealous supporter of the abolition. But Pitt was numbered with the dead while Buxton was pursuing his studies at the University of Dublin; and Wilberforce had now reached the evening of his days. Although the British Parliament had withdrawn its sanction from the African slave-trade, still the victims, and the descendants of the victims of that traffic, were retained in slavery within the colonial possessions of Great Britain; and Wilberforce had been long anxious to bring the condition of these slaves under the notice of parliament, and to put in operation the most judicious means for advancing their social and moral improvement, and raising them to the position of freemen. As this was justly apprehended to be the work of time, he naturally turned his attention towards an auxiliary, who might prove an efficient successor, in case of his retiring from public life, or being in any way incapacitated for prosecuting the enterprise. He had for some time been looking toward Buxton in that connection, and the energy manifested in the question of capital punishments put an end to his hesitation, so that he addressed

a letter to him on the following day, urging him to take into his serious consideration the expediency of devoting himself to that cause, as far as he could, consistently with the proper discharge of the obligations already incurred.

The suggestion of Wilberforce was one of a number of causes which united to fix the attention of Buxton, on the subject which for several years constituted the object and business of his life. His aversion to slavery and the slave-trade, was in some measure hereditary—having received from his mother, in early life, a strong impression of the iniquity of the system; and to this circumstance may perhaps be attributed the fact, formerly noticed, that his first speech on entering college, was on the subject of the slave-trade, the abolition of that traffic being near that time brought afresh under discussion in the British Parliament, but the result was still undetermined. His attention to this subject upon his first entering Parliament, had been solicited by a letter from his brother-in-law, William Forster, the husband of his sister Anna, whose abstinence from slave-grown sugar has been already noticed. In that letter W. Forster observed that the exertions of the wise and good, had, under the Divine blessing, been directed, with considerable success, towards staying the progress of evil, by the abolition of the *slave-trade;* but that it was then time to turn the mind of the British public to the situation of those in actual slavery.

Another circumstance is noted, which made a strong impression on his sensitive mind. Priscilla Gurney, his wife's youngest sister, to whom he was particularly attached, and who was worthy of his affection, finished her course near this time. During her illness, she repeatedly urged him to make the cause and condition of the slaves the first object of his life, as she felt nothing so heavy on her heart as their sufferings; and two or three days before she died, she sent for him, as desiring to speak to him on a subject of importance. The moment she began to speak, a convulsive cough came on, which continued amidst persevering endeavours to make herself understood, until her strength was exhausted. She then pressed his hand and said, "The poor dear slaves." The object of her solicitude was of course readily comprehended. He had previously to this time become a member of the African Institution; and though that association devoted its attention chiefly, if not exclusively, to the slave-trade, its connection with slavery itself could not fail to direct the reflections of its members to the subject.

Notwithstanding the powerful influence which these circumstances must have exercised, more than a year was permitted to elapse after the receipt of Wilberforce's letter, before he concluded to engage in the arduous enterprise of emancipating all the slaves in the British islands. One principal cause of hesitation is stated to have been the fear, that the discussion of the subject in England might lead to a servile insurrection in the West Indies. It must be well known to those who are acquainted with the history of the proceedings in the British parliament, in relation to the African slave-trade, that the opponents of the abolition were often predicting insurrections, conflagrations and massacres in the islands, as the consequence of discussing in parliament the question, whether the traffic should be suppressed or continued. Whenever a puny rebellion could be got up among the slaves, it was immediately charged upon the agitation of this subject in Parliament. Even the convulsions in Haiti were attributed, by the advocates of the trade, to the same inadequate and irrelevant cause. When the law for the abolition of the slave-trade was at length enacted, and all the gloomy predictions of ruin and servile war, as the consequence, were given to the winds, it was easy and natural for the advocates of slavery to transfer these frightful, but hackneyed predictions, to the emancipation of the slaves. When it was proved by experience, that the negroes in the British islands would not rise in rebellion and murder their masters, merely because the parliament had prohibited the seizure and transportation of the natives of their fatherland, to share with them the *blessings* of slavery, it was predicted that their emancipation must be productive of convulsions and civil wars. Even in our own country we sometimes hear similar suggestions, as if the negro was such an anomaly in creation, as to rush into rebellion, because the government had granted him the object of his highest ambition.

Whether these absurd predictions actually produced a fear of their fulfilment in the mind of Buxton, they evidently led to a careful examination of the subject, and a consequent conviction of their fallacy. In these reflections he did not fail to observe how often insurrections had been foretold by the West Indians, and how totally they had failed.

In the autumn of 1822, Wilberforce and Macauley spent some weeks at Cromer Hall, T. F. Buxton's residence, for the purpose of discussing the question with him, and with Dr. Lushington and Lord Suffield; and there was drawn the outline of the plans, on which they afterwards respectively acted.

A striking trait in the character of Buxton, as has been frequently intimated, was his indefatigable industry. Whatever he undertook was pursued with an ardour which was not to be restrained; and when about to engage in an enterprise, which, if successful, must change the face of the British West Indies; essentially modify the property of a large class of capitalists, and transmute nearly 800,000 slaves into freemen, it was to be expected that he would examine the subject in all its relations, and make himself master of all the arguments which could be brought to bear on the questions involved in the

case. We accordingly find him again engaged in connection with his friends Wilberforce and Macauley, in deep deliberations on the most effectual mode of conducting their operations. And it is pleasing to observe, that he fully recognised the importance and necessity of Divine assistance in those philanthropic labours to which his life was devoted. He had then in his view, not only slavery and the slave-trade, but the burning of Indian widows, which he brought up several times in Parliament before the custom was finally abolished; as well as the melioration of the penal code, and the improvement of the prison discipline.

As a preliminary to the contemplated parliamentary proceedings, efforts were made to arouse the attention of the public. Early in the spring of 1823, W. Wilberforce published an appeal on behalf of the slaves. Near the same time the Anti-Slavery Society was formed, of which Buxton was appointed Vice President, and a committee of that association engaged warmly in collecting and spreading information on the subject through the country. Public feeling was roused and petitions began to flow in. The lead was taken by the Society of Friends, and it was determined that the presentation of their appeal by the hands of Wilberforce, should be the opening of the parliamentary campaign.

(To be continued.)

Communicated for Friends' Review.

ON CONSIDERATION.

(Concluded from page 822.)

We pass on to the last branch of Consideration which we shall notice; it comes to us recommended by the benediction of heaven, and thus lays claims to our most especial attention.

"Blessed is he that *considereth* the poor."

It enters into a right consideration of the poor, to recollect that poverty is not an accidental occurrence, but a state to which, from the fall of man, God in his all-wise decree has appointed the greater number of human beings. "The poor shall never cease out of the land." "The poor ye have always with you, and whensoever ye will, ye may do them good." It is intended then by the Almighty, that at all times there should be many within our reach whose varied and pressing wants have a religious claim on our compassion and assistance. In considering the poor, therefore, we are not merely called upon to look into particular cases of distress with tenderness, and to relieve the sufferers from time to time, but we must be prepared to do this with effect, by coming to a definite determination of laying aside *regularly* whatever portion of our property we conscientiously feel should be annually dedicated to God for the benefit of others. Let this not be done hastily, but as in the presence of our Heavenly Father, from whom we have received every temporal and spiritual blessing. Such an arrangement as this by no means crosses that most needful command, "Let not your left hand know what your right hand doeth." Let charity be indeed without display, yea without the leaven of a momentary internal feeling of self-complacency, but let it be a wise, well regulated, and discriminating act; for as we cannot possibly effect all the good that we may desire, it is the more necessary that timely consideration should guide us in giving, where, as far as we can judge, the greatest degree of suffering, distress, and want may be relieved. This sober-minded and Christian liberality, which is acted upon as a duty, although it does not proceed upon mere impulse, yet it is accompanied with true feeling towards the objects in whose favour it is exercised; and having had its rise in a deep sense of gratitude for innumerable favours freely conferred, it flows out with thankfulness instead of vain-glory, considering that "it is more blessed to give than to receive."

A Bible is given, with thankfulness that the treasury of Divine truth has been open to us from childhood.

We provide instruction for the ignorant either at home or abroad, with thankfulness that the ministers of Christ were sent to us when we asked not after them.

We assist a free-school, with thankfulness that parents and friends watched over our early years, and procured for us the advantages of Christian education. And in the more private opportunities of charity, the same feeling should still be found to pervade, causing the gift to be bestowed with simplicity, "and as of the ability which God giveth." Thus in all cases glorifying Him who has been graciously pleased to make us the channel of His mercy.

Those who have had much intercourse with the poor in endeavouring to befriend and instruct them, will also have learned how necessary it is to have patience as well as compassion in assisting them. Their temptations are many, their wants great, their habits coarse, and their opportunities of improvement few. To judge them therefore by the rule by which persons of a superior class are measured, is not considerate; and even when their minds have been brought under the power of vital religion, we must not expect refinement or quick progress, for the atmosphere in which they have lived, and by which they are still surrounded, both in a natural and moral sense, will cause an obtuseness to many things, which at times may be almost revolting.

The state of mind above described will also lead us into a spirit of gentle and kind consideration for the feelings of those who are benefitted by our bounty. Alms should never be given as if they were yielded to importunity, or to get rid of the annoyance of being so often applied to; many give in this spirit. A harsh unsympathising manner neutralizes the good moral effect

which might be produced by our bounty; and what beneficial result can be looked for from an action which betrays the unnatural combination of liberality and insult?

The considering of the poor will further lead us to respect the effort of the more respectable amongst them to conceal their destitution. Private assistance may be devised in many ways. Clothing suited for attendance at public worship, amongst other things, is frequently of great importance; and though the want of decent apparel may sometimes be made an excuse for carelessness in seeking religious improvement, yet we should not expect those who have been reduced from comparative ease of circumstances to deep poverty, to possess sufficient holy resolution to appear publicly in clothing which must be an evidence of their want.

It would be tedious to enumerate at greater length the varied manners in which the disposition we have been endeavouring to recommend may find opportunity for exercise. Let us, therefore, in conclusion, turn our admiring eyes to the Great Exemplar of this and every other virtue—"Let us consider the Apostle and High Priest of our profession." How beautifully in the whole of his conduct did he fulfil that which was prophesied of Him, "A bruised reed shall he not break, and smoking flax shall he not quench." Look at the grateful countenances of the parents who had been discouraged by His disciples, when they heard his blessed voice calling them back, and saying, "Suffer the little children to come unto me." Oh, how the soothing echo of the benediction then pronounced must have been prolonged in their hearts, giving them hope for their little ones for time and eternity!

Multitudes thronged around Him, to hear his word, and to be healed of their diseases; but while "grace and truth" hung upon his lips, and he was opening up the fountain of life and immortality; while he caused the blind to see, the deaf to hear, the lame to walk, and the dumb to speak, His mind was not too much engrossed by the greater importance of these works, to remember that the people stood in need of more ordinary mercies. Neither their distance from home nor their want of food was forgotten. "I will not send them away fasting (said the considerate Saviour,) lest they faint by the way, for divers of them came from far."

The invitation which He gave to His disciples, to pray that labourers should be sent into the harvest; and His own night spent in prayer previous to the choice of the twelve Apostles, was the result of the same considerate compassion with which He beheld the people scattered abroad, as sheep having no shepherd.

No degree of opposition, no ingratitude or presumption, could check, even for a moment, his forbearing recollection of others. His look upon Peter, and the name of that disciple being especially mentioned in the message: "Tell my disciples and Peter, behold, I go before them into Galilee," marked how well he knew the fears and doubts which would naturally harass the soul of that weak though repentant disciple. But while a friend is thus remembered and restored, do we find that enemies are forgotten? Oh! merciful Lord! Thou who "pleadest the cause of thy people," didst not in the extremity of thy sufferings omit to offer up a plea in extenuation of the guilt of thy murderers; and thou didst expire with a word of blessed consideration on thy lips, "Father, forgive them, FOR THEY KNOW NOT WHAT THEY DO!"

CHAMPAGNE WINE.

This wine takes its name from the Province in which it is made. It takes much labour to prepare it from the juice of the grape suitable for market. It costs much money for bottles and corks, many of the former breaking during fermentation. Ten per cent. breaking is not regarded as a loss, because the wine is considered better, and rises in proportion.

M. Jaqueson, a wine merchant of Chalons sur Marne, it is said, has cellars in which he ferments his wine, more than a mile in extent. He alone pays for corks yearly $30,000, which is 5000 more than the salary of the President of the United States. What all the wine merchants of the Old Province of Champagne pay for corks would defray the salaries of President and Congress; and what all the wine growers of France employ for that purpose, would pay all the expense of our government, including the Mexican war.

A bottle of this wine in the Province of Champagne can be bought for about 40 cents. Now the jolly fellows of the United States think they get the best of this wine to drink. Why shouldn't they? The following facts will show them the chance they have of drinking pure wine. With a ticket, a prize can be calculated on with more certainty, than the purchase of a bottle of the wine pure from the vintage in this country.

There are 32,000,000 of bottles of *false* champagne every year sent to Russia, about as much more is sent to England, and fully equal to that quantity to the United States. There is a company in Paris who make natural champagne wine. They take poor chablis, for instance, sweeten it with candy, refine it, and then pass it through an apparatus which charges it with carbonic acid gas, and in fifteen minutes it is ready for the market.

Immense quantities are also made from cider, by the employment of all sorts of drugs, and in England, a great deal is made from gooseberries and the stalks of rhubarb. It is not so good as the genuine, but nine out of ten of those who drink, can't tell the difference; and it will make

them just as drunk, and give them the same horrid headache, and why then is it not just as valuable? True, some poisonous drugs are sometimes used in the fabrication, but none, perhaps, worse than alcohol.

The annual production of France in this article of Champagne wine, is about 50,000,000 bottles. The annual consumption of the world in the same time, is 300,000,000, so that 250,000,000 of false wine goes down somebody's throat, is a clear case.

At Campania, in Italy, the vintagers, it is said, let themselves to pick the grapes from the trees over which the vines grow, on condition that if they fall and are killed, their employers pay the funeral expenses. If such an agreement was made by the drinker with the vender of wine in the United States, the trade would be anything but profitable.—*Newark Advocate.*

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 23, 1848.

In offering to his readers the introductory number of the second volume, the Editor may freely acknowledge his conviction of the responsibility of the station which he has assumed. A journal bearing on its title page an intimation that it is conducted by a professor of the Society of Friends, may be reasonably expected to exhibit a correct representation of the views generally prevailing among them, on the subjects which are discussed in its columns. Though we entirely disclaim the character of an official exponent of the doctrines and principles of Friends, the public have a right to expect that the information on those subjects which they find in our columns shall be entirely correct as far as it goes. It has therefore been an object of particular attention, to confine the articles which are professedly doctrinal, to extracts from those writings which have received the sanction of the Society. And to this practice it is intended still to adhere.

It may, however, be observed, that in a periodical designed for extensive circulation, subjects of a moral character must occupy a prominent place. The great principles of the Christian religion, which are acknowledged by all the denominations of Ghristendom, furnish a platform on which we may stand without deserting our own peculiar doctrines, or contesting those of others. Though it is freely admitted that religious principles constitute the proper and only solid basis of sound morality, yet we readily perceive that the principles on which all can fully agree, supply a groundwork on which a fair system of morals may be erected. To inculcate sentiments favourable to correct moral habits, aud such as promote the harmony of civil as well as religious society, is an object of particular attention in the management of this periodical.

As the tastes, capacities and attainments of our readers are necessarily various, it will unavoidably happen, that in the composition of such a periodical as the Review, some articles will be occasionally introduced of too scientific and recondite a character to be interesting or instructive to those who have given but little attention to subjects of that nature. Yet, as it is desirable to encourage an inclination for scientific enquiries, the editor confidently trusts that the insertion, at proper intervals, of articles which rise a little above the level of the attainments of some of our readers, will not be deemed objectionable.

Our readers will of course judge for themselves how far the Editor has succeeded or failed, in answering the expectations held out in the introduction to the preceding volume; he can, however, rest in the assurance that he has earnestly laboured, and designs still so to do, to render the Review an interesting and instructive companion, particularly to the juvenile portion of his readers. And, above all, it is hoped that nothing will ever appear in our columns which can in any degree degrade the taste or impair the morals of the rising generation, or diminish their reverence for the great Author of our existence, or their love for their fellow men.

Ohio Yearly Meeting.—Since the publication of our former number, some further information from that meeting has been received. On Seventh day, the 8th inst., the business of the Meeting was proceeded with, notwithstanding the continued intrusion of disowned persons, and the repeated objections of many judicious Friends, who considered such a procedure to be entirely inconsistent with the discipline and usages of our Religious Society. The proposition from New York Yearly Meeting, respecting a conference, was adverted to and rejected.

On Second day, 11th, the queries and answers were read; and near the close of the session a committee was appointed to prepare epistles to other Yearly Meetings if the way should open. The meeting convened next morning at 9 o'clock, when essays addressed to all the Yearly Meetings, except New England, were produced, read and approved.

The Appeal issued by direction of Philadelphia Yearly Meeting, last year, was read, and 1500 copies were ordered to be printed for distribution. It is well understood, that in relation to all these proceedings, many valuable Friends withheld their

co-operation in consequence of the intrusion to which we have alluded.

The Meeting closed on Third day, the 12th inst.

We learn, by a letter just received, that George and Susan Howland, whose departure for Europe was mentioned in our 50th number, arrived at Liverpool on the 20th of last month.

WEST TOWN SCHOOL.

The Committee to superintend the boarding school at West Town will meet there, on Sixth day, the 6th of next month, at 10 o'clock, A. M. The Committee on instruction meet at the School on the preceding evening, at 7½ o'clock.

The Visiting Committee to attend the semi-annual examination, commencing on Third day morning, the 3d of 10th month.

THOMAS KIMBER, Clerk.

Philadelphia, 9th mo. 23d, 1848.—2t.

DIED,—In Unity, Maine, on the 15th of Fifth month last, MARGARET RACKLIFF, wife of Clement Rackliff, in the 71st year of her age—an elder of Unity Monthly Meeting. During most of the time of her short illness, which was attended with much suffering, she seemed destitute of a satisfactory evidence of her final acceptance; but near her close, her expressions indicated, to those around her, that she was favored with a foretaste of that mercy, which is in Jesus Christ, our Lord. She passed quietly away, leaving to her friends the comfortable trust, that through the mediation and intercession of our Holy Redeemer, her end was peace.

——, At West Farms, Westchester county, New York, on the 13th inst, GERTRUDE C., wife of George F. Hussey, and daughter of Robert I. Murray, of New York, aged 31 years.

The power of redeeming love was witnessed in a very especial manner, in the last illness and death of this dear young Friend. With every thing around her, to make life desireable, she was made, by searching baptisms, more than willing to leave all, husband, children, and friends, for the joys of a glorious immortality, consigning her two little boys, to the care of Him, who is emphatically declared to be a "Father to the fatherless." As the disease advanced, she, with perfect composure, addressed, at different times, the several members of the family, and gave evidence of being one of the redeemed children of the Lamb. She expressed that it had been a great trial to give up her nearest relatives, "but now," said she, "I am perfectly happy, and would not exchange situations with any one of you, but trust to meet you all within the pearl gates."

Her love for her Saviour, was strikingly manifest by expressions which frequently escaped her. "What should I do without a Saviour?" and again, "I have been reposing on the love of Jesus." "I feel his arms around me, when I go to sleep, and when I awake."

About an hour and a half before her decease, she calmly said, "I think I am going." The family immediately assembled around her bed. "A kiss from you all." I wish I could take you all with me." Finding she was not going quite so soon as she had anticipated, "Jesus is not ready for me yet." A little while after, "Patience"—"Only the poor body." Then at intervals,—"Beautiful city,—Sweet Jesus—Glory—Come Lord Jesus,"—a few words that were not understood, and the spirit forsook its tabernacle of clay.

For Friends' Review.

TESTIMONY OF HUGH STAMPER.

Since my earliest recollections, I have been fond of the writings of our primitive Friends. The honest simplicity and great dedication of heart, which, in my estimation, so steadily characterised them, were particularly interesting, and are eminently calculated to impress those who peruse the record of their experiences—their baptisms, and the fruits of their faithfulness, with an exalted opinion of that standard of Truth and Righteousness, which, drawn, as they most certainly believed, and we as certainly, from the precepts and doctrines of Christ, they laboured so assiduously to uphold.

I think the Editor of the Review has somewhere assured his readers, that it should be a *Friends'* paper; and while he has done well to carry out this part of his plan, I am free to acknowledge, I have been pleased with the wide range which his columns have taken—with the wide field over which he has led his readers—and with the great variety of good things which he has thrown before them, leaving all at liberty to gather whatsoever may best suit their respective tastes.

The "responsible enterprise," as it is aptly termed in the last number, has my earnest wishes for its success; and as an evidence that I am willing to cast my mite into its treasury, I herewith forward the "Testimony of Hugh Stamper, in Lurgan, in Ireland, near his departing out of this life." I find it in the third part of *Piety Promoted*, by *John Tomkins*, printed in Dublin in 1721. The very serious and weighty matter it contains, will probably induce the Editor to think with myself, that it is well worth reviving in the present day, when it is to be feared too many of us are suffering the things of this passing world to allure us from an earnest search for the pearl of great price—the enduring riches of the kingdom of heaven. Z.

"About twenty Friends being present, he said, 'I die in the same faith that I have made profession of, and lived in, and suffered for these twenty-three years, and I am as willing to die as to live. All the desire I have to live, is to see truth prosper, and if sufferings come, I am willing to suffer for it: there is no weight nor burden lies at my door. I have wronged no man, neither have I been burdensome to any, but always, if there was any difference, I suffered wrong for peace-sake; I have not oppressed any man: so my dear Friends, beware of oppression, walk in love one to another, passing by infirmities, forgiving one another, for even as Christ said, if ye

forgive not one another, how shall your Heavenly Father forgive you? Even as he, who would not forgive his brother, missed of pardon. Keep your hearts clean, and let no rottenness remain therein. Keep the heart void of offence towards God and man, and when any evil doth appear, judge it down with the light, and be not peevish, nor fretting, it hindreth the springs of life. Walk humbly before your God, and be of a pure mind to him; walk in true love one towards another, and stand not at a distance one from another, for envy and strife lead from God, and eat as a canker, so miss of the blessing, which is poured down upon the righteous, as showers of the latter rain. Blessed be the Lord God forever. Bear up your heads, and give not away your crowns, for any visible thing here below, for they are but trifles, and things of no value. Dear Friends, keep your crowns sure, and then you need not care what scoffers, mockers, liars, back-biters and drunkards say, for their way leads to hell, and they cannot inherit the Kingdom of Heaven.

'Dear Friends, in the suffering of all things, you shall come to wear the crown; *no cross, no crown;* take notice of that, Friends, keep your crown, that your bow may abide in full strength in the needful time, when pains of death come upon you, which will come upon all in due time. Death troubles me not, for blessed be the Lord for ever, the enemy durst never so much as once set up his head, either to twist or twine; since I lay on this my bed of sickness, there is nothing but peace on every side.

'My dear Friends, I desire you in the bowels of tender love, to love one another, and you will be a comely people, and an honour to God, and to one another; bear the daily cross, that you may be crowned when time shall be no more, and come to partake of the mercies of David, viz: an everlasting covenant which hath no end. *If the righteous scarcely be saved, where shall the wicked and ungodly appear?* Oh! the joy and endless felicity that shall be upon the righteous, and what horror and misery shall be upon the wicked.

'And, dear Friends, let not a bare profession serve your turn, for it will not stand you in any stead, in such a needful time as this, but walk answerably to what you profess, that your bow may stand in full strength, as mine doth at this time; for, blessed be the name of the Lord for ever, I have no more lying upon me that I know of, to hinder my journey, than a child. So my dear Friends, do not will and run in your own wills, but wait daily upon the Lord, and let your whole dependance be upon him, that you may come in at the right door, for whosoever climbeth up another way, is a thief and a robber; so cast your care upon the Lord, and he will in no wise cast you off, but he will work in you, and for you, and you will become the children of the day, and of the light. I do not speak these things to exalt myself, for there is no exalting in the grave, but I must bear up my testimony for God, and for his truth. Friends, you know these things before; this is to stir up your minds to stand steadfast in the truth, and let not your crown be taken from you. Be faithful in the day of small things, and despise them not, and the Lord will make you rulers over much; so shall you be honorable men and women, and he will shower down multitudes of blessings upon your heads.

'O Friends, I desire you again, not to slight this glorious day, which is now dawning, for it can be called no less than salvation upon earth; but walk faithful to the receiving of your crown, and you will return with sheaves in your bosoms.'

Thus often exhorting Friends to faithfulness, and to be of an honest heart, and to keep nothing there, but that which is of a right nature, saying, 'take notice of my words, for they are the words of a dying man, and they are very weighty; and if you will not hear, you shall be made to remember hereafter, when I am gone.'

And when the time of his departure came near, he said, 'come Lord Jesus, come when it is thy blessed will, for I am ready for thee.'

And just before he died, he sat up in his bed, and spake these words; 'now Lord Jesus receive my soul into thy everlasting kingdom of glory, for thy kingdom is from everlasting to everlasting.' And so departed this life about the 65th year of his age, about the 9th of the Seventh month, 1676."

FREE GROWN COTTON.

It is no doubt well known to many of our readers that the Free Produce Association of Friends of Philadelphia, had an agent travelling, during several months, through various parts of the South, to ascertain what quantities of cotton, sugar, &c., could be obtained there, untouched by servile labour. A few extracts from some of his letters, are now offered to the readers of the Review. The researches of this agent have furnished the gratifying intelligence that cotton is cultivated by free labour to a much greater extent than was previously supposed. Thus we find that by proper exertions and encouragement, a large amount of this valuable article may be procured through the instrumentality of free labour; and in this, as in other cases, a pressing demand would unquestionably increase the supply. Here is a remedy, as far as it goes, for the evils of slavery, to which no rational exceptions can be taken. The following extracts are copied from the Non-Slaveholder.

"*Lafayette Co.* (*Miss.*) 12*th mo.* 20, 1847.

"A. H. and I. T., owners of a gin furnished by the Philadelphia Free Produce Association of Friends, think there will be no difficulty in procuring two hundred bales of free grown cot-

ton in the vicinity of their gin." Near the close of this letter the writer says: "There might be thousands of bales of free cotton collected through this country, but for the ginning and packing, or baling."

"*Yalabusha Co.* (*Miss.*) 12*th mo.* 30, 1848.

"The writer states that about 100 bales of free cotton may be obtained in one neighbourhood, and that a gin, to be managed by free labour, is likely to be erected by "men of small or middling property, but firm and fixed principles, and whose reputation for piety stands high with all."

"*Lafayette Co.* (*Miss.*) 1*st mo.* 6*th*, 1848.

"—— ——, of Yalabusha Co., a very intelligent man, says he will engage to furnish 1500 or 2000 bales of free cotton—purchase at the market price at various shipping points, pay storage, attend to shipping and insuring, devote his whole time to the business, and have the cotton ginned by free labour—giving security for the right performance of the whole."

"*Marshall Co.* (*Miss.*) 1*st mo.* 11*th*, 1848.

"Since my last I have directed my course this way, and, after some serious difficulties with high water, arrived at my friend —— ——. He has done us efficient aid by preparing the minds of the people in this neighbourhood for our operations. A gin has been erected in this settlement, managed entirely by free labour, by two brothers named ——, which performs well, and this neighbourhood affords one of the best opportunities for procuring free cotton that I have heard of. Only three or four families hold slaves in the whole settlement—all appear content without them. * * * Several with whom I have conversed think the cultivation of this kind of cotton will increase rapidly, if our arrangement is gone into, so that they can have a market that will justify them in handling their cotton nice and clean, which they all prefer. But the large planter, by having a large lot of cotton, and purchasing a great quantity of groceries, gets very nearly as much as the small clean lots bring, which discourages the small growers from taking as much pains as they otherwise would. Some of these, not being keen traders, are swindled out of, at least, part of the price; so that a system of fair dealing would, I have no doubt, soon gain the confidence of this class of the community."

"*Tennessee*, 1*st mo.* 25*th*, 1848.

"I am happy to state that we found the opportunity of getting free cotton far better in this county (MacNairy) than we anticipated, or expected to find any where. A large portion of the citizens came from Friends' settlements in North Carolina, and can readily understand our operations, many entertaining similar feelings. The land being broken, there is no chance for large farmers to work their slaves Amongst these small, but contented farmers, there is a considerable number of gins managed entirely by free labour."

The writer then gives the names of the cultivators of 771 bales of free grown and free ginned cotton, and adds: "I am every day more and more confirmed in the rectitude of our course. Five minutes give time enough to convince any one here of the consistency of it. I sometimes fear that the light we have at the north will arise and condemn many." "While last at Memphis, I was introduced by one of my friends to a merchant of New Orleans, who told me that there was living with him a sugar planter who was now trying the experiment of paid labour. He had hired thirty Germans, and was going to plant one hundred acres in cane." * * * "It is the opinion of all here that free labour will increase in this part of the country. We are now at the house of —— —— ——, who tells me there are but two slaves in his neighbourhood." * * * "I hear of a number of other gins in this and the adjoining county, owned and managed entirely by free labourers, which we intend visiting."

From Chambers's Journal.

THE TUBE BRIDGE.

There are men who are in raptures with the engineering skill which reared the Pyramids, built Baalbec, and adorned Petra, but turn with a smile of pity to the 'puny efforts,' as they call them, of modern times. If the eye of such persons rests upon this page, let them accompany us while we describe one of the most surprising and stupendous efforts of modern engineering enterprise—the Tube Bridge—and they will become acquainted with a work which Egypt and the ancients could never have executed. Conway and the Menai Straits have already become celebrated by the elegant and romantically-placed suspension bridges which have long been their great attraction to tourists. At the latter position, indeed, a work of almost unparalleled magnitude and formidable difficulty existed—a vast monument to the talent and perseverance of one of our greatest engineers—the Menai bridge. And the Suspension bridge at Conway, though less in point of size, yet presents us with a work of constructive skill certainly not inferior to its more vast competitor, and deriving a peculiar charm from its points of support being portions of the old and massive ruins of Conway Castle. Both these places are destined to receive a new attraction, and to become the scenes of a fresh and more memorable triumph of mind over matter, of human skill over natural obstacles. Although the preparations for the greatest of these undertakings—the Britannia Tubular Bridge—are far advanced, and

large portions of it are already completed—there being no doubt that the whole structure will be at no distant period fixed, and in full work—yet as the Conway Tube is the only one which is perfected as yet, and upon which actual working has commenced, we shall confine our account to this alone. But it may be mentioned that both of these tubular bridges—although the one at Conway is inferior in proportions and in weight to the Britannia—are constructed on similar principles, and are in other respects alike, both in their object and form, and in the mechanical adjustment by means of which they are placed *in situ*.

The idea of a tube bridge is one of those original conceptions which are the birth, not of an individual's life, but of an era. It is one of those truly unique and rare productions—a new and valuable fact. No one appears to have dreamed of such a thing before. Ingenious people, who take an unkind pleasure in pulling down the high fame of others, have found, as they imagine, the originals of suspension bridges in the rude contrivances of American Indians to cross a gully; but no one can point to a tube bridge as the invention of any time or country but our own. If, therefore, it can be truly shown that not only has a novel system been discovered, but also that it possesses such advantages in an engineering point of view as are possessed by none other previously discovered, Mr. Stephenson the engineer, may be pointed to as one of those illustrious men in whom a happy union of originality of talent, with indomitable patience in working out its conceptions, has largely added to the resources of science, and, by necessary consequence, largely benefited the human race. All sorts of forebodings, and these, as indeed is only too commonly the case, from men of pre-eminent practical skill and scientific attainments, foretold certain failure to the daring enterprise which proposed to cast a huge tube over a strait, that men might travel in security through its interior. The proposition also to construct this great aërial tunnel of wrought iron was entirely novel, and it remained for time, experience, and experiment, to show its applicability to the purpose in question.

From what we have been able to gather, it appears that Mr. Robert Stephenson at first conceived the idea that a tube bridge of the circular form would be the strongest; but being unable, in consequence of numerous professional avocations, to undertake personally to carry out the requisite experiments, he committed this important task to the able hands of Mr. Fairbairn of Manchester, under his own immediate inspection. Much credit is due to this distinguished mechanist for the experiments which he instituted with a view to ascertain the proper principles on which to compose such a structure, particularly with respect to the two grand conditions of strength and lightness.* Having so far satisfied himself on these points, he constructed a model tube on a large scale, containing nearly all the features of the proposed bridge. The form of a circular tube was found defective in many respects, and the idea of constructing the bridge of that form was soon abandoned. Tubes were also constructed of elliptical and rectangular forms, with various results. Eventually a square tube was decided upon; and the investigations were now continued, to evolve the principles upon which this form might be rendered of sufficient strength to resist vertical and lateral violence. At first, Mr. Fairbairn conceived that the strongest form would be one in which the top and bottom of the tube consisted of a series of pipes arranged in a hollow compartment, covered above and below by iron plates rivetted together, and having a parallel direction to the long axis of the tube. By this means great rigidity would be communicated to the top, to resist the immense compression it would necessarily endure; and the bottom would be equally strong, to resist the tension which it would be subject to. And this form would probably have been adopted, but for several serious practical difficulties which presented themselves to its construction, and to its repair, if accidentally damaged.

The model tube, the form of which was to be adopted in the large scale, was finally formed of a square shape, with longitudinal cellular compartments, also square, at the top and bottom. The scale was exactly one-sixth of the bridge across one of the spans of the Menai Straits; it was also one-sixth of the depth, one-sixth of the width, and as nearly as possible, one-sixth of the thickness of the iron plates. Thus it was eighty feet long, four feet six inches deep, two feet eight inches wide, and rested on two supports, the distance between which was seventy-five feet. The entire weight of this large model was between four and five tons. It was now subjected to the severe experiments which were to test its strength. The weight was attached to its centre, and increased ton by ton, the deflection being carefully noted, together with the entire weight of the load. After three experiments, in which various defects were discovered, the conclusion arrived at, of the extreme point of resistance of the model tube placed it at about fifty-six tons; in other words, its breaking weight was 56·3 tons. This result proved highly satisfactory, and exhibits in a remarkable manner the extraordinary resistance offered by a tube of this construction to a load more than eleven times its own weight. Mr. Fairbairn adds, that it is probably not overrating the resisting powers of this tube to state that hollow beams of wrought iron,

*Some claims have been made for Mr. Fairbairn with regard to the invention of the Tube Bridge. We feel it to be our duty merely to intimate the fact.

constructed on the same principle, will be found, whether used for bridges or buildings, about *three times stronger* than any other description of girders. The principles for the construction of the great bridge were thus satisfactorily determined, and the accuracy of the engineer's conjectures as to this method of bridge-building was fully established.

In the early part of 1847, the Conway Tube Bridge was commenced. Those who are familiar with the picturesque scenery of the river Conway will readily remember the romantic position of the Suspension Bridge. The site for the new bridge is very near it, the one end abutting against the foot of the venerable ruin, whose time-defying towers rear themselves above it; the other resting on an artifical structure, of a castellated aspect, on the opposite side of the river, from whence the railway shoots into the interior of the country. The site of the bridge was not, however, convenient for the purpose of constructing the tube; and advantage was consequently taken of a less percipitous part of the river's bank, about a hundred yards or so from the permanent position of the bridge. There, upon a piece of level ground projecting some distance into the river, workshops and a steam-engine were erected, and an immense platform constructed on piles driven into the ground, and partly into the bed of the river, and forming a temporary pier. At high water, the tide was nearly level with the bottom of the tube. Altogether, about twelve months were occupied in the construction of the tube. When completed, and resting on its massive platform, with the crowds of busy workmen, the clattering of hammers, the hum of the workshop, the fuming chimney, the vast pontoons, all contributed to make the scene one of the most interesting and anomalous that was ever witnessed; especially when the peculiarity of the situation is remembered—the calm river floating idly by, and the old castle, the work of hands long since crumbled to dust, and of instruments long since eaten to rust, looking, as it were, in astonishment on the whole; while a crowd of Welsh peasants incessantly gaped with amazement at the idea of putting a long iron chest over their ancient river.

The tube was at length complete; and now remained the Herculean undertaking of dragging it to its position, and lifting it up to its proper elevation. This was the most anxious and arduous task of all. What if the cumbrous mechanism contained some hidden defects? What if, when being lifted, something were to give way, and the vast structure come down, and crush itself and everything before it into a heap of ruins? Not only fame, but life and property, hung upon the skill of one or two men. On Monday, March 6th, 1848, the great experiment was made. The tube had been made to rest upon two temporary stone piers, by the removal of some of the piles supporting the platform on which it was built. Six immense pontoons, one hundred feet long, and of proportionable breadth and height, were then hauled up to the platform, and floated, three at each end of the tube underneath it: they were properly lashed together, and secured. High tide served a little after eleven in the forenoon; all things were therefore got ready to take full advantage of this circumstance. As the tide rose higher and higher, the feverish anxiety of the spectators and parties concerned rose in geometric progression. The great pontoons rose too, until they touched the bottom of the tube, and began to bear up its tremendous weight The favourable moment having arrived, the pumps were set to work, and the pontoons emptied of a large volume of water purposely introduced into them. As this water was discharged, they rose higher and higher, until at length, to the vast relief of a crowd of spectators, the immense mass floated clear off the platform on which it had rested for a whole year. It was still some distance from its resting-place; but the sides being properly shoved up, the whole structure—with the chief, the assistant, and the resident engineers standing together, with two or three other gentlemen, in a sort of triumphal position upon its summit—was set in motion by means of strong hawsers worked by capstans, and attached to different places. It was guided in its slow career by chains connected with buoys placed at intervals in its route. At length it was dragged to its proper position; and resting under the receding influence of the tide upon two stone beds prepared for its reception on each side, it now appeared as a great unwieldy box crossing the transparent waters of the river, and offering a barrier to navigation. All this momentous operation was the work of a few hours, and was conducted with the most complete success.

[To be continued.]

SLAVERY AND IGNORANCE.

Extracts from a speech of Horace Mann, of Massachusetts, in the House of Representatives, at Washington, 6th month, 30th, 1848.

It was not the design of Providence that the work of the world should be performed by muscular strength. God has filled the earth and imbued the elements with energies of greater power than all the inhabitants of a thousand planets like ours. Whence come our necessaries and our luxuries?—those comforts and appliances that make the difference between a houseless, wandering tribe of Indians in the far West, and a New England village? They do not come wholly or principally from the original, unassisted strength of the human arm, but from the employment, through intelligence and skill, of those great natural forces, with which the bountiful Creator has filled every part of the material universe. Caloric, gravitation, ex-

pansibility, compressibility, electricity, chemical affinities and repulsions; spontaneous velocities; these are the mighty agents which the intellect of man harnesses to the car of improvement. The application of water and wind and steam to the propulsion of machinery, and to the transportation of men and merchandise from place to place, has added ten thousand fold to the actual products of human industry. How small the wheel which the stoutest laborer can turn, and how soon will he be weary! Compare this with a wheel driving a thousand spindles or looms, which a stream of water can turn, and never tire. A locomotive will take five hundred men, and bear them on their journey hundreds of miles in a day. Look at the same five hundred men, starting from the same point and attempting the same distance, with all the pedestrian's or equestrian's toil and tardiness. The cotton mills of Massachusetts will turn out more cloth in one day than could have been manufactured by the inhabitants of the Eastern continent during the tenth century. On an element which in ancient times was supposed to be exclusively within the control of the gods, and where it was deemed impious for human power to intrude; even there the gigantic forces of nature, which human power and skill have enlisted in the service, confront and overcome the raging of the elements—breasting tempests and tides, escaping reefs and lee shores, and careering triumphant around the globe. The velocity of winds, the weight of waters, and the rage of steam, are powers, each one of which is infinitely stronger than all the strength of all the nations and races of mankind, were it all gathered into a single arm. And all these energies are given us on one condition—the condition of intelligence—that is, of education.

Instead of iron arms, and Atlantean shoulders, and the lungs of Boreas, our Creator has given us a mind, a soul, a capacity of acquiring knowledge, and thus of appropriating all the energies of nature to our own use. Instead of a telescopic and microscopic eye, he has given us power to invent the telescope and the microscope. Instead of ten thousand fingers, he has given us genius inventive of the power loom and the printing press. Without a cultivated intellect, man is among the weakest of the dynamical forces of nature; with a cultivated intellect, he commands them all.

And now, what does the slave-maker do? He abolishes this mighty power of the intellect, and uses only the weak, degraded, half animated forces of the human limbs. A thousand slaves may stand by a river, and to them it is only an object of fear and superstiton. An intelligent man surpasses the ancient idea of a river god; he stands by the Penobscot, the Kennebec, the Merrimac, or the Connecticut; he commands each to do more work than could be performed by a hundred thousand men—to saw timber, to make cloth, to grind corn—and they obey. Ignorant slaves may stand upon a coal mine, and to them it is only a worthless part of the inanimate earth. An intelligent man uses the same mine to print a million of books. Slaves will seek to obtain the same crops from the same field, year after year, though the *pabulum* of that crop is exhausted; the intelligent man with his chemist's eye, sees not only the minutest atoms of the earth but the imponderable gases which permeate it, and he is rewarded with a luxuriant harvest.

Nor are these advantages confined to those departments of nature where her mightiest forces are brought into requisition. In accomplishing whatever requires delicacy and precision, nature is as much more perfect than man, as she is more powerful in whatever requires strength. Whether in great or in small operations, all the improvements in the mechanical or the useful arts come as directly from intelligence, as a bird comes from a shell, or the beautiful colors of a flower out of sunshine. The slave-worker is forever prying at the short end of Nature's lever; and using the back, instead of the edge, of her finest instruments.

The most abundant proof exists, derived from all departments of human industry, that uneducated labour is comparatively unprofitable labour. I have before me the statements of a number of most intelligent gentlemen in Massachusetts, affirming this fact as the result of an experience extending over many years. In Massachusetts we have no native born child wholly without school instruction; but the degrees of attainment of mental development, are various. Half a dozen years ago, the Massachusetts Board of Education obtained statements from large numbers of our master mauufacturers, authenticated from the books of their respective establishments, and covering a series of years, the result of which was, that increased wages were found in connection with increased intelligence, just as certain as increased heat raises the thermometer. Foreigners, and those coming from other States who made their marks when they receipted their bills, earned the least; those who had a moderate or limited education, occupied a moderate or limited ground on the pay-roll; while the intelligent young women who worked in the mills in winter, and taught schools in summer, crowned the list. The larger capital in the form of intelligence yielded the larger interest in the form of wages. This inquiry was not confined to manufactures, but was extended to other departments of business, where the result of labour could be made the subject of exact measurement.

This is universally so. The mechanic sees it when he compares the work of a stupid with that of an awakened mind. The traveller sees

it, when he passes from an educated to an uneducated nation.

This difference is most striking in the mechanic arts; but it is clearly visible also in husbandry. Not the most fertile soil, not mines of silver and gold, can make a nation rich without intelligence. Who ever had a more fertile soil than the Egyptians? Who have handled more silver and gold than the Spaniards? The universal cultivation of the mind and heart is the only true source of opulence; the cultivation of the mind, by which to lay hold on the treasures of nature; the cultivation of the heart, by which to devote those treasures to beneficent uses. Where this cultivation exists, no matter how barren the soil or ungenial the clime, there comfort and competence will abound; for it is the intellectual and moral condition of the cultivator that improves the soil, or makes it teem with abundance.

But slavery makes the general education of the whites impossible. You cannot have a general education without common schools. Common schools cannot exist where the population is sparse. Where slaves till the soil, or do the principal part of whatever work is done, the free population must be sparse. Slavery, then, by an inexorable law, denies general education to the whites. The Providence of God is just and retributive. Create a serf-caste and debar them from education, and you necessarily debar a great portion of the privileged class from education, also. It is impossible in the present state of things, or in any state of things which can be foreseen, to have free and universal education in a slave state. The difficulty is insurmountable. For a well organized system of common schools, there should be two hundred children, at least, living in such proximity to each other that the oldest of them can come together to some central school. It is not enough to gather from within a circle of half a dozen miles diameter, fifty or sixty children for a single school. This brings all ages and studies into the same room. A good system requires the separation of school children into four, or at least into three classes, according to ages and attainments. Without this gradation, a school is bereft of half its efficiency. Now, this can never be done in an agricultural community, where there are two classes of men—one to do all the work, and the other to seize all the profits. With New England habits of industry, and with that diversified labour which would be sure to spring from intelligence, the State of Virginia could support in abundance the whole population of New England. With such a free population, the school children would be so numerous that public schools might be opened within three or four miles of each other, all over its territory—the light of each of which, blending with its neighbouring lights, would illumine the whole land. They would be schools, too, in point of cheapness, within every man's means. The degrading idea of pauper schools would be discarded forever. But what is the condition of Virginia now? One-quarter part of all its adult free white population are unable to read or write; and were proclaimed so by a late governor, in his annual message, without producing any reform. Their remedy is to choose a governor who will not proclaim such a fact. When has Virginia, in any state or national election, given a majority equal to the number of its voters unable to read or write? —A *republican* government, supported by the two pillars of slavery and ignorance!

[To be continued.]

THE RESPONSIBILITY.

A few evenings since we heard a young gentleman from Virginia deliver an eloquent address, in which he related the following thrilling incident. A young friend of his had become sadly intemperate. He was a man of great capacity, fascination and power, but he had a passion for brandy which nothing could control. Often in his walks he remonstrated with him, but in vain; and as often, in turn, would his friend urge him to take the social glass in vain. On one occasion, he agreed to yield to him, and as they walked up to the bar together, and the bar-keeper said, "Gentlemen, what will you have?" Wine, sir, was the reply. The glasses were filled, and the two friends stood ready to pledge each other in renewed and eternal friendship, when he paused and said to his intemperate friend —"Now, if I drink this glass and become a drunkard, will you take the responsibility?" The drunkard looked at him with severity, and said, "*Set down that glass.*" It was set down, and we walked away without saying a word. O, the drunkard knows the awful consequences of the first glass. Even in his own madness for liquor, he is not willing to assume the responsibility of another's becoming a drunkard. If the question were put to every dealer as he asks for his license, and pays his money—"Are you willing to assume the responsibility?" how many would say, if the love of money did not rule, "Take back the license."—*Jour. Amer. Temp. Union.*

NIGHT WAKING PREVENTED.

When John Wesley, the founder of the Methodist Society, was a young man, he found the habit growing upon him of waking at twelve or one o'clock in the night, and lying some time awake. This led him to apprehend that he was spending more time in bed than nature required. He therefore adopted the necessary means of breaking his morning slumbers at seven instead of eight, which had been his hour of rising. But

finding his nocturnal wakefulness continue, he deducted another hour from his morning's repose; but still finding the habit remain, he continued the experiment by rising an hour earlier, until he rose at four, when he was able to sleep through the night; and continuing to leave his bed at four in the morning, he says he did not lie awake a quarter of an hour together in a month. He however sustained his sinking powers, in the decline of life, by indulging himself with a little time of repose during the day. This experiment would no doubt furnish any healthy person with a correct intimation how many hours in the twenty-four need be passed in bed.—*Mem. of Wesley.*

THE EXAMPLE OF CHRIST.—Steele.

And is the gospel peace and love?
Such let our conversation be:
The serpent blended with the dove,
Wisdom and meek simplicity.

When'er the angry passions rise,
And tempt our thoughts and tongues to strife,
To Jesus let us lift our eyes,
Bright pattern of the Christian life.

Ah! how benevolent and kind:
How mild and ready to forgive;
Be this the temper of our mind,
And these the rules by which we live.

To do his heavenly Father's will
Was his employment and delight,
Humanity and holy zeal
Shone through his life, divinely bright.

But ah! how blind and weak we are;
How frail, how apt to turn aside!
Lord; we depend upon thy care,
And ask thy Spirit for our guide.

Thy fair example may we trace
To teach us what we ought to be;
Make us by thy transforming grace,
Dear Saviour, daily more like thee.

HYMN OF PRAISE.—Hart.

This God is the God we adore—
A faithful, unchangeable friend,
Whose love is as great as his power,
And neither knows measure nor end.

Tis Jesus, the first and the last,—
Whose Spirit shall guide us safe home;
We'll praise Him for all that is past,
And trust Him for all That's to come

SUMMARY OF NEWS.

Antigua.—A destructive hurricane visited the island of Antigua on the 21st ult. The storm commenced on the afternoon of that day, and increased in force until two o'clock the next morning, when it sensibly abated. The devastation appears to have been very great. Eighteen or twenty lives are said o have been lost, and cattle and stock of all kinds suffered greatly. It is supposed that throughout the island there have been two thousand buildings unroofed and seven hundred totally destroyed. By far the larger portion of these are the cottages of the laboring classes. The damage to the shipping appears inconsiderable. The general destruction, including life and property, is supposed to be greater than that occasioned by the earthquake of 1843, or the hurricane of 1835.—*Ledger.*

Yucatan.—This state, which has for some time maintained a species of semi-independence, has been again formally united to Mexico. The whites appear to have turned the tide of war against the Indian insurgents, and to be regaining possession of the country.

French Guiana.—Slavery was formally abolished in French Guiana on the 10th ult. by public proclamation, in virtue of a decree of the Republic, of the 27th of 4th month, and in the name of the French People.

Europe.—The steamer Europa reached New York on the 14th inst., having sailed from Liverpool on the 2d. The state of trade seems to be rather improving, and the condition of the manufacturing districts is also better. The weather having improved, the prospects of the harvest have brightened, and prices in the corn market have declined. There seems much uncertainty about the potato crop. The rot undoubtedly prevails to a considerable extent, but on the other hand it is alleged that the planting of this year was so large that the loss of one-third would still leave an ample supply. A number of Chartists have been arrested in England. Ireland continues quiet. It is supposed that O'Gorman has escaped to France. A terrible hurricane swept the east coast of Scotland, on the night of the 18th ult., causing great destruction of life. An account from Aberdeen says that about 1000 boats, each manned by five fishermen, had left the various ports between Stonehaven and Fraserburgh on that night for the herring fishery. An immense number of these appear to have been lost, but no accurate account of the extent of the calamity has yet been received. The debate in the French Chambers on the report of the committee of inquiry into the insurrections, came on on the 25th ult. Louis Blanc and Caussidiere, two of those implicated by the report, spoke in their own defence. A requisition from the Attorney General was read, demanding authority to prosecute the two individuals named, and after a hot debate, the authority was granted. The accused persons fled, and Louis Blanc succeeded in escaping to London. Austria having returned an unsatisfactory answer to the proffered mediation of England and France in the affairs of Northern Italy, it appears probable that an armed intervention will take place, France marching an army into Lombardy, and sending a fleet to Venice. Disturbances, producing some loss of life, have occurred at Vienna and Berlin.

A TEACHER WANTED.

The Trustees of Friends' School at Crosswicks wish to engage a competent male teacher. The school is such as to offer an inducement to a well qualified Friend.

Early application may be made to Robert Parry, Recklesstown N. J., or Samuel Allinson, Jr. Yardville, Mercer Co. N. J.

9th mo., 18th, 1848.—3t

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. IX.

(Continued from page 3.)

"19*th. Fourth day.*—The wind favourable. Several of us employed in writing, hoping for an opportunity to convey some intelligence to our dear friends whom we have left behind, towards whom my mind has been often turned in near affection, and for whose preservation and stability in righteousness have my prayers ascended as for my own. It looks probable we may reach the Yearly Meeting of London, where I expect fresh exercise, and oh! may I be kept humble and low with the pure seed; though in a state of deep suffering. Last evening I had some serious conversation with our Captain, during which he was attentive and solid; at the conclusion of which, he acknowledged my kind intentions, and said he believed I was concerned for his and other's good—and behaved affectionately.

21*st. Sixth day.*—Awoke with these expressions: "He will be a strength to the poor—a strength to the needy in his distress—a covert from the storm, when the blast of the terrible ones is as a storm against the wall." Spent much of this day in inward retirement, humbly trusting in the Lord, my sure, unfailing friend, to whom I desire to look in simplicity, as a little child, for further direction and help, knowing 'it is not in man who walketh to direct his own steps.'

23*d. First day.*—Held our meeting this day in the cabin. It was a favoured, comfortable season."

On this day (the 23d) the captain, who had conceived a high respect for our friend, which he afterward repeatedly evinced, presented her with a copy of his sea Journal, in his own writing, with the following letter written upon the first page.

"*On board the Commerce, in the English Channel,* May 23d, 1784.

"*Madam,*—Our passage, in all probability, being now nearly at an end, give me leave to present you a copy of my journal, which contains all the observations that were essentially necessary for our guide and direction across the great Atlantic Ocean; which, with the help of Divine Providence, we have passed over, without the smallest accident whatever; and have, thanks be to Heaven, arrived on our desired coast, where I hope, in a few days, to see you safely landed, and to congratulate you thereon. For it is with heart-felt pleasure and satisfaction to myself, that I can with truth say, that I never had so instructive and pleasing a female companion at sea as yourself. And in short, I cannot say less for all the rest of the Friends.

"This small token of my esteem I present you, that you may at any future time refresh your memory with the different occurrences that have turned up from time to time during the passage, respecting the ship, winds and weather.

"That you may enjoy your health, and be the instrument of enlightening the minds of many in this eastern world (as I am satisfied that is your errand,) and return safely back to your connections and friends in America, rewarded by heaven for your labours, is the sincere wish of your friend, THOMAS TRUXTON.

TO REBECCA JONES."

The Journal thus commences:

"A Journal, by God's permission, on board the ship Commerce, from Philadelphia to London. Commencing April the 26th, 1784, and kept by Thomas Truxton, Commander of said ship."

"24*th. Second day.*—As we are advancing up the British Channel, and although delighted with the fine prospect of the land, of White Rocks, Isle of Wright, &c., (G. D. and self being on deck and counting the shipping around us, 30 in all, which was a feast to the eye,) yet my mind was low, stripped and fearful, lest I should not keep near enough to that Power which alone has preserved and can preserve, under and through all the dispensations of his Providence,

to his own praise. May I be favoured, not only to get deep enough, but to *keep* deep and humble with the pure seed, in mine own bosom and the bosoms of the faithful amongst whom my lot may be cast.

28*th. Sixth day.*—Being favoured to reach Gravesend early this morning, we prepared to go on shore, which we did. Our captain left the ship first, in order to prepare a dinner and carriages for us, and had all ready when we arrived. Having dined, we started, our captain with T. Ross and S. E., jr., in one post chaise, S. E., sen, and M. J. in another, and G. Dillwyn and wife and myself, in a third, and reached London about 4 o'clock. During the ride up, though there was much to entertain the eye and delight the senses, yet my heart was humbled and bowed in contrition, under a sense of the Lord's goodness and mercy, in having conducted a poor handmaiden over the mighty ocean in safety, and, above all, in the sustaining sense of his power and presence, which had attended me, to bear up in the time of conflict and exercise. For all which my heart is prostrate before Him, and returns the feeble attribute of thanksgiving and praise for all his mercies: acknowledging that He is worthy now and forever more. Amen."

Before her departure from Philadelphia, Arthur Howell, in bidding her adieu, placed in her hand a sealed note to be read at sea; which contained a short, but full, expression of his sympathy and unity with her in her prospect, and concluded with quoting from Isaiah 49: 23—"Kings shall be thy nursing fathers and queens thy nursing mothers." She afterwards mentioned that on first meeting with Christianna Hustler, (who was her first companion in England, and travelled much with her,) at Jos. Gurney Bevan's, the passage occurred to her—"Kings shall be thy nursing fathers and queens thy nursing mothers." Although their home was together, at the house of J. G. B., nothing passed between them during the week of Yearly Meeting, relative to their being associated, but when John and Christianna Hustler were preparing to return to their home in Yorkshire, C. told her husband that she believed he would have to return alone—that she was not acquainted with Rebecca Jones' views relative to a companion, but she felt very much bound to her, and felt that she must make an offer of herself. Being encouraged to attend to her feelings, she went to R. J.'s room, where they had a conference, which resulted in a mutual conviction that they were designed to be banded together as companions in religious exercise. In a letter written immediately after her arrival in London, she says, "Christianna Hustler is in her person very much like my H. Cathrall; about 50 years of age, has a lively gift in the ministry—an agreeable, nice, very nice person, and indeed in general, the English women make a very neat appearance, and carry their age remarkably well."

R. J. to H. C.

"*London*, 5th day, 3d of 6th mo., 1784.

* * * * * * *

As I know thou art fond of particular accounts, I have risen early before the family. My mind is turned towards thee, expecting to be so engaged when I leave this city that I may not write so much: though I intend to omit no opportunity. I spent the evening before last with Catherine Phillips, and she with her husband supped with us the last evening. I have already informed thee, she looks much as when with us. Her husband appears an elderly person, is a sensible man, and agreeable. * * *

Joseph Gurney Bevan, my kind landlord, is a solid Friend, and his wife a lively, agreeable, very nice woman. She does a little in our way. He is an apothecary. They have no children.

* * * * * * *

They are very kind and attentive to us, and I believe it right we are here. John Elliott, with whom T. Ross, R. N., S. Emlen, S. N., and many others lodge, is a solid substantial Friend, and his wife a fine person. She made me think of her mother, M. Weston. They live in a spacious, complete house. Wm. Dillwyn lives elegantly. His wife very much like Ruth Richardson.

Lydia Hawkesworth, whom I shall call C. Phillips' Aid de Camp, is a fine, agreeable person. And Esther Tuke is a sort of Princess. Samuel Neal looks much as he used to, only a little older.

There is (however low things are in this nation, respecting the discipline) a living, deep, clear ministry; and remarkably so on the women's side. Dear Catherine Phillips labours indefatigably; seldom does she sit a meeting through in silence; and in many of them has exceeded any time I remember her in America. She is greatly improved in humility, tenderness and sympathy. She has shown much love to us poor little Americans, and has told me she does not expect to be continued much longer in mutability. Hannah Wigham is a solid, agreeable friend. Also, Martha Routh, Mary Proud, and Mary Prior, these are all from Yorkshire, and lively ministers. Thou would'st love them all as I do. Alice Rigg, an enterprising skilful workwoman, is from the same place. She plead nobly before the men's meeting. Mary Leaver looks much as she did; enquired kindly after friends in America. She and E. Gibson desired love to thee

It appears that previous to this time, the queries were not answered by the Women's Yearly Meeting of London. A few years previous, the subject was considered, but not acted upon; one Friend remarking, "I see it, but not

now—I behold it but not nigh." A communication from R. J., enforcing the propriety of it, had such place as to induce the action which is recorded in the following minute of Women's Yearly Meeting, bearing date the 5th of Sixth month, 1784.

"It coming weightily under the consideration of this Meeting, the great loss it sustains for want of its being regularly constituted a Meeting for Discipline, the following Friends are desired to lay the concern before our men Friends now sitting, and bring in a report to our next adjournment,—viz: Esther Tuke, Elizabeth Gibson, Alice Rigg, Christianna Hustler, Mercy Ransom, Martha Routh, Tabitha Middleton, Susanna Row, and Sarah Corbyn, in which service the company of the women Friends from America would be truly acceptable."*

This dignified deputation, leaving their own meeting still in session, proceeded to that of the men, some of whom were unprepared for the proposition. A part of the discussion which ensued, is too familiar to our readers to need insertion here. One Friend expressed the sentiment that it would be preposterous to have a body with two heads, to which R. J. responded that there was but one HEAD *to the body, which is the church*, and that in Christ Jesus male and female are one. A note in H. Cathrall's hand, says: "My R. Jones informs me that Alice Rigg plead nobly in in the men's meeting, and M. Routh silenced David Barclay. I perceive by a letter to J. P., he surrendered very unwillingly."

This deliberation resulted in the issuing of an epistle setting forth the rise and use of the Discipline, and encouraging women Friends to attend to their share of it. In alluding to this measure, Catherine Phillips remarks: "As mothers of children, and mistresses of families, they have an extensive service to attend to, and ought to be concerned, so to discipline their families, as to be able to answer the several queries relative to their situation."

The following is the minute of the men's meeting in the case, bearing the same date with the women's minute.

"This Meeting, after a solid and deliberate consideration of the proposition brought in from the Meeting of Women Friends, held annually in this city, agrees that the said Meeting be at liberty to correspond in writing, with the Quarterly Meetings of Women Friends; to receive accounts from them, and issue such advice, as in the wisdom of truth, from time to time, may appear necessary, and conducive to their mutual edification. For this purpose it will be expedient that the said meeting be a meeting of record, and be denominated the Yearly Meeting of Women Friends, held in London; yet such meeting is not to be so far considered a meeting of Discipline, as to make rules, nor yet alter the present queries, without the concurrence of this meeting."

[To be continued.]

*The ministering Friends from America in attendance at this meeting, were Robert Valentine, William Mathews, Nicholas Waln, Samuel Emlen, Thos. Ross, George Dillwyn, Rebecca Wright, Patience Brayton, Mehetabel Jenkins, and Rebecca Jones.

For Friends' Review.

LIFE OF THOMAS FOWELL BUXTON.

(Continued from page 6.)

When Wilberforce presented to the House of Commons, the petition of Friends against the West Indian slavery, he observed that one of a similar character, which he had the honour of presenting thirty years before, was the first effort against the kindred iniquity of the slave trade; and in offering the one then produced, he trusted they were laying the first stone of an edifice which would continue at a future period, an ornament to their country. Being asked if he designed to found any motion upon this petition, he stated that an esteemed friend of his would; on which Buxton gave notice that "on the 15th of May, he would submit a motion, that the House should take into consideration, the state of slavery in the British Colonies."

On the day above designated, in 1823, the first debate, on the subject of slavery, occurred in the House of Commons. The discussions, which for nearly twenty years agitated that assembly, and in which Wilberforce took a leading part, related to the slave trade, not to the slavery already existing. Those who advocated the abolition of the slave trade, carefully separated that question from the extinction of slavery itself. The leading and most plausible argument advanced by the opponents of emancipation, was the degraded condition of the slaves, and their consequent incapacity to appreciate the advantages or the duties of freemen. To this argument the friends of the negroes acceded so far as to begin their attack on the system, by assailing the traffic which was continually augmenting the number of untutored Africans in the British colonies. It was also confidently expected that the abolition of the traffic would secure better treatment to the slaves already in the islands; and that with an improvement in their condition, they would be gradually prepared for the enjoyment of their natural rights. Hence the question of emancipation, though acknowledged as an ultimate object of desire, to be attempted at a future day, was studiously excluded by the abolitionists during their labours to effect the extinction of the trade.

Sixteen years had now elapsed since the passage of the law prohibiting the African slave trade, but the expected improvement in the condition of the slaves had not taken place. The opinion that the necessary change should be *gradually* effected, seems to have been generally embraced; and Thomas Fowell Buxton, as well as others,

adopted it. A few weeks before the time allotted for his motion, he wrote a letter intended for the perusal of Earl Bathurst, the Secretary for Foreign Affairs, in which he gave the outlines of his plan.

There were evidently two classes for whose condition it was necessary to provide; those already in slavery, and the children thereafter to be born. With regard to the former, he does not appear to have anticipated their emancipation, but such extension of their privileges, and amelioration of their condition, as to render it more tolerable. The doctrine of immediate emancipation was, with our English politicians, the growth of a later day. It remained for experience to prove, what a just appreciation of the case might have suggested, that slavery is not the school in which the duties or qualifications of freemen are taught.

The improvements proposed in this outline were:

1. That the slaves should be attached to the island, and, under modifications, to the soil. 2. That they should cease to be chattels in the eye of the law. 3. That their testimony should be received for what it was worth. 4. That when any one laid claim to the services of a negro, the burden of proof should rest on the claimant. 5. That obstructions to manumissions should be removed. 6. That the provision of the Spanish law, fixing by competent authority the value of a slave, and allowing him to purchase a day at a time, should be introduced. 7. That no governor, judge, or attorney general, should be a slave owner. 8. That effectual provision should be made for the religious instruction of the slaves. 9. That marriage should be sanctioned and enforced. 10. That the sabbath should be devoted by the slave to repose and religious instruction, and that other time should be allotted for the cultivation of his provision grounds. 11. That some measures should be adopted to restrain the authority of the master in punishing his slaves; and that a substitute should be found for the driving system.

But he was particularly anxious to procure the extinction of slavery by rendering all the children free who should be born after a certain day; and that provision should be made for their education.

From this summary we may perceive that Buxton then regarded the final extinction of slavery in the colonies as the work of a distant day. He probably did not expect that the system would expire till the existing generation of slaves should have passed away. And we shall have occasion to observe, in the subsequent proceedings of the abolitionists, that they were driven to a more rapid extinction of slavery than they at first anticipated, by the obstinacy with which the planters resisted all their attempts to mitigate the rigours of the system.

On the day above mentioned, Buxton began the discussion by moving a resolution, "that the state of slavery is repugnant to the principles of the British Constitution, and of the Christian religion; and that it ought to be gradually abolished throughout the British colonies, with as much expedition as may be found consistent with a due regard to the well being of the parties concerned."

In his opening speech he plainly declared that his object was the extinction of slavery in every part of the British dominions. Not, however, the sudden emancipation of the negroes, but such cautious and preparatory measures, as by slow degrees, and in course of years, would qualify the slaves for the enjoyment of freedom, and gently pave the way to the annihilation of slavery.

After unfolding his plan corresponding substantially with the outline already mentioned, he especially urged the importance of emancipating the children, as an obvious method of silently, yet certainly, removing the evils of slavery. He proved that this measure had been adopted in other countries, without the noise and tumult which his opponents predicted; and was in fact then silently proceeding in Ceylon, Bencoolen, and St. Helena. "Observe," said he, "the moderation with which we proceed; we say, make no more slaves, desist from that iniquity; abstain from an act, as full of guilt and entailing in its consequences as much misery as any felony you can mention. We do not say, retrace your steps, but stop. We do not say, make reparation for the wrong you have done, but do no more wrong; go no further; complete what you have commenced; screw from your slaves all that their bones and muscles will yield, only stop there; and when every slave now living, shall have found repose in the grave, then let it be said that the country is satiated with slavery, and has done with it forever."

Estimating the measures proposed, according to the representation above exhibited, we can hardly regret that they were not successful. Had the British Parliament, and the Insular authorities, quietly acceded to the plan then suggested, the friends of the negro might probably have concluded that all was done which prudence would warrant, and have patiently waited for slavery to expire in the West Indian islands, by the death of its victims. If what was then asked, had been cheerfully granted, and the proposed meliorations faithfully carried into effect, it might have been urged, with great plausibility, that the faith of the abolitionists was pledged to leave the planters in the unmolested possession of their remaining authority over their slaves. We shall, however, soon have opportunity to observe, that the advocates of West Indian oppression manifested no disposition to disarm the abolitionists by concessions. They seem to have been subjected to a species of induration, not unlike that attributed, by the sacred historian, to

the people of Canaan,* of whom none but a few made peace with the people of Israel.

An animated debate ensued, in which a number of speakers of eminent talents participated, among whom G. Canning, a conspicuous member of the cabinet, was one. He moved and carried certain amendments to the resolution of Buxton, and brought forward a plan that the proposed meliorations should be suggested to the colonial legislatures, but should be enforced only in the island of Trinidad, which had no local legislature; but with the condition that any unexpected resistance to the suggestions, should be met by authority.

In the course of this debate, the foolish argument, that the discussion of the subject in Parliament was dangerous to the peace of the islands, was advanced, and its absurdity fully exposed by Buxton, whose fears on that account, if he ever had any, were by this time totally removed.

The result of the discussion thus opened, was different in some important particulars from what was desired by the mover. The emancipation of the children, which was a favourite part of the plan, was lost; and the meliorations proposed, instead of being enjoined by authority of Parliament, were reduced to recommendations.

In accordance with the resolutions of the House, at the end of the same month, circular letters were addressed by the government to the various colonial authorities, recommending the adoption of the following reforms:

1. "To provide the means of religious instruction and Christian education for the slaves.

2. "To put an end to markets and to labour on the Sunday; and instead of Sunday, to allow the negroes equivalent time on other days, for the cultivation of their provision grounds.

3. "To protect the slaves by law in the acquisition and possession of property, and in its transmission by bequest or otherwise.

4. "To legalize the marriages of slaves, and to protect them in the enjoyment of their connubial rights.

5. "To prevent the separation of families by sale or otherwise.

6. "To restrain generally the power, and to prveent the abuse of arbitrary punishment, at the will of the master.

7. "To abolish the degrading corporal punishment of females.

8. "To admit the testimony of slaves in courts of justice.

9. "To prevent the seizure of slaves detached from the estate or plantation to which they belonged.

10. "To remove all existing obstructions to manumission, and to grant to the slave the power of redeeming himself, and his wife and children, at a fair price.

11. "To abolish the use of the driving whip in the field, either as an emblem of authority, or as a stimulus to labour.

12. "To establish savings' banks for the use of the slaves."

If we could give full credit to the representations respecting West Indian slavery, which the advocates have frequently given, we should imagine that the improvements then proposed, were little more than what was already adopted in practice. But the reception which the communication of Earl Bathurst experienced from the planters, clearly showed that any interference, on the part of the mother country, with their treatment of their slaves, was viewed with the utmost suspicion and jealousy. An intimation was made in the government despatches, that in case the recommendations were disregarded by the colonial authorities, the work must be undertaken by Parliament. This suggestion was treated with the greatest contumely, particularly in Jamaica, and threats were openly made of the renunciation of the metropolitan power. The colonial legislatures, without exception, declined submission to the measures proposed. In a few of the islands, some legislation to improve the condition of the slaves was attempted, but nothing effectual was accomplished. It was evidently impossible to afford legal protection to the slaves, without curtailing the authority of the masters; and on that point the possessors of slaves are exceedingly tenacious.

When the order in council reached Demerara, the colonial authorities endeavoured to conceal it from the black population; but some confused and exaggerated rumors being spread among them, they fancied that the King of England had made them free, and that the planters had suppressed the edict. Under this impression, the slaves on several of the estates refused to work, and resisted the compulsive measures to which their masters resorted. But this puny rebellion, which was undertaken without organization or arms, was quickly suppressed, not one soldier engaged in its reduction being killed. The contest must have been a massacre rather than a battle, for more than a hundred of the insurgents fell in the field; and of those who were prisoners, a number were executed by sentence of the courts. Others were subjected to the most barbarous scourging; five of whom were sentenced to one thousand lashes each.

The indignation of the planters was not confined to the revolting slaves, or to the authors of the parliamentary discussions; but extended to the missionaries in the islands, who were labouring to instruct the negroes in the doctrines of the Christian religion. One of these, of the Independent persuasion, was tried, in an illegal manner, by a court martial, and condemned to be hanged. But the hardships of his imprisonment, anticipated the executioner.

Joshua 11: 20.

News of the ferment in the colonies, of the revolt in Demarara, of its suppression, and the severities inflicted on the insurgents, and their unoffending instructors, soon reached the mother country. The effect on different classes, was necessarily various. To the anti-slavery party, they were cause of severe disappointment and grief.

By the lukewarm, and the opponents of the measure, these disorders were charged upon the friends of the blacks, instead of the turbulence of the planters. But the most mortifying part of the consequence was, the determination of the government to recede from the ground they had taken. The cabinet, appalled by the consequences which had followed the measures already adopted, resolved to yield to the storm instead of redeeming the pledge, that if the amendments proposed were not voluntarily adopted by the colonial legislatures, they should be enforced by parliamentary authority.

In the spring of 1824, George Canning, who was regarded as the ministerial leader in the House of Commons, and who in the preceding year had apparently adopted the principal views of Buxton, and differed only in regard to the mode of attaining their object, announced the determination of the government to compel the adoption of the meliorations in Trinidad, but to apply for the present no measure more stringent than admonition, to the contumacious colonies.

Buxton assailed the vacillating conduct of the government, with his usual energy and fearlessness. He pronounced the resolution of the former year, a pledge that the condition of the slave should be ameliorated, and quoted Canning's own declaration in support of his position.

"Now," said he, "if this comprehensive pledge, this engagement given to *all* the colonies, is to be frittered down, for the present at least, to a single island; if the advantages promised, are to be granted indeed to the thirty thousand slaves in Trinidad, but withheld from the three hundred and fifty thousand in Jamaica, and the seventy thousand in Barbadoes; if the *earliest period* is to be construed to mean some time, so undefined and distant, that no man can say in what century it will take place; if our pledge to do this is now to mean no more than that we will suffer it to be done, by the slow and gradual course of admonition and example, then I see no reason why ten centuries may not elapse before the negroes are freed from their present state of melancholy and deplorable thraldom. We who have engaged in the cause, will be no parties to such a desertion of duty, to such a breach of faith."

After exposing a series of atrocious cruelties in the treatment of the slaves, he declared that he had no hostility to the planters, and that what he had uttered was said from a sense of public duty. He proposed to emancipate the children, and make full compensation to their masters; this he declared to be his desire, the consummation to which, as long as he lived, his most strenuous efforts should be directed.

The persecutions to which the missionaries were exposed, were brought into Parliament at a subsequent day, when Brougham, Mackintosh, Lushington, and Wilberforce, exerted their oratorical powers in exposing the evils and intolerant spirit of slavery. By these discussions the tide of public opinion, which had been checked by the appalling rumors of the day, was again turned in favour of the oppressed missionaries and their persecuted followers. Wilberforce soon afterwards obtained from the ministry, a promise that the order in council should be extended to St. Lucie and Demerara, as well as Trinidad.

(To be continued.)

For Friends' Review.

WILLIAM PENN.

The following extracts from the works of William Penn, with those which were furnished a few months ago, and published in the 48th number of the Review, may justly be regarded as his *living testimony* against those contests about religion and religious opinions, which are the disgrace of every community professing the benign precepts and principles of the Saviour of men. For who can read and properly meditate on his last affecting interview with his disciples, and on the love which prompted Him to humble himself even to the washing of their feet, thus giving them the most important instruction, in a manner which they could never forget, without being made sensible that all contentions in regard to non-essentials and opinions of men, are incompatible with the spirit of true religion. "O! if his people did but remember this lesson—if they only sought to be washed in his blood and sanctified by his spirit—if each esteemed others better than himself, and endeavoured to be the highest in the favour of Christ, by being the lowliest in spirit, all ambition, heart-burnings and divisions would pass away like a cloud before the beams of the sun." W.

"I am now come to the last, which to be sure is not the least part of my answer to the question propounded, viz.: A sincere promotion of general and practical religion, by which I mean the Ten Commandments, or moral law, and Christ's sermon on the mount, with other his heavenly sayings, excellently improved and earnestly recommended by several passages in the writings of his disciples, which forbid evil, not only in deed, but in thought, and enjoying purity and holiness, without which, no man, be his pretences what they will, shall see the Lord. In short, general, true and requisite religion, in the apostle James's definition, is to visit the widows and fatherless, and to keep ourselves, through the universal grace, unspotted of the world. This is the most easy and probable way to fetch in all men professing God and reli-

gion, since every persuasion acknowledges this in words, be their lives never so disagreeable to their profession. And this being the *unum necessarium* the one thing, needful to make men happy here and hereafter, why, alas, should men sacrifice their accord in this great point for an unity in minute and circumstantial things, that perhaps, is inobtainable, and if it were not, would signify little or nothing, either to the good of human society, or the particular comfort of any in the world to come. No one thing is more unaccountable and condemnable among men, than their uncharitable contests about religion—indeed about words and phrases—whilst they all verbally meet in the most, if not the only necessary parts of Christian religion. For nothing is more certain, than if men would but live up to one half of what they know in their consciences they ought to practice, their edge would be taken off, their blood would be sweetened by mercy and truth, and this unnatural sharpness qualified. They would quickly find work enough at home ; each man's hands would be full, by reason of the unruliness of his own passions, and in subjecting of his own will ; and instead of devouring one another's good name, liberty, or estate, compassion would rise, and mutual desires to be assistant to each other in a better sort of living. O ! how decent, and how delightful would it be, to see mankind, the creation of one God that hath upheld them to this day, of one accord, at least in the weighty things of God's holy law ! 'Tis for want of practice, and not of prate, that hath made way for all the incharity and ill-living that are in the world. No matter what men say, if the devil *keep* the house. Let the grace of God, the principle of divine life, (as a great man lately called it in his speech,) but be heartily and reverently entertained of men, that teaches to deny all ungodliness, and converse soberly, righteously and godly in this present world, and it is not to be doubted, that tranquillity, at least, a very amicable correspondence, will follow. Men are not to be reputed good by their opinions or professions of religion ; neither is the "depart from me" directed to any but the workers of iniquity ; and truly it is high time that men should give better testimony of their christianity, for cruelty hath no share in Christ's religion, and coercion upon conscience is utterly inconsistent with the very nature of his kingdom. He rebuked that zeal, that would have fire come down from heaven, though it came from his own disciples, and forbade them to pluck up the tares, though none had a more gentle or infallible hand to do it with. . . . And lastly, instead of being uncharitable, severe and cruel, for modifications, let the debates about them sleep, and general and practical religion be promoted. That which receives an amen in every man's conscience from this principle of divine life in every breast ; that all agree in the most weighty doctrines ; and that nothing will sooner sweeten men's blood, and mollify their natures, than employing that time and pains they bestow on fruitless contests, in living up to what they know, believe, and accord in. God Almighty, if it please Him, beget noble resolutions in the hearts of his people to use these plain and safe expedients, that charity may supplant cruelty, contest yield to good life, and present distances meet in a just and kind neighbourhood.—*William Penn*, Vol. I., p. 705.

FOSSIL FOOTPRINTS.

Dexter Marsh, a labouring mechanic of Greenfield, many years ago discovered on the flaging stones with which he was laying a side walk, what appeared to be the foot prints of some strange bird. The geologists pronounced them to be such, and to belong to a period before the creation of man. This discovery so excited the curiosity and scientific ardor of Mr. Marsh, that he has since made it his amusement to look for such impressions, and he has traversed the valley from the northern Massachusetts line to Wethersfield, Conn., sometimes spending weeks in quarrying rocks with the sole view of discovering these ancient tracks. In the last number of Silliman's Journal of Science, he gives a brief account of his labours and successes, from which we may understand that the Connecticut valley, in by-gone ages, was a favourite resort of birds that would have made no more of putting men in their crops, than turkies do of swallowing grasshoppers.

Mr. Marsh has in his possession more than eight hundred foot-prints of birds and quadrupeds, besides having furnished many specimens to others, in this and other countries. In some cases these specimens are so distinct as not only to show the joints of the toes, but the perfect impression of the skin. He has perfect tracks of quadrupeds so small that a half dime will cover the whole foot, and again others of birds where the foot measures half a yard from the toe to the heel, so that if the birds which made them were proportioned like those we now have, they must have stood twenty feet high !

He has sometimes followed the track of a bird thirty or forty feet in the rock, the track being at first faint, as if on hard soil ; then more distinct, as if imprinted on the sand at the water's edge, and finally sinking into the mud and disappearing in the water. He has one slab four or five inches thick, on which the tracks appear as mere straight lines upon the surface ; but on splitting it into five layers they grow more and more distinct, till the lower slab shows where the foot rested, just as if when the stone was in a state of mud, the bird trod down to the bottom of it, and on withdrawing the foot the mud closed up.

Among these tracks are many very unlike to those made by any known animals, but still so

marked as to leave no doubt that animals made them. A sort of kangaroo, for example, shows very small fore feet and very large hind ones. Of this the Journal of Science gives a striking cut.—*N. American.*

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 30, 1848.

The story inserted in our last number, page 15, under the title of "The Responsibility," has suggested a few reflections, which may be introduced with as much propriety in this, as in immediate connection with the incident itself.

There are probably very few who would willingly assume the responsibility of transforming a virtuous and temperate young man into a degraded bacchanalian. If it could be certainly foreseen that a temperate and respectable youth would, by partaking of a particular glass, be turned into a course which would quickly lead to habits of beastly intoxication, we may fairly presume that scarcely any one would willingly assume the responsibility of offering that glass. Yet the man who makes a business of selling intoxicating drink to all who choose to purchase it, must be aware that the article which he freely dispenses, must, in the nature of things, lead many of his customers into habits of intemperance. He does not know what individual will be ruined; but would it be less criminal to throw a stone from the top of a building into a crowded street, without knowing on whose head it would fall, than to aim at a particular object? Habits of intemperance are usually acquired by almost insensible degrees, and no one can certainly tell, when he invites a friend or a customer to a social glass, whether that may not lead to the most degrading of vices; and if it *may* be productive of such results, can any one safely try the experiment? Many persons, with the usual quantum of resolution, have by indulging in the temperate use of intoxicating liquors, gradually lost their strength, and sunk into the slavery of ebriety. And since what has happened may occur again, it would be wise, before indulging in the temperate use of the fascinating cup, to inquire whether we are willing to incur the responsibility of beginning a practice which *may* very possibly terminate in the prostration of the powers both of body and mind, which were conferred for the noblest of purposes,—to be employed for the honour of the Giver and the benefit of our fellow-men.

But there are serious responsibilities which may be incurred or assumed where intoxicating liquor is not concerned. Every person, of ordinary intellect, possesses an influence, for evil or good, within a definite sphere. Would it not be well, often to examine the tendency of the influence which we exercise, and inquire whether we can, with a clear conscience, assume the responsibility of the consequence?

If we feel in ourselves a disposition to speak ill of an acquaintance, it may be prudent to reflect upon the injury which we may inflict, and the encouragement which our example may afford to the spirit of detraction, and to enquire whether we are willing to take the responsibility of the consequences which may follow if we indulge the propensity.

The person who makes a jest of religion, and of serious subjects, particularly in the presence of the young, is probably seldom aware of the dangers to which he is exposing his hearers. Satire is commonly a more potent enemy to truth than argument, and may often be applied with effect to shake a pious resolution, which no argument could disturb. It would therefore be advisable, before a propensity to speak lighty of serious things is indulged, to reflect whether it is safe to assume the responsibility of preparing a listener to occupy the seat of the scornful.

There is a species of responsibility which every one who makes an open profession of religion, necessarily assumes. This is intimated by the Apostolic injunction, "Let every one that taketh the name of Christ, depart from iniquity." When a high religious profession is not supported by a corresponding example, the profession becomes a stumbling block to the weak, and furnishes occasion to the loose and irreligious, to denounce all appearance of sanctity as hypocritical pretence.

It was mentioned in the last number, that our friends George and Susan Howland arrived in Liverpool on the 20th of last month. We may further add that they had a passage of 10 days and 8 hours from Boston—said to be the shortest outward passage heretofore made. They attended Liverpool Meeting on the same day of their arrival, and left there for Kendal, on the 26th, accompanied by Thomas Thompson; intending to visit the northern counties of Scotland, before the setting in of winter.

Subscribers to the Review can have their copies bound by leaving their numbers with the Publisher, at his office. Other books, also, will be bound to order.

MARRIED,—At Friends' Meeting House, New Garden, Chester County, on Fourth day, the 20th inst., JOHN NEWLIN, of Delaware county, to RUTHANNA, daughter of Jacob Taylor, all of Pennsylvania.

DIED,—On the 15th inst., at the residence of her son in law, William Rhoads, in Delaware County, Pa., ESTHER LEVIS, in the 78th year of her age; an Elder of Chester Monthly Meeting.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

John Richardson has been appointed Agent of the Bible Association of Friends in America, in place of George W. Taylor, resigned.

WEST TOWN SCHOOL.

The Committee to superintend the boarding school at West Town will meet there, on Sixth day, the 6th of next month, at 10 o'clock, A. M. The Committee on instruction meet at the School on the preceding evening, at 7½ o'clock.

The Visiting Committee to attend the semi-annual examination, commencing on Third day morning, the 3d of 10th month.

THOMAS KIMBER, Clerk.

Philadelphia, 9th mo. 23d, 1848.—2t.

FREE GROWN COTTON.

(Concluded from page 11.)

"*Hollysprings*, (*Miss.*) 2*d mo.* 7*th*, 1848.

"In my last I mentioned some free labour gins that we expected to visit; we accordingly did so, and herewith send an account of 383 bales."

"We were advised to call on —— ——, a Baptist minister. He has a gin and two slaves, but was bold to denounce the system before we told our business, and says he intends to liberate them as soon as he can make arrangements to do so. He had bought them from a cruel master, and thought in so doing he would be justified; but he does not feel so. When we told him what arrangements we wanted to make to procure free cotton, he understood it immediately, and is anxious to enter into it with us. His neighbourhood is a good one to operate in, having but few slaves in it. He says many of his neighbours are of the same sentiment with himself, and he thinks the cultivation of free cotton will increase there. If you engage with him—he will not allow his slaves—one of whom is a housewoman—wife of the other—to touch the cotton while it is ginning and preparing, until he secures their emancipation. He thinks he can get several hundred bales in Tishamingo and Tippah Counties, (Miss.,) if you should think proper to employ him to collect. I inquired into his character, and the people of Ripley told me he could get the best security to any amount for the correct performance of any thing he promised to do. I hope you will attend to him; he needs kind and brotherly treatment, and I trust he will be useful to the cause. His gin is now worked entirely by white labourers."

"We have made an arrangement with —— ——, a Methodist minister, and owner of a gin worked by free labour. He, at first, laughed at the idea of a people refusing to use the productions of slave labour, but on hearing it explained he readily saw the consistency of such a course, and willingly consented to enter into an arrangement to sell us his cotton."

On board Steamboat Saladin—from Memphis to New Orleans—2d mo. 20th, 1848.

"I was introduced to a cotton merchant in Memphis, by the name of —— ——, formerly of Virginia. He was well acquainted with Friends in Virginia—much admired them, and expressed an entire willingness to aid us in any way he can. Though he is a slaveholder, he sees the consistency of our testimony.

"—— ——, a slaveholder, has rendered me efficient aid in prosecuting my business: he has an extensive acquaintance in the south, and gave me names and introduced me to persons of congenial feeling. He has emancipated some of his slaves, and intends to clear himself, this season, of the system.

—— ——, a slaveholder, who lives near —— ——, (Miss.,) was raised amongst Friends in Wayne County, (North Carolina,) is now a high professing Methodist. He esteems Friends and their testimonies very highly, and is not satisfied in holding slaves, but intends to come out of it. He sees the consistency of our testimony, and, having a water cotton gin, says if we will trust to him, he will gin all the free cotton in his neighbourhood himself, hire white men to bale it, and give what encouragement he can to our cause. —— ——, a slaveholder—of same post office, but in another settlement—formerly a merchant of N. Alabama, has traded to Philadelphia. He became acquainted with Friends there and attended their meeting. He fully understands our course, and its consistency, and says that no southern gentlemen of good understanding will object to our undertaking.—*Non-Slaveholder.*

From Chambers's Journal.

THE TUBE BRIDGE.

(Concluded from page 13.)

Having accompanied the tube thus far on its progress, we may now pause before proceeding to relate the method of its elevation, and detail a few necessary particulars as to its construction. The tube is formed of wrought-iron plates from 4 to 8 feet long, and 2 feet wide. The thickness of those plates which enter into the formation of the sides is toward the extremities diminished to five-eighths of an inch. These plates are rivetted firmly together to T-angle iron ribs on both sides of the joints. The beautiful regularity of the rivets gives the tube somewhat the character of a regular ornament. We have been informed that this appearance is due to the ingenious manner in which the plates were punched. The number of holes necessary to be

made in so enormous a surface must of course be very great, and it became therefore expedient to devise some means of punching them, which would at once insure regularity of position and expedition in execution. Messrs. Roberts succeeded in perfecting a most powerful punching-machine, which performed its work with incomparable accuracy and despatch. By its means the enormous number of plates composing this structure were perforated with a precision and speed, themselves an engineering marvel. The ceiling of the tube is composed of eight cellular tubes, each of which is about 20 inches in width, and 21 high; these cells are likewise formed of wrought-iron plates, which are three-quarters of an inch thick in the middle, and half an inch towards the ends of the tube. The joints of these plates are strengthened like the others. The floor of the tube contains six cellular tubes, about 27 inches in width, and 21 high, formed as above, with the addition of a covering plate of iron over every joint on the under-side of the tube. The sides are united to the ceiling and floor by double angle irons within and without. The entire length of this great tunnel of iron is 412 feet: it is 14 feet in extreme width; it is also a little higher in the middle than at each end, being 22 feet 3 inches high at the ends, and 25 feet in the middle; this, however, includes the diameter of the cells top and bottom. Each end of the tube, where it rests upon the masonry, is strengthened by cast-iron frames to the extent of about 8 feet of the floor. The entire weight of this stupendous piece of iron-work is about 1300 tons! The sensitiveness of such a mass of metal to alterations in atmospheric temperature must be very great, and unless especially provided against, would, slight as the cause may appear, soon produce the most destructive effects upon the solidity of the whole structure. Some who read this account may not be able to form a proper estimate of the power exerted by metal expanding or contracting under changes of temperature; but in illustration, it may be mentioned that hot-water pipes incautiously placed so as to abut against a wall at each end, have on more than one occasion almost pushed the wall down, so soon as the circulation of hot water was established in them. The expansions and contractions of so long and large a metallic mass must necessarily be very considerable, and they were provided for by a very ingenious and simple contrivance. The ends of the tube rest upon twenty-four pair of iron rollers, connected together by a wrought-iron frame. The tube is also partly suspended to six cast-iron beams, underneath the extremities of which are twelve gun-metal balls six inches in diameter. These contrivances act like castors to the ponderous machine, and facilitate its contractions or expansions as they severally may occur. We have a fancy that this great tube might be made to serve the purpose of a huge *thermometer*, by attaching some simple leverage and dial-plates to its extremities; and we are sure that important practical results might be attained by the adoption of our suggestion as to the expansibility of large masses of iron exposed to the vicissitudes of our climate—results, the grand scale of which would render them available for all similar undertakings in future.

The iron colossus is in its place; but by what gigantic upheaving power is it to be lifted 20 or 24 feet high into the air, and held there until its permanent bed is all ready to receive it? The mass to be lifted is upwards of 400 feet long, and weighs about 1300 tons! Can it be done? is the very natural question which presents itself to the mind. At each end of the tube is the iron answer—in a couple of steam-engines and two hydraulic rams. It appears that the task of elevating this vast fabric was intrusted by Mr. Stephenson to the talented hydraulic engineers Messrs. Easton and Amos. At each pier, resting upon massive bearing-girders of cast-iron, solidly imbedded in the masonry, was placed a large hydraulic ram. This machine consisted of a cylinder 3 feet in diameter to the outside, with a cylindrical cavity of about a foot and a half in diameter, so that the actual thickness of this powerful cylinder was *nine inches* of solid iron all round! In it was the 'ram,' a cylindrical mass of solid iron 18 inches or so in diameter, so that it did not fit the cylinder quite accurately, but left a vacuity for the passage of water to the bottom. Attached to the top of this ram is a transverse piece of metal called a 'cross-head,' 2 square feet thick, with two square apertures, through which the great chains which are to lift the mass are passed and secured. The chains consisted of flat bars of wrought-iron about 6 feet in length, 1½ inch thick, and 7 inches wide. Each ram lifted two chains composed of nine links, containing eight bars in the upper links, but four only in the lower. The stroke of the ram was 6 feet—that is, it lifted the tube 6 feet in its full range. In the recess where the fellow-tube is to be placed, a steam-engine of peculiar construction was erected, to whose obedient toilings the mighty work of raising the tube at each end was committed. These steam-engines were on the high-pressure principle, the cylinder being placed horizontally, and the piston-rod running completely through the cylinder at both ends, where it was connected with fly-wheels and the plungers of the force-pumps. The length of the stroke was 16 inches. At the summit of the cylinder of the hydraulic press was a small tube, the internal cavity of which was only three-eighths of an inch in diameter. This tube was connected with the force-pumps. Regarded in itself, this little tube was the least imposing portion of the whole mechanism; and no one who looked at it by the side of the vastly-proportioned instrument it was attached to, would have believed that that tiny cylinder was the

channel of a force equalling 700 or 800 tons! Could it be possible that this vast work was to be lifted by the direct instrumentality of two tubes with a bore the size of a quill barrel?* Such are the wonderful results which the laws of hydraulic science have placed within our reach, bringing to our aid a power of such vast proportions as it never entered Eastern imagination to endow a geni or an afrit with.

All things being now ready, the lift-chains firmly secured to both ends of the tube, the steam up, and the workmen at their posts, the great operation commenced. The steam-engines acting simultaneously, and with equal velocity and power at each pier, the mighty structure began to rise. This was indeed an anxious moment, as the whole iron structure hung suspended by the hydraulic engines at each end. The engines worked with a will, as the saying is; and amid the buzz of voices, the rapid puff-puffs of the escape-pipe, the muffled sound of clacking valves, and the hurrying to and fro of swarthy mechanics, the Tube Bridge rose majestically, but with great slowness, into the air. At every rise of 6 feet the engines were stopped, and the chains re-adjusted to the head of the ram, and the top links removed. By a succession of such rises, the tube finally reached the desired elevation of about 24 feet, and there dangled in the air, as though a mere plaything in the hands of the two hydraulic giants. It was then allowed to take its permanent position on the massive masonry prepared for it; the anxiety of its erection was at an end; and the Tube Bridge lay across the river, a monument of the combined skill of British engineers of the nineteenth century.

Its sustaining power still remained to be tested. Carriages, heavily laden to the amount of many hundred tons, were placed in its centre, and allowed to remain there for two or three days; but the deflection did not, we believe, exceed an inch and a half, and disappeared on the removal of the weight, thus demonstrating its resistance and its elasticity. Since then, it has been constantly worked; and the vast hollow, which a few months ago resounded with the deafening clatter of the riveters' hammers, now roars with the rush of carriages, and re-echoes in a voice like thunder the hoarse and impetuous expirations of the flying locomotive. The mathematicians still nurse their forebodings; but may it never be that a work of so much skill and ingenuity, and the destruction of which would inevitably involve so fearful a loss of life, should become a mass of ruins! We do not share these fears; experiment has long since settled the question; and we believe that nothing but some anomalous and unforeseen class of circumstances could injure the security of the Tube Bridge. The Tube Bridge is pre-eminently a work of our own era: it is one of those vast and complicated efforts of skill which no previous period of the world's history could command. Whether we consider the mass of metal employed for these structures in the positions above stated, or the cost of the undertaking, or the difficulties of its construction, elevation, and location, or the novelty of the principle, we are presented with a theme of admiration and astonishment which posterity will not exhaust.

* To give our readers a conception of this part of the process, it may be noted as an established principle in hydraulics, that a closed vessel being filled with water, and by means of a tubular opening a pressure exerted on a part of the surface, an equal pressure is propagated through the fluid to every part of the same surface. Hence, if in the case before us, the water was forced through a tube three-eighths of an inch in diameter into a cylinder with a movable piston eighteen inches in diameter, the force exerted upon the latter would bear the same ratio to that which acted upon the former, as the square of eighteen bears to the square of three-eighths; the areas of circles being as the squares of their diameters; that is, the force would be multiplied 2304 times. Thus we may perceive that this tube bridge 412 feet in length, and weighing 1300 tons, was raised through a height of 24 feet, by forcing water with machinery, impelled by steam, into tubes three-eighths of an inch in diameter; and that the force applied to the elevation of the bridge, was about two thousand times as great as that directly exerted by the engines.—[Ed.

ECONOMY.

I have a few words to say to mothers on a point of domestic economy. In a country like ours, where there are few large estates, and where almost every father of a family is subjected to some kind of labour, either for the maintenance of those who are dear, or the preservation of possessions on which they are to depend when he shall be taken from them, the duty of the "help-meet," to lighten as far as possible these burdens by a consistent economy, is too obvious to need illustration. To adapt whatever may be entrusted to her care, to the best ends, and to make it subservient to the greatest amount of good, should be her daily study. There is, perhaps, no community of women, who more faithfully, or dexterously, than the wives and mothers of New England, carry this wisdom and forethought into all the details of that science by which the table is spread, and the apparel adapted to the ever-changing seasons. The same judgment which so admirably regulates food and clothing, it would be desirable to apply to an other and a higher department. It is to mothers with the care of young children, that these remarks on economy are peculiarly addressed. They have the charge of immortal beings, whose physical, mental and moral temperament, are for a long period, exclusively in their hands. Nothing save the finger of God has written on the tablet, when it is committed to them. It is important that they secure *time* to form deep and lasting impressions.

Let them, therefore, devote their first strength, and their utmost effort, to the highest duties.

The heart soon developes itself, and asks culture. Through the feelings and affections it bursts forth, even while the infant is considered not to have advanced beyond animal nature. The preferences, the passions, reveal themselves, like the young tendrils of the vine, reaching out feebly and blindly. The Mother must be assiduous, in teaching them where to twine. While the character of the babe is forming, let every action and indication of motive, be a subject of observation. But how can she be adequate to this, if the whole attention to the personal comfort of several young children devolves upon herself? If she is to make and mend their articles of dress, bear them in her arms during their period of helplessness, and exhaust herself by toils throughout the day, and watchings by night, how can she have leisure to study their varying shades of disposition, and adapt to each the fitting mode of discipline, as the skilful gardener suits the plant to the soil? Will she not be sometimes moved to apostrophize them, like the leader of the wandering, repining Israelites, "how can I *alone* bear your encumbrance, and your burden, and your strife?"

The remedy is, for the mother to provide herself with competent assistance, in the sphere of manual labour, that she may be enabled to become the constant directress of her children, and have leisure to be happy in their companionship. This would seem to be a rational economy.

"My husband cannot afford to hire a nurse for the little ones," said a young friend. "We have so many, that we must economize."

Her mother suggested that the expenditure should be saved in some other department of housekeeping, in the toilette, or in luxurious entertainment. But the counsel was not accepted by the danghter, who in her zeal for economy, failed to comprehend its elementary principles.

She commenced her task with vigour and confidence in the correctness of her own decision. Sickness in the various forms that mark the progress of dentition, and neglect of slight diseases in their first symptoms, came upon her young family. Uninstructed by experience, she gave powerful medicines for trifling maladies, or summoned and teazed physicians, when Nature was simply perfecting her own operations. The children who had emerged from infancy, were indulging bad dispositions, and acquiring improper habits. She knew it. But what could she do? She was depressed by fatigue. The wardrobe of her numerous little ones, continually required her attention. It would not do for them to be unfashionably clad, or appear worse than their neighbours. So, the soul being most out of sight, must suffer most. Blindness to evil, or hasty punishment, rendering it still more inveterate, were the only sources of her hurried and hurrying mode of existence. For her, there seemed no rest. If health returned to her young family, mental diseases were disclosed. She became spiritless, nervous and discouraged. She was harassed by the application of force among the inferior machinery. When it was necessary that power should be brought to bear upon the *minds* committed to her care, she was painfully conscious that her energies had spent themselves in other channels. Running up the shrouds like a ship-boy, the helm where she should stand, was left unguided. The pilot, steering among rocks, does not weary himself with the ropes and rigging, which a common sailor as well manages, and better understands.

The temper and constitution of the young mother became equally impaired. Her husband complained of the bad conduct and rude manners of the children. "What could she do? She was sure there was nothing but toil and trouble, by night, and by day." This was true. There was an error in economy. The means were not adapted to their highest ends.

Is this an uncommon example? Have we not often witnessed it? Have we not ourselves exhibited some of its lineaments?

The proposed remedy, is to employ an efficient person, in the nurse's department. I say *efficient*, for the young girls, to whom this responsibility is sometimes entrusted, are themselves an additional care. "I am not willing," said a judicious father, "to place my infant in the arms of one, with whom I would not trust an expensive glass dish."

The physical welfare of infancy is of such immense importance, that it seems desirable that those whom the mother associates with herself in this department, should have attained full strength, both of mind and body. Moral integrity, patient and kind dispositions, industrious habits, and religious principles, are essential to the faithful discharge of these deputed duties, and to render that influence safe, which they will necessarily acquire over the little being whose comfort they promote. Such qualities are deserving of respect, in whatever station they may be found, and I would suggest both as a point of policy and justice, the attaching higher consideration to the office of a nurse, when her character comprises them. If the nurture of an immortal being for immortality is an honourable work, and if its earliest impressions are allowed to be most indelible, those who minister to its humblest wants, partake in some measure of its elevated destiny; as the porters and Levites derived dignity from the temple-service, though they might not wear the Urim and Thummim of the High-Priest, or direct the solemn sacrifices, when the the flame of Heaven descended upon the altar.

To the inquiry why this kind of assistance is more needed by the mother in our own days, than by her of the "olden time," by whom the care of children, the operations of the needle, the mysteries of culinary science, and all the complicated duties of housekeeping, were simultane-

ously performed, without failure or chasm, the natural reply is, that the structure of society is different; and from an educated parent, the modern system of division of labour, asks new and extended effort. She requires aid, not that she may indulge in indolence, but that she may devote the instruments entrusted to her, to their legitimate uses. There is, perhaps, no sphere of action, where indolence is both so fatal and so sinful, as in that of a mother of young children. She is a sentinel who should never sleep at her post. She cannot be long relieved without hazard, or exchanged without loss. She should therefore be careful of her strength, her health, and her life, *for her children's sake.* If she employ a subaltern, it is that she may give herself more exclusively to their highest and best interests.

Let her be persuaded, whatever may be the demands upon her time, or their advantages for gaining knowledge from other sources, *to spend systematically a portion of time in their daily instruction.* Let her also be with them, when they retire at night, to review the day's little gatherings and doings, and to point the tender spirit to the Giver of all its gifts. Let the period devoted to them, be as far as possible uninterrupted by the presence of others, and chosen, in the morning, before care has seized the teacher's mind, or temptation saddened the beloved pupil. Let the time be spent in reading some book adapted to their comprehension, conveying useful knowledge or moral and religious instruction, questioning them respecting its contents, adding such illustrations as the subject or their peculiar state of intellect and feeling may render appropriate; having it always understood that at night some recapitulation will be expected of the lessons of the day.

The Mother who regularly does this, will find herself in the practice of a true and palpable economy. She will be induced to furnish herself with new knowledge and to simplify it, for those whom she seeks to train up for the kingdom of heaven. She will not strive to combine fashionable amusements, or dissipation of thought, with her solemn and delightful obligations. She will labour as "ever in her Great Task-Master's Eye," to do for the minds and souls of her children, that which none can perform as well as herself, which, if she neglects, may not be done at all, and if left undone, will be a loss, for which eternity must pay.—*L. Sigourney's Letters to Mothers.*

ADVENTURE ON THE THAMES.

It was on a fine sultry day, in the summer of 1821, that I was racing up the River Thames, in the command of the Ramsgate Steam Packet, Eagle, hoping to overtake our Margate competitors, the Victory, and Favourite steamers, and bringing them nearer to view as we rounded the points of the Reach of the river. It was in the midst of this excitement, that we encountered one of those sudden thunder squalls, so common in this country, and which passing rapidly off, with a heavy rain, leave behind them a strong and increasing northerly gale. I was looking out ahead, pleasing myself with the reflection that we were the fastest vessel against a head wind, and should certainly overtake our Margate friends; when upon entering Long Reach, about two miles below Purfleet, I saw a boat labouring with very little effect against the gale, and with a whole ebb-tide just making to add to their difficulties; in this boat were two ladies, in the close habit of the Society of Friends, evidently drenched with the heavy shower which had overtaken them. I was then a dashing, high-spirited sailor; but I had always a secret admiration of the quiet demeanour of that Society, and occasionally had some of them passengers with me, always intelligent and inquiring, and always pleased with any information a seaman could extend to them. Well, here was a dilemma! To stop would spoil my chase, in which most of my passengers were as eager as myself; but to go on, and to pass two ladies in such a situation! I passed the word softly to the engineer; desired the mate to sheer alongside the boat carefully; threw the delighted rowers a rope, and before the passengers were fully aware that we had stopped the engines, the ladies were on board, the boat made fast astern, and the Eagle again flying up the Thames. I have those two persons strongly, nay, indelibly stamped upon my mind's eye. The one I had last assisted on board, still held my hand, as she thanked me, with dignified but beautiful expression: 'It is kind of thee, Captain, and we thank thee. We made no sign to thee; having held up our handkerchiefs to the other packets, we did not think we should succeed with thee.' I assured them that I could not have passed them under such circumstances, and called the stewardess to take them below into the ladies' cabin and see to their comfort. They had been well cloaked, and had not suffered so much as I had anticipated.

The gale had cleared away the rain, and in a very short time they came upon deck again; one of them was Mrs. Fry, and she never lost an opportunity of doing good. I saw her speaking to some of my crew, who were looking very serious as she offered them tracts, and some of them casting a side glance at me for my approval or otherwise. I had some little dislike to sects then, which I thank God left me in riper years,—but who could resist this beautiful, persuasive, and heavenly-minded woman. To see her, was to love her; to hear her, was to feel as if a guardian angel had bid you follow that teaching which could alone subdue the temptations and evils of this life, and secure a Redeemer's love in eternity! In her you saw all that was attractive in woman, lit up by the bright beams of

philanthropy; devoting the prime of life, and health, and personal graces, to her Divine Master's service; and I feel assured that much of the success which attended her missions of mercy, was based upon that awe which such a presence inspired. It was something to possess a countenance which portrayed in every look, the overflowings of such a heart, and thus as a humble instrument in the hands of Divine Providence, she was indeed highly favoured among women.

She told me that her companion, Mrs. Pryor, and herself had been down to Gravesend to take leave of the unfortunate women, (convicts,) on board a ship bound to the settlements, and gave me so touching a description of their behaviour, that I volunteered to take charge of any thing for her at any time, or render her any service in my power in my voyages. When about to land, her anxiety to make some pecuniary recompense was very great, but I would not allow her to do so. Mrs. Fry never forgot me when she came near our locality; I saw her from time to time; the earthly tabernacle failing, but the same spirit lighting up with animation her untiring energies. It was an honour to know her in this world; may we follow her to the society of the accepted and blessed in that which is to come.

"K. B. MARTIN.

Ramsgate, February, 1847."

SLAVERY AND IGNORANCE.

[Continued from page 15.]

In South Carolina there is also a fund for the support of pauper schools; but this had become so useless, and was so disdained by its objects, that a late Governor of the State, in his annual message, recommended that it should be withdrawn from them altogether.

Yet, in many of the slave States there are beautiful paper systems of common-schools—dead laws in the statute books—but the census tells us how profitless they have been. In 1840, in the fifteen slave States and Territories, there were only 201,085 scholars at the primary schools. In the same class of schools, in the free States, there were 1,626,082—eight times as many. New York alone had 502,367, or two and a half times as many. The scholars in the primary schools of Ohio alone outnumbered all those in the fifteen slave States and Territories by more than 17,000. In the slave States almost one-tenth part of the free white population, over twenty years of age, are unable to read and write. In the free States less than one in one hundred and fifty; and at least four-fifths of these are foreigners, who ought not to be included in the computation. Many of the slave States, too, have munificent school funds. Kentucky has one of more than a million of dollars, Tennessee of two millions—yet, in 1837, Gov. Clarke, of Kentucky, declared, in his message to the Legislature, that "one-third of the adult population were unable to write their names;" and in the State of Tennessee, according to the last census, there were 58,531 of the same description of persons. Surely it would take more than five of these to make three freemen; for the more a State has of them the less of intelligent freedom will there be in it. And if the schools in the slave States are compared with the schools in the free States, the deficiency in quality will be as great as the deficiency in number.

During the last ten years I have had a most extensive correspondence with the intelligent friends of education in the slave States. They yearn for progress, but they cannot obtain it. They procure laws to be passed, but there is no one to execute them. They set forth the benefits and blessings of education, but they speak in a vacuum, and no one hears the appeal. If a parent wishes to educate his children, he must send them from home, and thus suffer a sort of bereavement, even while they live; or he must employ a tutor or governess in his family, which few are able to do. The rich may do it, but what becomes of the children of the poor? In cities the obstacles are less, but the number of persons resident in cities is relatively small. All this is the inevitable consequence of slavery, and it is as impossible for free, thorough, universal education, to co-exist with slavery, as for two bodies to occupy the same space at the same time. Slavery would abolish education if it should invade a free State; education would abolish slavery if it could invade a slave State.

Destroying common education, slavery destroys the fruits of common education—the inventive mind, the practical talent, the power of adapting means to ends in the business of life. Whence have come all the mechanical and scientific improvements and inventions which have enriched the world with so many comforts, and adorned it with so many beauties, which to-day give enjoyments and luxuries to a common family in a New England village, which neither Queen Elizabeth, of England, nor any of her proud court, ever dreamed of, but a little more than two centuries ago? Among whom have these improvements originated? All history and experience affirm that they have come, and must come, from people among whom education is most generous and unconfined. Increase the constituency, if I may so speak, of developed intellect, and you increase in an equal ratio the chances of inventive, creative genius. From what part of our own country have come the application of steam to the propulsion of boats for commercial purposes, or of wheels for manufacturing purposes? Where have the various and almost infinite improvements been made, which have resulted in the present perfection

of cotton and woollen machinery? Whence came the invention of the cotton-gin, and the improvements in railroads? Where was born the mighty genius who invented the first lightning rod, which sends the electric fluid harmless into the earth; or that other genius, not less beneficent, who invented the second lightning-rod, which sends the same fluid from city to city, on messages of business or affection? These are results which you can no more have without common education, without imbuing the public mind with the element of knowledge, than you can have corn without planting, or harvests without sunshine.

Look into the Patent Office reports, and see in what sections of country mechanical improvements and the application of science and the useful arts have originated. Out of five hundred and seventy-two patents, issued in 1847, only sixty-six were to the slave States. The patents annually issued, it is true, are a mingled mass of chaff and wheat, but some of it is wheat worthy of Olympus. I think the Patent Office reports show, that at least six or eight times as many patents have been taken out for the North as for the South. What improvements will a slave ever make in agricultural implements; in the manufacture of metals; in preparing wool, cotton, silk, fur, or paper, in chemical processes; in the application of steam; in philosophical, nautical, or optical instruments; in civil engineering, architecture, the construction of roads, canals, wharves, bridges, docks, piers, &c.; in hydraulics or pneumatics; in the application of the mechanical powers; in household furniture, or wearing apparel, in printing, binding, engraving, &c., &c.? This question, when put in relation to slaves, appears ridiculous, and yet it is no more absurd, when asked in reference to an ignorant slave, than when asked in reference to an uneducated white man. The fact that the latter is a voter makes no difference; notwithstanding the common opinion, in certain latitudes, that it does. All such improvements come from minds which have had an early awakening, and been put on scientific trains of thought in their childhood and youth—a thing utterly impossible for the people at large without common schools.

These are the causes; now look at effects. In three New England States the iron manufacture is twenty times as much, according to the population, as it is in Virginia, and yet Virginia has far more of the ore than they. In cotton, we can hardly find a fraction low enough to express the difference. The ship building in Maine and Massachusetts is thirty-five times as much as in Virginia. The North comes to the South, cuts their timber, carries it home, manufactures it, and then brings it back wrought into a hundred different forms, to be sold to those who woul dsee it rot before their eyes.

Can any man give a reason why Norfolk should not have grown like New York, other than the difference in the institutions of the people? Jamestown was settled before Plymouth, and had *natural* advantages superior to it. Plymouth now has a population of between seven and eight thousand; is worth two millions of dollars, and taxed itself last year, for schools and school houses, more than seven thousand dollars. I ought rather to say, that it invested more than seven thousand dollars in a kind of stock, that yields a hundred per cent. income. How many bats there may be in the ruins of Jamestown the last census does not inform us. The books printed at the South, I suppose not to be *one-fiftieth* part the number printed at the North. In maps, charts, engravings, and so forth, the elements of comparison are all on one side.

Out of universal education come genius, skill, and enterprise, and the desire to better one's condition. Industry and frugality are their concomitants. Diversified labour secures a home market. Diligence earns much, but the absence of the vices of indolence saves more. Hence comforts abound, while capital accumulates. After the home consumption is supplied, there is a surplus for export. The balance of trade is favourable. All the higher institutions of learning and religion can be liberally supported. These institutions impart an elevated and moral tone to society. Hence efforts for all kinds of social ameliorations. Temperance societies spring up. Societies for preventing crime; for saving from pauperism; for the reform of prisons and the reformation of prisoners; for peace; for sending missionaries to the heathen, for diffusing the Gospel;—all these, where a sound education is given, grow up in the order of Providence, as an oak grows out of an acorn.

The free schools of the North lead to the common diffusion of knowlege and the equalization of society. The private schools of the South divide men into patricians and plebians; so that, in the latter, a nuisance grows out of education itself. In the public schools of New York, there are libraries now amounting to more than a million of volumes. In the schools of Massachusetts the number of volumes is relatively less, but the quality is greatly superior; in each of these States, within half an hour's walk of the poorest farm-house or mechanic's shop, there is a library, free and open to every child, containing works of history, biography, travels, ethics, natural science, &c., &c., which will supply him with the noblest capital of intelligence wherewith to commence the business of making himself a useful and intelligent citizen. With the exception of New Orleans, (whose free schools were commenced and been presided over by a Massachusetts man,) and three or four other cities, all the libraries in the public

schools of the Slave States could be carried in a school boy's satchel. The libraries of all the universities and colleges of the South contain 223,416 volumes; those of the North, 593,897 volumes. The libraries of southern theological schools, 22,800; those of northern, 102,080.

The southern States are all within what may be called "the latitudes of genius;" for there is a small belt around the globe, comprising but a few degrees of latitude, which has produced all the distinguished men who have ever lived. I say this difference results from no difference in natural endowment; the mental endowments at the South are equal to those in any part of the world; but it comes, because in one quarter the common atmosphere is vivid with knowledge, electric with ideas, while slavery gathers its Bœotian fogs over the other.

To be continued.

The progress of refinement is enlightening our prisons, as well as other appurtenances of society. They have introduced gas into the Ohio penitentiary, and it is now lit up in the evening as brilliantly as any city saloon. The gas is manufactured in the building, from the grease saved from the prison kitchen. The whole eastern wing is lighted up by 98 burners, which enable the convicts to read in their cells, after the day's work is completed. Books are furnished to them by the Chaplain, and thus both physical and mental light is shed through the hitherto gloomy confines of the prisoner's cell.

U. S. Gaz.

STREETS OF JERUSALEM.

I went this day to see some of the principal streets in the centre of the city. They are five or six in number, and from 150 to 200 yards each in length. There are no private houses among them, all being shops and places of business. The shops are generally about six feet in front, and the floors are raised 3 feet from the level of the street, to which there are no steps. There are no windows, either with or without glass, but the door fills up the entire front; half of it down, and, extending a little way into the street, serves for laying goods upon. The shopman sits cross-legged on the floor, and never rises to serve his customers, who stand in the street without; nor need he, for all his goods lie upon shelves within his reach. The streets are not more than from six to eight feet wide, so that when the shops are open, it is rather difficult for people to pass each other in the business part of the town. The streets are neither flagged nor paved, but there are laid some large flat stones for the people to walk or step upon in wet weather; which are worn so smooth and sloping by the number of naked feet which tread upon them, that no one can walk safely and look at the shops at the same time; for between slippery stones and deep holes, one has to look well to his movements, lest he should come down.—*Lowthian's Visit to Jerusalem.*

A MORNING HYMN.

Arise, my soul! with joy arise!
In trembling rapture to adore
The awful Sovereign of the skies,
Whose mercy grants me one day more.

Oh! may this day, indulgent Power,
Nor idly spent nor useless be;
But may each swiftly-flying hour
Draw me, in nearer love, to Thee.

And will the eternal Power divine,
Whose throne is light's unbounded blaze—
Whilst countless world's and angels join
To swell the varying song of praise—

Oh! will He lend the listening ear,
When abject mortals feebly pray?—
The feeblest prayer He stoops to hear;
Nor casts the meanest wretch away.

Then let me serve Thee all my days,
Whilst love and zeal with years increase;
For pleasant, Lord, are all thy ways,
Jehovah! all thy paths are peace.

SUMMARY OF NEWS.

EUROPE.—The steamer Acadia arrived at Boston on the 24th inst., having left Liverpool on the 9th. The weather continuing very fine, the prospects of good crops continued bright, and in the London corn market prices were depressed, though at the latest accounts they had risen materially at Liverpool. The private letters, however, are said to differ considerably from the printed accounts, and an advance in our corn markets has been the consequence. The English cotton markets exhibit a limited demand, with a downward tendency in prices. The French Assembly was engaged in debating the Constitution, as reported by the Committee. There seems to be much uncertainty in regard to the French and English intervention in Italy, some accounts representing that it had been accepted by Austria, while others render this statement doubtful. A powerful expedition had left Naples, intended for the subjection of Sicily. It is reported that the German Parliament had refused to sanction the armistice which had been concluded between Denmark and Prussia.

A Stated Meeting of the Female branch of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held on Fourth-day, the 4th of Tenth month, at 3 o'clock, P. M., at the usual place.

HAVERFORD SCHOOL.

The winter term of this Institution will open on Fourth-day, the 11th of Tenth month next. It is particularly requested that those who propose sending students, should enter their names as early as possible. Copies of the late circular will be sent to the address of applicants. Application to be made to Charles Yarnall, Secretary to the Board of Managers, No. 39 Market street, Philadelphia.

9 mo. 30th.—2t.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. X.

(Continued from page 19.)

Her memoranda of the time spent in Great Britain and Ireland, (every day of which is noted,) are, in some particulars, curious and minute, and doubtless were designed to assist her memory in the preparation of an auto-biographical memoir, to which task, though her humility shrunk from it, she at times felt her mind drawn. They do not, however, assume the form of a regular religious diary, and afford very little aid to the present compilation. In a neat and compact form, we find tables of the meetings of that nation, lists of the ministers, and of all the Friends residing in the different places visited, with other minutiæ. The deficiency in the diary is in a great measure supplied by her letters, and would be wholly so could we have access to all that were written. A mere narrative of her journeyings might be *comprised* from these, but to divest it of the portions which are only appropriate to the epistolary style, would deprive the general reader of much that might prove instructive, and lessen the interest of these memoirs to the numerous class of individuals to whom her memory is still fresh. The compiler moreover is desirous of presenting the subject in her words, rather than in his own. He has in his possession a rich collection of letters to and from R. J., and while he regrets his inability to obtain some others of especial value which were sent on her decease to the families of her correspondents, he feels bound to acknowledge his indebtedness to several friends in England and elsewhere,* for the kind loan of interesting letters.

After having attended twenty meetings in London, (including the Yearly Meeting,) our friend, on the sixth of Twelfth month, accompanied by Christianna Hustler, T. Corbyn, and Adey Bellamy, went to Colchester Quarterly Meeting, taking her abode at John Kendall's. After this, and a meeting at Manningtree, the following letter was written at Dykes Alexander's, to her old friend John Pemberton, then in Ireland.

R. Jones to John Pemberton.

Needham, in Suffolk, 6th mo. 17th, 1784.

Esteemed friend,—I was much disappointed, among others, in not meeting with thee at London. I suppose by the return of S. Neale and J. Gough, thou hast been furnished with a particular account of the Yearly Meeting, and, among other things, what is concluded upon respecting the Women's Meeting. I desired S. F. to send thee a copy of the minute on that head. My heart was made thankful in that the women's application carried the weighty evidence of Truth with it, and that men Friends were made so feelingly sensible thereof, that they yielded as brethren.

I have no doubt that my arrival in this land is a matter of astonishment to thee, as well as to many more, who do know what a poor feeble creature I am. But, having resigned my life and all into the Lord's hand, I have witnessed preservation over the mighty deep (our passage being four weeks from land to land, without any storm, in an easy ship, with an obliging, kind captain,) and was kept quiet in mind during the voyage, trusting in the Providence of the Almighty, who has been rich in mercy towards me, an unworthy servant. Blessed be his great name!

During my stay in London, which was two weeks, my path was in the way of silent tribulation, and at times very low, yet content to suffer with the seed, remembering that declaration, "Where I am there shall my servant be." And now, having attended the Quarterly Meeting at Colchester, and proceeding towards Woodbridge and Norwich Quarterlies, I dont see how I may be directed afterwards, whether to proceed into Yorkshire before the cold weather or not. I see very little at a time; thou knowest it used to be so with me, and I am as poor a thing as at any time heretofore when abroad. But my earnest prayer is that I may be kept in childlike

*Particular acknowledgment is due to Jas. P. Parke.

simplicity, and in an humble, watchful frame of mind; and indeed, the little opportunity I have had among Friends here, has furnished me already with a prospect of the need of steady circumspection and holy fear, to step along rightly and safely amongst the wise and great in this world. I can say of a truth I am willing to appear as a fool in their eyes; if but favoured with the great Master's presence, it is enough.

Thou hast my true sympathy in thy particular allotment, and a degree of faith springs in my heart, that thou wilt, ere long, see thy way out of Ireland, and, I hope, be fraught with sheaves of solid peace and satisfaction of mind. And if, in divine direction, we should fall in with each other, it would be to me truly comfortable. But I dare not desire any thing of that sort, only that, however little my appearance among the tribes, and feeble my endeavours towards the promotion of the great cause, I may be preserved from bringing in any sort a blemish thereon—for it is in my view precious beyond all things.

P. Brayton and M. Jenkins have gone towards Yorkshire—N. W. is there. I left the other Americans at London; C. Hustler being my companion, and Ralph Bainbridge, of Durham, with us.

Thy dear spouse has opened her heart and house to my dear H. C., who will, for a time, abide with her.

My H. C. could not yield with perfect resignation and clearness to a prospect under which she had laboured for some time of accompanying me; it was too great an indulgence; we were not to be gratified; and whether she may feel it again revived, I cannot tell; but of this I am fully convinced, that her desire of soul is to do right, and I trust, if she sees her way, and is helped along, she will be of service amongst women Friends in this nation, who are in want of suitable help in the discipline, and thou knowest she is peculiarly gifted therefor.

I feel the precious unity whilst I am writing, and in it can freely subscribe myself thy poor little affectionate friend and sister,

R. Jones.

R. J. to Henry Drinker.

Leiston Abbey, about 17 *miles N. E. of Woodbridge,* 6*th mo.* 23*d*, 1784.

Yesterday, after the Quarterly Meeting at Woodbridge, being low, poor and disconsolate, I received a few lines from my good neighbour, brother and friend, H. D., which, being the first intelligence from my beloved native land, did revive me. The removal of that little valiant man, A. Benezet, will be a sensible chasm. But I remember from whence he derived his qualifications, and that the Divine fountain is inexhaustible. I feel, as I should do, on the occasion, and for dear Joyce, who is not far from the same peaceful mansion. It is truly comfortable to hear that I have a place in the affections of thy family. May they increase in every durable good. I note thy desire for my "growth in faith, strength and love, which casteth out all slavish fear," and I add to the necessary train, humility and childlike simplicity.

My situation whilst on the voyage and in London, will, I expect, be imparted in that freedom which subsists between H. C. and thee. I left that city on the 12th, having worthy Christianna Hustler my companion. She has felt for me. T. Corbyn went with us to Colchester—attended that Quarterly Meeting—took a few [Manningtree, Needham and Ipswich,] in the way to that at Woodbridge. That being over, we are now on the way to Norwich Quarterly Meeting; after which, I hope to wait for right direction. Thou knowest I am a *little one*, and such dont see far at a time. What a favour that it is so!

Dear Henry, dont forget thy feeble sister. My heart is earnestly desirous that I may be kept where only true safety is known, and I have felt very peaceful while sitting and looking like a fool amongst the great, wise and good. Several feeling Friends have been helpful in sympathy. I have admired at it, as my case has been quietly concealed within; but the heavenly fellowship enters deeper than words, and in it I have found comfort and sweetness.

R. Valentine had a certificate signed for returning.

On comparing the date of thy note with the memorandums made at sea, I find by my note of the 16th, that thy pen was under right direction. So be encouraged in future to do "what thy *hand* finds to do." I feel as I approach Norwich, much in the same situation as when drawing near London, and feel as willing to appear like a fool: so that I may be kept in my place, is my earnest desire.

Norwich, 7th mo. 1st.*—The Quarterly Meeting here, ended yesterday. Wm. Matthews and E. Gibson, with divers others from a distance, attended, and though in many instances there is abundant cause of lamentation and mourning, yet the precious visitation of divine love was remarkably extended to the young people, many of whom were bowed under it. My heart was secretly comforted and raised in hope, that some of them will be preserved under it, and be made useful vessels in the family. Many of the youth here and in London are wide in their appearance from the ancient standard of plainness; but there is a tender part in them, so very susceptible, that 'tis beautiful to behold, and what I have often wished was the case with the gay and thoughtless among that class in my native city more generally. Upon the whole, it may be said with thankfulness, there is yet a solid number in this place, who are, under the present low state of things, much depressed. Among whom are

* At John Gurney's.

particularly worthy Edward Gurney and sister Mary, &c.

As to future movements, I rather think my face will in a few days be turned towards Yorkshire.

N. Waln, P. Brayton, and M. Jenkins, are now in Yorkshire. T. Ross and S. Emlen are in London, detained by Thomas's indisposition and bad leg, he having hurt it on ship board. I am afaid it will be tedious, if not worse.* G. D. yet in London. R. W. with a friend from Manchester has gone that way, and dear J. Pemberton yet in the gloomy confines of Ireland. I should rejoice in his release therefrom. Salute me to thy household, and to all other my dear friends who are too numerous to name particularly. May the Lord be near you, and keep me truly dependent on Him, is the prayer of thy obliged friend and sister, R. Jones.

R. J. to Hannah Pemberton.

Norwich, 7th mo. 1st.

I have been kept in the patience, and can, of a truth, say, the Lord hath been very gracious to me, a poor, unworthy creature, both by sea and land. And it is the prayer of my heart, that I may be kept humbly dependant upon Him alone, without whose renewed aid nothing can be availingly done in this day of grievous revolt and deep backsliding. Yet there is a comfortable prospect among the youth here, which will, I trust, as they keep under the sweet visitation with which they have been favoured, make some of them honourable, as, in the beginning, our forefathers were.

From R. J. to John Pemberton.

Thorn, the edge of Yorkshire, at N. Dearman's, 7th mo. 22d, 1784.

Much esteemed friend,—Thy truly acceptable salutation of the 28th last month, I received at Lynn, the 11th of this, and at a time that rendered its contents the more valuable, as my mind was very weak and low. I am truly thankful that I am yet counted worthy of a place in thy affectionate remembrance, whose brotherly sympathy I much desire may be continued.

R. Valentine with S. Fisher, I expect, sailed on the 16th in the Commerce, Capt. Truxton, who, I hope, will be as kind to them as he was to us, for he behaved to us with great courtesy and respect. I understand N. W. and M. Jenkins are gone into Scotland. The latter I expect, intends for Ireland. I have had no late account from T. Ross, whose leg was badly at London. G. Dillwyn and S. Emlen were also there. R. Wright is still with M. Routh, in the midland counties, and P. Brayton, I hear, is gone back to London.

I note the account of thy situation. I feel deeply with thee under it, and trust in the Lord's time thou'lt be released; still having a hope it will not be long before thou art set at liberty to come into this nation again, where, if I am favoured to meet thee, I shall rejoice.

Hitherto, since I left London, I have been helped with a little strength from day to day to step along in the line of duty, and as thou observes respecting thyself—"trust the good cause has not been dishonoured," and am sincerely desirous that I may be kept truly dependent on the all sufficient Helper of his people in childlike simplicity and humility. Great need I find to be watchful, lest by a conformity to some customs which have crept in amongst this people, strength should be given to that part which stands opposed to the plain self-denying path into which our worthy predecessors were divinely drawn and enabled to walk. My mind is often led to admire why so many servants from a distance should be employed in this part of the vineyard, and as often am led to believe 'tis for some good and valuable purpose. Oh that nothing may be suffered to lay waste the service intended, but that we may all steadily eye the great Shepherd, and that he may be graciously pleased to furnish with strength and wisdom in all our movements to the praise of His worthy name, and the real benefit of the churches, is the humble prayer of thy truly affectionate friend and sister, R. Jones.

26th.† P. S.—T. Ross has gone for Bristol in order for Ireland. S. Nottingham is now in London. I have heard of the death of Thomas Millhouse. Since writing the above, George Dillwyn and S. Emlen are gone for Holland. I am now at Ackworth much tried, and in poor trim every way; yet my mind has been for some time and remains so feelingly dipped into sympathy with thee in thy present and late particular exercise, that I have often been on the inquiry, and am now informed* that thou hast

* It proved the cause of his death.

* John Pemberton, while on this visit, as well as at some other times, found his mind engaged in a manner which has not been common of latter times, with ministers of our Religious Society. He was not only engaged in the appointment of meetings where no Friends resided, and where meetings of Friends had not been previously held, and in visiting the prisoners confined in the jails, but he apprehended himself called to walk through the streets of Londonderry, and preach repentance to the people there. To this concern he at length gave up, after a long and painful struggle. It is probable that this singular engagement was one of those to which R. Jones alluded in the letter before us.

It was much to the credit of the people of Londonderry that no insult was offered to our Friend while employed in this remarkable mission. Exercises of a similar kind are several times noted in the early history of the Society; but the conduct of the populace was often very different from that which J. Pemberton experienced.—[Ed.

† At Thomas Proctor's, Selby.

been led in so singular a line, that must have been deeply trying, I know, to thee. May the Lord, dear John, be with thee, and furnish with best wisdom in all thy movements, (which, I have no doubt, has hitherto been the case,) and, if it be His will, give thee a release in mercy, with the income of solid peace. My heart again salutes thee and bids farewell. R. Jones.

From Chambers's Edinburgh Journal.

CHEMISTRY OF AUTUMN.

In the "Chemistry of Summer," we illustrated the power of the earth to absorb heat; and in resuming our survey of the seasons, we shall commence by showing how it returns the excess of this acquisition to the radiant skies.

The process by which the return is made is called radiation, the heat being emitted in rays as if from a centre; but it is curious to observe that there is little analogy in this respect between solar and artificial heat. A fire, for instance, warms pretty nearly alike all surfaces of the same mechanical texture; while the heat of the sun is modified by the colour of the object. A dark surface absorbs and radiates more rapidly than a light one. Thus a white dress is cooler than a black one; and men, acting upon perhaps unconscious experience, prefer the former in summer and the latter in winter.

Why, then, have the natives of higher latitudes dark or black skins, since these must absorb more heat than lighter skins? That such is the fact, the chemist demonstrates by experiment. He places the backs of both his hands in the sunshine on an intensely hot day; the one bare, and the other covered with a black cloth; the former having the bulb of a thermometer resting on it, and the other having the bulb underneath the cloth. In such circumstances, the exposed thermometer indicates 85 degrees, and the covered one 91 degrees. In another trial, the former indicates 98 degrees, and the latter 106 degrees. This is just what might have been expected from analogy; but the curious thing is, that the hand which has less heat is scorched and blistered, and that which has greater heat receives no injury! Thus the fact is obvious—although science cannot explain the cause—that the skin is protected from injury by the very colour which increases its absorption of heat.

The radiation of heat from the earth explains a beautiful and interesting phenomenon of the summer and autumnal months. At sunset, if the sky be cloudless, the glowing earth parts with a portion of its heat to the air; the directly incumbent portion of which thus becomes much warmer than the solid body on which it rests. The consequence is, that the watery vapour always present in the atmosphere is chilled when it approaches the earth, and condenses into those drops which sparkle like gems on leaves and flowers. If the dew fell like rain, it would fall on all parts of the garden alike; but we find the grass-plot completely saturated, while the gravel-walk which passes through it is nearly dry; and in like manner the leaves of the hollyhock are dripping diamonds, while those of the laurel are free of moisture. The cause of this difference is the difference in the radiating power of these several objects; some of which give out their heat with energy, and becoming cold, induce a copious deposition of water from the air; while others, being bad radiators, remain so warm, that the aqueous vapour continues to float around them unchanged.

Extending our view farther, we find bare rocks and barren soils in the condition of the gravel-walk, and the more fertile parts of the earth in that of the grass-plot. The compact structure of the rock or hard soil unfits it both for absorbing and radiating heat energetically; while the reverse is the case in more productive spots, where the soil is of a loose or porous character. This affords a beautiful example of the economy of nature in bestowing dew only on places where it can answer a beneficial purpose. But dew in excessive abundance would be hurtful; and accordingly it is only when the sky is clear, and the air moderately tranquil, that the phenomenon occurs in perfection. The clouds, which protect the earth from the rigour of noon, act as screens to arrest a too profuse radiation at night; and sending back their own heat, they keep up by the interchange an equable temperature. On this principle a gardener hangs a thin mat over tender plants, to protect them from cold. A cambric handkerchief would answer the same purpose; for all that is wanted is to prevent the radiation of heat. A handkerchief of this kind was extended tightly, in the manner of a roof, on the tops of four little sticks stuck in a grass-plot, and forming a square. One night the grass thus sheltered was only three degrees colder than the air, while the grass outside the square was eleven degrees colder.

At this season we may frequently observe at sunrise a white mist, several feet high, covering a field of grass or corn; and if we walk through it, we may feel the humidity on the lower part of our person, while our head is bright and dry in the beams of the early sun. This "earth-cloud" is the aqueous vapour, drawn suddenly during the night from the lower part of the atmosphere by the rapid radiation of heat from the earth. The cloud prevented further radiation, and has therefore remained itself in *statu quo;* but presently the sun will reconvert it into invisible vapour, and diffuse it throughout the atmosphere.

The red appearance of the sky at sunrise predicts foul weather, and the same phenomenon at sunset fine weather; the rationale of which is explained by science, although not so

clearly as to tempt us to enter into the subject. The husbandman, however, knows the fact by experience, and corroborates it by observation drawn from other circumstances. In the morning, if the cattle low more than usual, stretch forth their necks, and snuff the air with extended nostrils, it is a sign of coming rain; but if the chickweed remain open, and the trefoil and birdweed raise their heads boldly, there is no unusual "hydration" in the atmosphere. As for the ordinary hydration, or presence of the watery vapour we have mentioned, that is indispensable to the life both of plants and animals.

If the air we breathe thus require to be mixed with water, so the water in which aquatic plants or animals live requires to be mixed with air. Expel the air from rain-water by boiling, and after suffering it to cool in a well-corked bottle, pour it gently out into a finger-glass. If you introduce a small fish into this *pure* water, it will show signs of distress by gasping at the surface, and would soon die if kept immersed; but if, before introducing the fish, you pour the water for a few minutes from one vessel into another, you fit it, by the admixture of air, for the support of animal life. The reason is, that the respiratory organs of fishes withdraw oxygen, not from the water, but from the air which it contains. If we place a fish even in properly aërated water, and then secure the mouth of the vessel with an air-tight cover, the creature will die when the oxygen of the air is consumed. Fishes require a constant supply of aërated water, just as land animals require a constant supply of hydrated air.

But there is a still more curious analogy between fishes and land animals; for in confined places, the former, like the latter, may be poisoned by their own breath. They exhale carbonic acid; and unless there are growing plants at hand, stimulated by solar light, to decompose this mephitic vapour—respiring the carbon, and emitting the oxygen—the consequence is languor, sickness, and death. This is why it is necessary for the life of fishes in glass globes either to change the water frequently, or introduce some aquatic plants to decompose the results of their respiration. But the plants do more than this: they protect the fishes from the heat of the sun. Light-coloured, or silver fish, more especially, are liable to be scorched by the solar heat; and one which became discoloured after the removal of shade from his habitation, was examined by a naturalist, and pronounced to be fairly sunburnt.

Although living plants emit oxygen, they are supposed, when they die and decay in stagnant water, to be the source of the air-bubbles we see at this season bursting upon the surface. The vapour contained in such bubbles is composed not of oxygen, but of carbon and hydrogen, and resembles the common coal gas. It is identical with the fire-damp of mines, and receives from the chemist the name of carburetted hydrogen. This is the *ignis fatuus* (kindled by some unknown agency) which we now observe in the evening dancing over the surface of marshy soils, and which popular superstition has personified in Jack-o'-Lantern and Will-o'-the-Wisp.

(To be continued.)

SLAVERY AND IGNORANCE.

[Continued from page 32.]

For more than a century did the African slave traffic rage. During all those years, the clock of eternity never counted out a minute that did not witness the cruel death, by treachery or violence, of some son or daughter, some father or mother, of Africa. The three millions of slaves that now darken our Southern horizon are the progeny of these progenitors—a doomed race, fated and suffering from sire to son. But the enormities of the mother country did not pass without remonstrance. Many of the colonies expostulated against, and rebuked them. The New England colonies, New Jersey, Pennsylvania, Virginia, presented to the Throne the most humble and suppliant petitions, praying for the abolition of the trade. The Colonial Legislatures passed laws against it; but their petitions were spurned from the Throne, their laws were vetoed by the Governors. In informal negotiations, attempted with the ministers of the Crown, the friends of the slave were made to understand that royalty turned an adder's ear to their prayers. The profoundest feelings of lamentation and abhorrence were kindled in the bosoms of his western subjects by this flagitious conduct of the King. In that dark catalogue of crimes, which led our fathers to renounce allegiance to the British Throne, its refusal to prohibit the slave trade to the colonies is made one of the most prominent of those political offences which are said to "define a tyrant." In the original draught of the Declaration of Independence, this crime of King George the Third, is set forth in the following words:

"He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel Powers, is the warfare of the Christian King of Great Britain. Determined to keep a market where MEN should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or to restrain this execrable commerce."

Now, if the King of Great Britain prostituted his negative, that slavery might not be restricted, what, in after times, shall be said of those who prostitute their affirmative, that it may be extended?

It was in the eighteenth century, when the mother country thus made merchandise of human beings—a time when liberty was a forbidden word in the languages of Europe. It is in the nineteenth century, that we propose to re-enact, and on an ampler scale, the same execrable villany—a time when liberty is the rallying cry of all Christendom. So great has been the progress of liberal ideas within the last century, that what was venial at its beginning is unpardonable at its close. To drive coffles of slaves from here to Oregon, in the middle of the nineteenth century, is more infamous than it was to bring cargoes of slaves from Africa here, in the middle of the eighteenth. Yet such is the period that men would select to perpetuate and to increase the horrors of this traffic.

As a defence against the iniquities of the institution, they have universally put in the plea that the calamity was entailed upon them by the mother country, that it made a part of the world they were born into, and therefore they could not help it. I have always been disposed to allow its full weight to this palliation. But if they now insist upon perpetrating against the whole Western world, which happens at present to be under our control, the same wrongs which, in darker days Great Britain perpetrated against them, they will forfeit every claim to sympathy. Sir, here is a test. Let not Southern men, who would now force slavery upon new regions, ever deny that their slavery at home, is a chosen, voluntary, beloved crime.

The institution of slavery is against natural right. Jurists, from the time of Justinian—orators, from the time of Cicero—poets, from the time of Homer—declare it to be wrong. The writers on moral or ethical science—the expounders of the law of nations and of God—denounce slavery as an invasion of the rights of man. They find no warrant for it in the eternal principles of justice and equity; and, in that great division which they set forth between right and wrong, they arrange slavery in the catalogue of crime. All the noblest instincts of human nature rebel against it. Whatever has been taught by sage, or sung by poet, in favour of freedom, is a virtual condemnation of slavery. Whenever we applaud the great champions of Liberty, who, by the sacrifice of life in the cause of freedom, have won the homage of the world, and an immortality of fame, we record the testimony of our hearts against slavery. Wherever patriotism and philanthropy have glowed brightest—wherever piety and a devout religious sentiment have burned most fervently—there has been the most decided recognition of the universal rights of man.

Sir, let us analyze this subject, and see if slavery be not the most compact, and concentrated, and condensed system of wrong, which the depravity of man has ever invented. Slavery is said to have had its origin in war. It is claimed that the captor had a right to take the life of his captive; and that if he spared that life he made it his own, and thus acquired a right to control it. I deny the right of the captor to the life of his captive; and, even if this right were conceded, I deny his right to the life of the captive's offspring. But this relation between captor and captive precludes the idea of peace; for no peace can be made where there is no free agency. Peace being precluded, it follows inevitably that the state of war continues. Hence, the state of slavery is a state of war; and, though active hostilities may have ceased, they are liable to break out, and may break out, at any moment. How long must our fellow-citizens, who were enslaved in Algiers, have continued in slavery, before they would have lost the right of escape or of resistance?

Both the gentleman from Kentucky yesterday, and the gentleman from Virginia to-day, spoke repeatedly, and without the slightest discrimination, of "a slave and a horse," "a slave and a mule," &c. What should we think, sir, of a teacher for our children, or even of a tender of our cattle, who did not recognize the difference between men and mules—between humanity and horse-flesh? What should we think, if, on opening a work, claiming to be a scientific treatise on zoology, we should find the author to be ignorant of the difference between biped and quadruped, or between men and birds, or men and fishes? Yet such errors would be trifling, compared with those which have been made through all this debate. They would be simple errors in natural history, perhaps harmless; but these are errors—fatal errors—in humanity and Christian ethics. No, sir; all the legislation of the slave states, proves that they do not treat, and cannot treat, a human being as an animal. I will show that they are ever trying to degrade him into an animal, although they can never succeed.

This conscious idea that the state of slavery is a state of war—a state in which superior force keeps inferior force down—develops and manifests itself perpetually. It exhibits itself in the statute-books of the slave states, prohibiting the education of slaves, making it highly penal to teach them so much as the alphabet; dispersing and punishing all meetings where they come together in quest of knowledge. Look into the statute-books of the free states, and you will find law after law, encouragement after encouragement, to secure the diffusion of knowledge. Look into the statute-books of the slave states, and you find law after law, penalty after penalty, to secure the extinction of knowledge. Who has not read with delight, those books which have been written, both in England and this country, entitled "The Pursuit of Knowledge under Difficulties," giving the biographies of illustrious men, who, by an undaunted and indomitable spirit, had risen from poverty and obscurity to

the heights of eminence, and blessed the world with their achievements in literature, in science, and in morals? Yet here, in what we call republican America, are fifteen great states, vying with each other to see which will bring the blackest and most impervious pall of ignorance over three millions of human beings; nay, which can do most to stretch this pall across the continent, from the Atlantic to the Pacific.

Is not knowledge a good? Is it not one of the most precious bounties which the all-bountiful Giver has bestowed upon the human race?

It is one of the noblest attributes of man, that he can derive knowledge from his predecessors. We possess the accumulated learning of ages. From ten thousand confluent streams, the river of Truth, widened and deepened, has come down to us; and it is among our choicest delights, that if we can add to its volume, as it rolls on, it will bear a richer freight of blessings to our successors. But it is here proposed to annul this beneficent law of nature—to repel this proffered bounty of Heaven. It is proposed to create a race of men, to whom all the lights of experience shall be extinguished—whose hundredth generation shall be as ignorant and as barbarous as its first.

For another reason, slavery is an unspeakable wrong. The slave is debarred from testifying against a white man. The courts will not hear him as a witness. By the principles of the common law, if any man suffers violence at the hands of another, he can prefer his complaint to magistrates, or to the grand juries of the courts, who are bound to give him redress. Hence the law is said to hold up its shield before every man for his protection. It surrounds him in the crowded streets, and in the solitary place. It guards his treasures with greater vigilance than locks or iron safes; and against meditated aggressions upon himself, his wife, or his children, it fastens his doors every night, more securely than triple bolts of brass. But all these sacred protections are denied to the slave. While subjected to the law of force, he is shut out from the law of right. To suffer injury is his, but never to obtain redress. For personal cruelties, for stripes that shiver his flesh, and blows that break his bones, for robbery or for murder, neither he nor his friends have preventive, remedy, or recompence. A hundred of his fellows may stand around him and witness the wrongs he suffers, but not one of them can appeal to jury, magistrate, or judge, for punishment or redress. The wickedest white man, in a company of slaves, bears a charmed life. There is not one of the fell passions that rage in his bosom, which he cannot indulge with wantonness, and to satiety, and the court has no ears to hear the complaint of the victims.

And yet, infinitely flagrant, as the anomaly is, the slave is amenable to the laws of the land for all offences which he may commit against others, though he is powerless to protect himself by the same law, from offences which others may commit against him. He may suffer all wrong, and the courts will not hearken to his testimony; but for the first wrong he does, the same courts inflict their severest punishments upon him. This is the reciprocity of slave law—to be forever liable to be proved guilty, but never able to prove himself innocent; to be subject to all punishments, but, through his own oath, to no protection. Hear what is said by the highest judicial tribunal of South Carolina: "Although slaves are held to be the absolute property of their owners, yet they have the power of committing crimes." A negro is so far amenable to common law, that he may be one of three to constitute the number necessary to make a riot. By the laws of the same state, a negro may be himself stolen, and he has no redress; but if he steals a negro from another, he shall be hung. This is the way slave legislatures and slave judicatories construe the command of Christ, "Whatsoever ye would that men should do unto you, do ye also the same unto them." Nay, by the laws of some of the slave states, where master and slave are engaged in a joint act, the slave is indictable, while the master is not.

Slavery is an unspeakable wrong to the religious nature of man. The dearest and most precious of all human rights is the right of private judgment in matters of religion. I am interested in nothing else so much as in the attributes of my Creator, and in the relations which He has established between Himself and me, for time and for eternity. To investigate for myself these relations, and their momentous consequences; to "search the Scriptures;" to explore the works of God in the outward and visible universe; to ask counsel of the sages and divines of the ages gone by—these are rights which it would be sacrilege in me to surrender; which it is worse sacrilege in any human being or human government to usurp. Yet, by denying education to the slave, you destroy not merely the *right* but the *power* of personal examination in regard to all that most nearly concerns the soul's interests. Who so base as not to reverence the mighty champion of religious freedom, in days when the dungeon, the rack, and the fagot, were the arguments of a government theology? Who does not reverence, I say, Wickliffe, Huss, Luther, and the whole army of martyrs whose blood reddened the axe of English intolerance? Yet it was only for this right of private judgment, for this independence of another man's control in religious concernments, that the god-like champions of religious liberty periled themselves and perished. Yet it is this very religious despotism over millions of men, which it is now proposed, not to destroy, but to create. It is proposed not to break old fetters and cast them away, but to forge new ones and rivet them on. Sir, on the continent of Europe, and in the

Tower of London, I have seen the axes, the chains, and other horrid implements of death, by which the great defenders of freedom for the soul were brought to their final doom—by which political and religious liberty were cloven down; but fairer and lovelier to the view were axe and chain and all the ghastly implements of death, ever invented by religious bigotry or civil despotism, to wring and torture freedom out of the soul of man—fairer and lovelier were they all than the parchment-roll of this House on which shall be inscribed a law for profaning one additional foot of American soil with the curse of slavery.

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 7, 1848.

The Memorials of Rebecca Jones, and especially the part which has recently appeared in the Review, must recal to the memory of such Friends as, like the Editor, have nearly reached the western verge of life, the condition of our religious society at the time when R. Jones' visit to England was performed. We find by the narrative before us, that no fewer than five Friends in the ministry, who were engaged in the love of the gospel to visit the churches on the other side of the Atlantic, were passengers in the *Commerce*. Of these, four were members of Philadelphia Yearly Meeting, residing in or near this city. At the same time we find that two Philadelphia Friends were there, John Pemberton and Nicholas Waln, travelling in religious service in England or Ireland. Thus it appears that at least six eminent ministers, all residing within a few miles of Philadelphia, were then engaged on a mission of love to the British Islands. Simultaneously with these visits, or shortly afterwards, a number of European Friends traversed the parts of the United States where members of the society were located. This interchange of gospel messengers was then going on between the people of two nations, whom their respective governments had, a short time before, placed, as far as governments could place them, in the attitude of enemies. The epistolary correspondence which was maintained between our Yearly Meeting and that of London, and the mutual visits which were paid by ministers and others immediately after the revolutionary contest, may be considered as conclusive evidence that the storms of that turbulent period had no power to estrange the minds of Friends, on different sides of the ocean, from each other, or to interrupt the harmony, which, as professors of the same faith, and advocates of the same cause, they had always maintained.

Whether the same cordiality of religious fellowship is experienced in our day, is a question which very naturally presents to the reflective mind, but which we shall not answer, either positively or negatively. Of one thing we may speak without hesitation. The reciprocation of gospel messengers has very visibly declined since the period in question; and the number of those, on both sides of the Atlantic, who are clothed with the gifts of apostleship appears greatly reduced. A comparison of the society at these different periods, forcibly revives the inquiry, "Your fathers, where are they? and the prophets, do they live forever?" and upon whom has their mantle fallen? Has our religious society retained its position in the van of civilization and reform, or has it fallen behind? These questions we leave to be answered as the judgment and observation of our readers shall suggest.

Since the period in question, some very momentous improvements have been effected in civil society, to which the labours of Friends have largely contributed. The African slave-trade was then prosecuted under sanction of British law; and it was in the preceding year, 1783, that the first petition against that odious commerce was presented to the English parliament: and Lord North then declared that this traffic had, in a commercial view, become necessary to almost every nation of Europe. A memorial on the same subject being presented in that year by Philadelphia Yearly Meeting to the American Congress, that body declined the adoption of any measures for its restraint, on the ground of a want of legislative authority. Subsequently, the Federal Congress prohibited that traffic as soon as the constitutional restriction expired; and the British parliament in the same year enacted a similar law. Previously to 1784, no state in the Union, except Massachusetts and Pennsylvania, had abolished negro slavery; now fifteen states are absolutely, or very nearly, free from the stain. By the British government, all the West Indian slaves are declared free. These facts indicate progress during these sixty-four years. The improvements in penal law, in Great Britain and America, during the same period, are perhaps little less momentous.

In our day, it appears as though the foundations of society, both civil and religious, are shaken. The slave trade, though justified by none, is still prosecuted in defiance of laws human and divine; and the extension of slavery into regions where it does not now exist, is claimed as a constitutional right. It may not be within the range of human sagacity to discern the manner in which the light of truth is shining through the chasms of this troubled scene; and the desponding mind may be ready to conclude a state of inextricable confusion is coming upon the world. Yet we may be en-

couraged with the reflection that the Most High still rules in the storm as in the calm, "the clouds are the dust of his feet." Much unquestionably remains to be done; and generations must probably pass away before these troubled elements will settle into peace, and the kingdoms of this world become the kingdoms of the Lord and his Christ in full and undisputed dominion. It then remains, as intimated in a recent letter from a valued friend in England, for the Christian labourer to perform his part, whatever it may be, towards the promotion of this work, "and to die in the faith of its glorious consummation."

DIED,—At the residence of his son, in Skaneateles, N. Y., on the morning of the 14th ult., of an affection of the heart, JOSEPH S. SHOTWELL, of New York, aged 61 years.

The founder of one of the most successful mercantile establishments in that city, and alike eminent for his sagacity and strict integrity, he retired from business pursuits, when he deemed his acquisitions sufficient for his comfortable support.

Liberal, but unostentatious in his charities, he conformed carefully to the Divine injunction—"Let not thy left hand know what thy right hand doeth."

Fully aware for some months of the character of his disease, he set his house in order, and calmly awaited the summons to the world of spirits.

——, At his residence in Randolph County, North Carolina, on the 14th of last month, ENOCH BARKER, aged 72 years, a valuable Elder of Holly Spring Monthly Meeting.

From the London Times, Aug. 24.

REAPPEARANCE OF THE PERIODIC COMET OF TWO HUNDRED AND NINETY-TWO YEARS.

In the Times, of Tuesday, a notice was given by Mr. I. N. Hind, of the discovery of a comet in the constellation Auriga, by Dr. Peterson, of Altona. The comet is described as small but bright, and easily discovered: its positions, as given by Dr. Peterson, were, in Altona Mean Time,—

	H. M. S.		H. M. S.		D. M. S.
Aug. 7.–14	46 13.	R.A.,	6 15 0 3..	N.D.,	41 18 46
10.–13	20 43..	"	6 31 22 3..		38 49 0

which, at a mean obliquity of 23 deg. 27 min. 33 sec. for the ecliptic, give for

	D. M. S.		D. M. S.
Aug. 7.—Longitude	92 57 19..	N.L.	16 44 6
10.— "	96 21 0..	"	15 16 3

This comet is, in reality, the long expected periodic comet of 292 years, concerning which so much has been written, and which has been so anxiously looked for by the whole body of astronomers. It passed its perihelion in the last week in July, and is now descending to the southern hemisphere, which it will probably enter before the close of the present month. The earth and the comet are now gradually approaching each other, but will not come so near each other as in the year 1264—for the perihelion has this time preceded the autumnal equinox by a week less than it did in the year 1264, when its display was so terrific—"great, bright, and spreading a long broad tail," as described in the annals of Coimar. Their nearest approach this time will not be less than thirty millions of miles. In the year 1566 the distance of the comet from the earth was less than seven millions of miles, the comet being then in its ascending node, whereas it is now about to pass through its descending node, as it did in the year 1264. The comet will be visible after dark in the evening, if the weather permit, in the north-east, below the North Pole, not far from the stars Castor and Pollux, mounting towards the star Procyon. The apparent course of the comet will be nearly in the track of 1264, when "it was first seen," as described by Father Giles, "beyond the circle of the zodiac towards the north, over Cancer, and afterwards towards the south from Gemini, between Cancer and Orion."

As this comet occupied 292 years in performing a revolution round the sun, it follows from the third of Kepler's laws that the axis of the orbit is 44 times that of the earth. Its perihelion distance is computed at .46 of the earth's mean distance; and of course, when nearest, it is about 44, and when most remote about 8,434 millions of miles from that luminary. The solar ray must occupy 12 hours in passing from the sun to the comet when at its aphelion; and yet when compared with the distance of the nearest fixed star, the comet must be considered as always remaining in the vicinity of our lord of day.—[ED.

U. S. EXPEDITION TO THE DEAD SEA.

According to an account of Lieut. Maury, in the Southern Literary Messenger, this expedition was planned by Lieut. Lynch, and assented to by the Secretary of the Navy in the spring of 1847. The store ship "Supply" took out Lieut. Lynch and two metallic boats as transports. These boats were carried over mountain gorges and precipices by the party appointed for the expedition, and on the 8th of April, 1848, they were launched upon the sea of Galilee. The Richmond Republican has condensed the interesting article of Lieut. Maury as follows:—

The navigation of the Jordan was found to be most difficult and dangerous, from its frequent and fearful rapids. Lieut. Lynch solves the secret of depression between Lake Tiberias and the Dead Sea by the tortuous course of the Jordan, which in a distance of sixty miles winds through a course of two hundred miles. Within this distance Lieut. Lynch and his party plunged down no less than twenty-seven threatening rapids, besides many others of less descent. The difference of level between the two seas is over a thousand feet.

The water of the Jordan was sweet to within a few hundred yards of its mouth. The waters of the sea were devoid of smell, but bitter, salt, and nauseous. Upon entering it, the boats were encountered by a gale, and "it seemed as if the bows, so dense was the water, were encountering the sledge hammers of the Titans instead of the opposing waves of an angry sea."

The party proceeded daily with their explorations making topographical sketches as they went, until they reached the Southern extremity of the sea, where the most wonderful sight that they had yet seen, awaited them.

"In passing the mountain of Uzdom (Sodom) we unexpectedly, and much to our astonishment," says Lieut. Lynch, "saw a large rounded, turret-shaped column, facing South-East, which proved to be of solid rock salt, capped with carbonate of lime, one mass of crystallization. Mr. Dale took a sketch of it, and Dr. Anderson and I landed with much difficulty, and procured specimens from it."

The party circumnavigated the lake, returned to their place of departure, and brought back their boats in as complete order as they received them at New York. They were all in fine health. This is a specimen of the skill, system and discipline of the American navy. No nation in the world has such a service. The time is coming when it will give proofs of that fact palpable to the most dull understanding.

Thanks to the good management of Lieut. Lynch, the whole cost of this scientific exploration of the Dead Sea (except, of course, the cost of equipage and maintenance of the crew of the ship) was but seven hundred dollars.

From the letters of Lieut. Lynch, quoted by Lieut. Maury, we transcribe the following interesting facts elicited by the exploration :—

"The bottom of the Northern half of this sea is almost an entire plain. Its meridional lines at a short distance from the shore scarce vary in depth. The deepest soundings thus far, 188 fathoms, (1,128 feet.) Near the shore the bottom is generally an incrustation of salt, but the intermediate one is soft mud with many rectangular crystals—mostly cubes—of pure salt. At one time Stellwager's lead brought up nothing but crystals.

"The Southern half of the sea is as shallow as the Northern one is deep, and for about one-fourth of its entire length, the depth does not exceed three fathoms, (18 feet.) Its Southern bed has presented no crystals, but the shores are lined with incrustations of salt, and when we landed at Uzdom, in the space of an hour, our foot prints were coated with crystallization.

"The opposite shores of the peninsula and the West coast present evident marks of disruption.

"There are unquestionably birds and insects upon the shores, and ducks are sometimes upon the sea, for we have seen them—but cannot detect any living thing within it; although the salt streams flowing into it contain salt fish. I feel sure that the results of this survey will fully sustain the scriptural account of the cities of the plain."

He thus speaks of Jordan: "The Jordan, although rapid and impetuous, is graceful in its windings and fringed with luxuriance, while its waters are sweet, clear, cool and refreshing."

After the survey of the sea, the party proceeded to determine the height of the mountains on the shore, and to run a level thence, via Jerusalem, to the Mediterranean. They found the summit of the West bank of the Dead Sea more than 1,000 feet above its surface, and very nearly on a level with the Mediterranean.

"It is a curious fact," says Lieut. Maury, "that the distance from the top to the bottom of the Dead Sea should measure the heights of its banks, the elevation of the Mediterranean, and the difference of level between the bottom of the two seas, and that the depth of the Dead Sea should be also an exact multiple of the height of Jerusalem above it."

Another not less singular fact, in the opinion of Lieut. Lynch, is "that the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one. The first, its Southern part, of slimy mud covered by a shallow bay; the last its Northern and largest portion, of mud and incrustations and rectangular crystals of salt—at a great depth, with a narrow ravine running through it, corresponding with the bed of the river Jordan at one extremity, and the Waddy 'el Jeib,' or 'Wady within a Wady,' at the other."

"The slimy ooze," says Lieut. Maury, "upon that plain at the bottom of the Dead Sea, will not fail to remind the sacred historian of the 'slime pits' in the vale, where were joined in battle 'four kings with five.'"

RELIGIOUS CONTROVERSIES.

To what are called "religious controversies," in which Satan generally gains more than God, Housman entertained nearly as strong an objection as he did to political party conflicts. He felt, with Baxter, that while we wrangle here in the dark, we are dying and passing to the world that will decide all our controversies, and the safest passage thither is by peaceable holiness.

"Ye furious disputants, ye defenders of the faith, but destroyers of peace, ye know not what manner of spirit ye are of, nor can you estimate the evil to which you may conduce. Where the grand principles of the Bible,—the guilt, the weakness, and the ruin of man, the love, the truth, and the preciousness of the Saviour, who of God is made unto us wisdom and righteousness and sanctification, where these principles are maintained with meekness, and yet with

firmness, are felt in the conscience and evidenced in the conduct, there is the spirit of glory and of God; there is a soul for which the Saviour withheld neither His interposition nor His life, and there surely is an object too dignified to be insuited by our reproaches, too closely allied to the common friend and Father of His people, to be wounded by our unkindness. These angry disputants have need to be reminded that whilst they contend earnestly for the faith, without forbearing one another in love, they undermine the cause they mean to support; they sacrifice the comforts and the beauty of godliness to the pride of party; they exhibit religion, not as "altogether lovely," but in a state of mutilation, deformity and disgust; they strengthen the hands of infidelity, which they seem desirous to enervate, and, to say all in a word, they betray their Master with a kiss."

"If Michael durst not bring a railing accusation against Satan, how dare we against our brethren? We have enough to do to make men love one another. Real believers are children of the same heavenly Father, born of the same Holy Spirit, redeemed by the same precious blood, struggling against the same enemies and snares, and travelling with the same encouragements and hopes, to the same country of everlasting rest. It has been the artifice of the Devil in all ages, to disturb, if not entirely to destroy this harmony and love. St. Paul tells some professors that they were ready to 'bite and to devour one another,' and he complains himself of the evil treatment he had received, where he might certainly have expected support and kindness. Thus it has ever been, and thus it ever will be, until that blessed period arrives when Satan shall be bound by the everlasting arm of the Son of God. A disposition to judge with rashness, to condemn without proof, and to revile without mercy, will, in many a melancholy instance, mark those who call themselves the disciples of the meek and merciful Jesus. And many a believer who is in the habit of bearing his fellow Christians upon his heart at a throne of Grace, may have frequent occasion to renew this complaint—'I was wounded in the house of my friends.'"

Housman had lived to see and to feel the beauty and the power of the law of love, the grand centre law of the moral system of the Universe, and the foundation principle of the law of the Redeemer. "Love," says Simeon, "is the universal conqueror." Housman found it to be so.

Life of R. Housman.

SCHABZIEGER OR SAP-SAGO CHEESE.

The *Schabzieger cheese* is made in Switzerland by the mountaineers of the Canton of Glarus alone, and in its greatest perfection in the valley of Kloen. It is readily distinguished by its marbled appearance and aromatic flavour, both produced by the bruised leaves of the melilot. The dairy is built near a stream of water, the vessels containing the milk are placed on gravel or stone in the dairy, and the water conducted into it in such a manner as to reach their brim. The milk is exposed to the temperature of about six degrees of Reaumur (forty-six degrees of Fahrenheit,) for five or six days, and in that time the cream is completely formed. After this, it is drained off, the caseous particles are separated by the addition of some sour milk, and not by rennet. The curd thus obtained is pressed strongly in bags, on which stones are laid; when sufficiently pressed and dried, it is ground to powder in autumn, salted and mixed with either the pressed flowers, powdered and sifted, or the seeds, of the melilot trefoil. (*Melilotus officinalis.*) The practice of mixing the flowers or the seeds of plants with cheese, was common among the Romans, who used those of the thyme for that purpose. The entire separation of the cream, or unctuous portion of the milk, is indispensable in the manufacture of *Schabzieger*. The unprepared curd never sells for more than three-half pence a pound; whereas, prepared as Schabzieger it sells for six-pence or seven-pence.—*For. Rev. and Cont. Mis.*

For Friends' Review.

"HAVERFORD REVIVED;"

Being an address on the history of the Loganian Society, read before a meeting of that body, held Ninth month 13th, 1848. By an Honorary Member.

Some eighteen months since, we spent an agreeable hour in perusing a little pamphlet entitled "*Haverford Revisited.*"

It purported to be an account of a re-union at the school, of nearly one hundred of its former pupils, who had met by appointment, for the purpose of re-kindling the old feelings of interest in the institution, and of indulging together for a day in the pleasures of social intercourse, and of school-boy recreations.

A meeting of the Loganian Society was also held, at which an address was delivered by one of its former members.

The occasion, as might have been expected, was one of no common interest. Many met that day who had forgotten one another for years, and who last had parted at the very threshold, which their feet now pressed together.

But scenes and circumstances were strangely and sadly changed. "The glow of early thought" had been dimmed in the daily cares and struggles of life; they had parted as *boys*, gladly escaping from the trammels of a flourishing and prosperous school; they met *as men*, who in their measure had tried the world, and had found the ignis fatuus of happiness never so near to them, as when from that very spot they had started in its pursuit.

But there was a graver cause of sadness to the

old scholars of Haverford, than the mere workings of fancy or of memory.

The walls which so often had listened to the sober recitations of their school days, or to the merry laugh of their leisure hours, had now grown cold and gray; the grass had overspread the walks, which arm in arm they had so often trod together; and the old woods that again and again had re-echoed to the ring of the ball alley, or the careless whistle of the wanderer, were now silent as the tomb: Haverford was deserted.

There was something of *romantic* regret that sobered the countenances of still the youthful band that were assembled around the grave, as it were, of their old alma mater; and something perhaps of romantic enthusiasm, which inspired many of them to proclaim a crusade to rescue the hallowed spot from the possession of strangers. But a nobler motive than either of these, was at work in the breasts of most who were present on that occasion; a sentiment of gratitude to those who had founded and thus far sustained through innumerable difficulties, so useful an institution, and of duty towards those who might hereafter be entitled to a participation in its benefits. They had themselves experienced the inestimable advantages which the liberal education received there gave them, even in the every day concerns of life, and they could not but feel that it were recreant to the principles instilled there, to permit Haverford School to pass into the hands of strangers without a blow having been struck by the old students on its behalf.

Be the motive, however, what it might, the result was, that before separating that day, a movement had commenced for the benefit of the institution, which subsequent organization so far perfected as to attain fully the object in view. The school, after great exertion, was re-established, and on the tenth day of Fifth mo., 1848, again re-opened, under the most favourable circumstances.

We would not claim, however, for the old students, too large a share of the credit of its revival, nor forget that their endeavours would have been fruitless without the cordial and liberal co-operation of its older and more able friends.

Among these, there is one whose name, we think, deserves particular notice at this time, and we cannot but regret the oversight which has caused its omission in the little pamphlet now before us. Had it not been for the munificent foundation which George Howland, of New Bedford, laid down at the commencement of the undertaking, the hope of reviving Haverford would not have been entertained; and at a subsequent critical period, when the amount necessary to secure the object had been *nearly* but not fully obtained, and yet the liberality and exertions of its friends seemed almost exhausted, had he not again come forward to stimulate their wearied energies by another most liberal proposition, that hope must have been utterly abandoned.

We cannot but express the desire, may he long live to see the beneficial results of his noble generosity; and the future course of the school may be such as never to awaken a feeling of regret for its opportune exercise.

But to return to the subject which forms the caption of this article. At the close of the recent session of Haverford, a former member (Henry Hartshorne, M. D.,) was invited by the Loganian Society to deliver before it an address, embracing the history and objects of that association.

The task he has ably performed, and we propose to extract from the essay, a few passages which may prove interesting to the readers of the Review.

After an appropriate introduction, he thus proceeds to take a glance at the history of the school itself.

"We should, however, in tracing the chronicles of the Society as a unit, look back beyond its origin to that of the Institution in and from which it had its life. This subject is a familiar one to us all.

"The Society of Friends, in its commencement, was not a company of learned men. It was called out from the multitude on the ground of no scholastic dogma, nor on that of rank, nor caste, nor circumstance. One high prerogative of its mission was to lay low the pride of human learning, by showing that gifts almost Apostolic were conferred on men as unlettered sometimes as the fishermen of old. They had their learned and their nobly born; but the number of finished scholars among them was small. They maintained a separation of themselves and their children from the life and manners of the world; and were thus shut out from the great fountains of literature and science, the colleges and universities.

"As the Society prospered, however, and felt itself growing and independent even in temporal affairs, the value of enlarged information and mental developement began to be not only appreciated, but cared for actively. In England, exclusive schools upon a liberal scale and somewhat elevated standard have existed for many years. But it is a fact, that at the time Haverford School was started, the Society of Friends in this country was, in proportion to its condition in other respects, inferior in education and opportunities of advanced learning, to the cultivated and respectable portion of other sects. This deficiency was observed by many influential men; and they sought to enlarge the influence of their body, and thus to promote the cause to which it is devoted, by establishing a collegiate Institution for young Friends."

After describing its location he proceeds to pay a handsome and well deserved tribute to the exertions of the former President of the Society, and for a long time Principal of the School—Daniel B. Smith.

"We must ever regard his good influence," he concludes, "as having been the most important element in the developement of our minds and the formation of our characters.

"It is not from any want of respect or gratitude toward the other able and excellent men, one of whom is now no more, to whom, as students of Haverford, past and present, we all owe so much, that we thus dwell on the first President of the Loganian Society; but because, from his peculiar connection with it by interest and circumstance, *he* was, and is, in our recollection, *identified* with Haverford."

While acquiescing fully in the above sentiment, we would pause for a while over the recollection of that excellent and distinguished man, mournfully alluded to in the extract just quoted, as "one now no more." Not less valued for his private worth and virtue, than for his eminent attainments in abstract science, John Gummere declined the tender of a Professorship in the University of Pennsylvania for the more retired but perhaps not less useful position of the Mathematical Chair at Haverford; and for more than ten years he devoted every energy of mind and body to the advancement, not only of the interests of the pupils, but of the school itself.

Long after the duties of the day were over, and both teachers and students had retired for refreshment and repose, might his care-worn form be seen bending over some abstruse investigation which the constant engagements of his station prevented his completing during the usual hours of labour.

True, he is now "no more," but his name will be cherished not only on the annals of the distinguished scientific men of our country, but in the hearts and in the memories of many of the students of Haverford.

The Address goes on to give a hurried sketch of the concerns of the Society since its commencement, which will probably be more interesting to its members than to the community at large; but we cannot forbear an extract from its proceedings upon the occasion of receiving a communication "from Thomas P. Cope, Isaac Collins, and Bartholomew Wistar, of Philadelphia, from which it appeared that they had erected at their own expense, and presented to the Loganian Society, the spacious and elegant arbour for grape-vines at the east end of the greenhouse, together with the vines with which it is stocked. The members of the Society, sensible of the liberality which prompted the expenditure, and of the confidence in them which was implied by the gift, thereupon pledged themselves, by resolution, to take every needful care of the same, and to appropriate the fruit to the general use of the students and of the family of the Institution. They reciprocated the wish, expressed by the donors, not only that no unwholesome grapes might ever be borne on the spacious bower, but that the nobler vine which had been planted by the public spirit and fostered by the wise liberality of the Haverford School Association, beneath whose ample shades they were now gathering the fruits of literature and science, might never disappoint its early promise; but might continue for ages to come to rejoice with its plenteous harvests the hearts of those to whom it might fall as an inheritance."

In the concluding remark of the following quotation we heartily concur.

"In 1838 the Society and the School received handsome contributions from Nathan Dunn; and it was from his offers that the suggestion of the building of a new and enlarged Greenhouse originated. A Committee to obtain subscriptions for this purpose was soon after appointed, and the aid of the Committee of Managers on the Lawn was solicited. With their help, the sum of between two and three thousand dollars was collected,—and the present conservatory was its result. The carpenter shop seen from the west end of the school-house was also erected by aid of the same funds. There is no doubt that these, and the garden, mostly kept in beautiful order, and rich in valuable plants, were highly important portions of the moral and intellectual economy of the School. They were a part of that enlarged and liberal plan for the education and developement of *mind* and *heart* in young men, which raised Haverford far above ordinary schools and even colleges; and which it is hoped may in time generally supersede all narrower and less efficient schemes."

After other historical reminiscences the orator goes on humorously to say:

"I may be excused from dwelling in detail on the suceeeding portions of the Society's history,—on account of its similarity to what has gone before, and the absence of personal acquaintance with the events. A great degree of literary activity appears to have existed in '41 and '42. After this, tempered by an occasional burst of imagination, the practical business-like work of the Society seemed to predominate in interest with the members. The garden, the greenhouse, the carpenter shop and lathe, the swing, and the Committees on Natural History, occupied most of its time. Science and utility bore rule, and poetry and philosophy were at a discount. This in fact is the prevailing spirit of the present age."

And now we come to that passage in the History of the School which we have attempted to describe in the early part of this notice, but which appears more at length in the following extract:

"At last, in 1845, the crisis came: the social atmosphere was overclouded,—and for want of sustaining warmth the vine so long carefully tended at Haverford died down to the root: Haverford School was closed.

"But it was the scene of too many early asso-

ciations,—too much affectionate remembrance, and gratitude only deepened as time matured their appreciation of its benefits, ever to be forgotten by its pupils. It formed a tie among them. Many had there formed life-long friendships,—and as they met, in city or in country, it was the theme of their conversation and regret.

"They determined to celebrate its memory, as a thing gone by,—by a revival of some of its pleasures in a gathering of the old scholars at the school-house. In the winter of 1846 this scheme was carried out.

"About ninety members of the Loganian Society assembled, and after a hearty game of foot-ball on the lawn, dined in the old dining-room together,—and then held a meeting of the Society, in this room.

"A beautiful address was delivered by Isaac S. Serrill of Philadelphia.

"When the delightful thrill of old recollections and of greetings amongst those who had not here met, some of them, for many years, had in part subsided, the occasion had a sort of funereal sadness. We none of us could then have much hope of ever seeing the school revived: it was a picture in the history of our past alone. Yet it *was not* dead, but slept. It had ensured for itself the elements of vitality, in the love and estimation of its scholars and graduates; and that, as it were, funeral occasion was the date of a commencing return to existence. Phœnix-like it rose from its own ashes, and it was the Loganian Society that blew into it the first trembling breath of life!

"At that meeting, 12th mo. 29th, 1846, resolutions were proposed and adopted, expressing the sincere regret of the former pupils for the continued suspension of the school; and pledging their best individual efforts for the advancement of the interests of the Institution,—to be carried out particularly in obtaining funds by subscription towards its renewal. The sum of five thousand dollars was proposed as a limit, and a committee was appointed to receive and transmit all collected to the managers of the association.

"This committee, of which Daniel B. Smith had been appointed chairman, called a meeting of the Society in Philadelphia, a few weeks after. The president being now in the chair, a new impulse was given to the project, which boldly aimed at doubling the sum proposed; making it ten thousand dollars to be raised by the old scholars. An energetic organization was at once effected,—and, to the surprise of many, their efforts were successful. Forty thousand dollars had already been obtained by the exertions of the managers,—and the school was saved! There is little doubt that without this timely and important aid from its former pupils, the association must have failed in re-establishing their fund, perhaps for many years; and in the mean time the house and grounds might have been sacrificed. Nothing could speak more loudly in praise of the school as it had been, than this devoted attachment to its interests shown by its students.

We would gladly lay before the readers of the Review the entire remainder of the address, but must content ourselves with extracting its remarks.

"We look back upon our dwelling at Haverford, as upon a kind of Happy valley,—more wisely planned indeed than that of Rasselas; in which all that was pleasant, innocent and profitable was gathered for our use, while many of the evils of the world were removed or hidden, or only known by the glare of distant conflagrations, and the tidings of far off strife.

"Yet the sphere of our life widens with our years; feelings, affections and interests deepen, the light of enjoyment becomes more intense and vivid, the shadow of suffering deeper and more terrible. We can now more easily conceive the immortality of our nature, from the development of our capacities for happiness or despair.

"We have known the trial, around us if not within us, of those principles which we were here taught earnestly, as the words of immutable truth. We have seen them tried and proved by every test; and the more we learn of man, of nature, and of human life, the deeper must be our respect and gratitude toward those who here gave us, as students of Haverford, and members of the Loganian Society, the *only true philosophy*, of life, and death, and immortality!"

Our task is accomplished, and if we shall succeed in awakening in the minds of any who may peruse this article, an interest in the institution, and a desire that its advantages may be extended more generally to the members of our Religious Society, we shall have discharged but a small part of a debt of gratitude that we owe to Haverford School.

AN OLD STUDENT.

THE FAULTS OF CHILDREN.—It may be well to drop a hint against the folly and impropriety of making the faults of your children the subject of conversation with other people. Nothing can be more unkind and injudicious. If you wish your children to reform and improve, you must throw a shield around their character. However foolishly they may have acted, let them see that you are anxious to keep open the way for their return to propriety and respectability. Many a youth has been hardened and driven to despair by being tauntingly upbraided before strangers with misconduct, which never needed, and therefore, never ought to have been known beyond his own family. On the other hand, many a wanderer has been encouraged to return, by observing, in those most injured by his follies, a general readiness cordially to reinstate him in their esteem, and to shield his reputation from the reproaches of others.

Extract of a Letter from Matthew Franklin, a Minister of the Gospel, living in New York.

"We called to see Comfort Collins, (aged 101 years.) A more instructive and precious opportunity, I have no remembrance of. All her faculties have, in a manner, fled, except her religious sensibility. She has no kind of recollection that she ever had a husband or children, houses or lands, nor of her nearest friends, when named; yet her sense of Divine Good, and the religious fervour of her mind, appear unabated. We staid about an hour, the whole of which time, she was engaged in praising her Maker—in exhorting us to love the Lord, and to lay up treasure in Heaven—several times saying, "one hour in his presence is better than a thousand elsewhere." "I know it, Friends, I know it from experience." And her voice would settle away with that kind of melody which dear old Mary Griffen used to make; and after being still a minute or two, she would again lift up her voice with angelic sweetness in praising the Lord and advising us to love and fear him. She would look round upon us and say, "I love you, friends, dear friends, though you are strangers to me; but I love them that fear the Lord—blessed be his name." She held Betsy Purinton and myself by the hand nearly all the time. The whole company were in tears while we staid. The remembrance of the opportunity is not off my mind yet, nor I hope ever will be, while memory remains; for I think Mary Griffin and Comfort Collins are the most memorable instances of the reality and rectitude of the precious principle of Light and Life, next to the influence of it in my own soul, that I ever met with.

THE PLACE OF RELIGION IN LITERATURE.

A clergyman was giving a philosophical lecture in a parish church on behalf of the funds of a female benevolent institution, in the course of which the lecturer frequently alluded to the wisdom and goodness of God, as displayed in some of those subjects on which he was lecturing. One of his auditory was a professor, now deceased, but who at that time filled a chair in the University of Edinburgh. Being asked afterwards by a friend what he thought of the lecture, he replied, "It was a capital lecture, but he *spoiled it with religion.*" The sentiments contained in this reply seem to be those actuating nine-tenths of the publishers of cheap literature of the present day. They are afraid lest they injure the circulation of their periodicals by religion, and therefore avoid almost any reference to it. There has been no want for years past of a worldly-wise weekly literature—a cold, cautious, improve-your-circumstances, and take-care-of-your-health knowledge; do-this, and you-have-nothing-to-fear advice—and much of that we would not depreciate. On the contrary, we believe that a considerable amount of good may have been effected by it amongst that class of people who are not limited by such reading, who do not pin their faith to such vestiges, and who are capable of knowing the evil from the good; but the bee and the wasp extract very different matter from the same flower; at least the effects are different. Whilst the one extracts honey, the other produces poison from what it extracts. So, like this latter insect, are the thousands of those who, either from necessity or choice, are regularly dosed with this cheerless mental fare; they may have learned how to improve their circumstances in life, and be taught many things absolutely necessary for their temporal comfort, but do they ever hear the most distant allusion made to that other world that runs parallel with this one, and on which they are soon to enter; that whilst they are diligent in business, they should be fervent in spirit; that whilst they labor to promote their own and their neighbors' physical welfare and improvement, they ought still more so to seek after the one thing needful? That is what we desiderate, and to check which at the present moment is the paramount duty of every lover of his species, and which, if not speedily counteracted, will render all the educational schemes now in agitation, as to sound moral effect, perfectly powerless. We would yield to no one in our views of the great need of more efficient and extended means being put in operation for the education of the community; but what though every individual be taught to read, if after he has been so taught and leaves school just at an age when the character is beginning to be formed, he shall have his mind biassed by the low and vicious literature that is so unsparingly spread around him, and offered in its most alluring form?—*Hogg's Weekly Instructor.*

There is an account from Skavenger, by which it appears a little colony of Friends has sprung up in a distant part of Norway, who have had no communication with Friends, but who have received the truth in the love of it. They appear to have been convinced of Friends' principles, and have very much adopted their practice in great simplicity.

FREE PRODUCE MEETING.

The Semi-Annual Meeting of the "Philadelphia Free Produce Association of Friends," will be held at Clarkson Hall, Cherry above Sixth street, on 7th day evening, the 14th inst., at 7½ o'clock. Friends of both sexes are invited to attend.

GEO. W. TAYLOR, Sec'y.

HAVERFORD SCHOOL.

The winter term of this Institution will open on Fourth-day, the 11th of Tenth month next. It is particularly requested that those who propose sending students, should enter their names as early as possible. Copies of the late circular will be sent to the address of applicants. Application to be made to Charles Yarnall, Secretary to the Board of Managers, No. 39 Market street, Philadelphia.

VERSICLES

(FOR FATHERS AND MOTHERS ONLY) ON AN INFANT DAUGHTER'S FIRST WALKING.

BY JAMES GREGOR GRANT.

Ha ! ambitious little elf!
Off by thy adventurous self?
Fairly off? O fair betide thee!
With no living thing beside thee;
Not a leading string to guide thee;
Not a chair to creep or crawl by;
Not a cushioned stool to fall by;
Not a finger tip to catch at;
Not a sleeve or skirt to snatch at;
Fairly off at length to sea,
Full twelve inches (can it be
Really, truly !) from the lee
Of mamma's protecting knee!

Fair and softly—soft and fairly—
Little bark, thou sail'st it rarely,
In thy new-born power and pride,
O'er the carpet's level tide,
Lurching, though, from side to side,
Ever and anon, and heeling,
Like a tipsy cherub reeling,
(If e'en cherubs, saucy gypsy!
Smile like thee, or e'er get tipsy!)
Even as though yon dancing mote
In the sunny air afloat,
Or the merest breath that met thee,
Might suffice to overset thee!

Helm a-weather! steady, steady!
Nay, the danger's past already;
Thou, with gentle course, untroubled,
Table-Cape full well hast doubled,
Sofa-Point has shot a-head,
Safe by Footstool Island sped,
And art steering well and truly
On for Closet-Harbor duly!

Anchor now, or turn in time,
Ere within the torrid clime
Which the tropic fender bounds,
And with brazen zone surrounds;
Turn thee, weary little vessel,
Nor with further perils wrestle;
Turn thee to refit awhile
In the sweetly sheltering smile
Of thine own Maternal Isle—
In the haven of dear rest
Proffered by the doating breast,
And the ever ready knee
Of a mother true to thee
As the best of mothers be!

Nay! adventurous little ship!
If thine anchor's still a-trip,
And, instead of port, you choose
Such another toilsome cruise,
Whereso'er the whim may lead thee,
On! my treasure! and God speed thee!
Hackneyed as, perchance, they be,
Solemn words are these to me,
Nor from an irreverent lip
Heedlessly or lightly slip:
Even He whose name I take
Thus, my dear one, for thy sake,
In this seeming idle strain,
Knows I take it not "in vain,"
But as in a parent's prayer
Unto Him to bless and spare!

SUMMARY OF NEWS.

EUROPE.—By the steamship America, dates from England to the 16th ult., have been received. No material change has occurred in either the cotton or corn market. Parliament having been prorogued, the Queen was making a tour to Scotland. Lord John Russell, being on a visit to Ireland, was there served with a subpœna to attend the approaching trial of Smith O'Brien, as a witness on the part of the prisoner. Much curiosity was felt as to what was intended to be proved by the Premier's evidence. Disturbances have again broken out in some of the Southern counties of Ireland. The accounts and rumors are very conflicting, some representing that a very formidable rising has taken place, and others that the tumults were occasioned only by want, and were not of a political character. It appears certain, however, that the counties of Kilkenny, Tipperary and Waterford, are in a state of the greatest agitation, and that some collisions have taken place between the police and the people.

Nothing definite appears to be yet determined in regard to the French and English intervention in Italy. The Neapolitan expedition against Sicily had attacked Messina, their ships being aided in their operations by the fire of the citadel, which has, through all the Sicilian revolution, remained in the hands of the royal troops. It appears that the Messinese defended themselves with great desperation, men, women and children engaged in the struggle, but that the Neapolitans finally took the place, after a horrible bombardment, which is said to have lasted five days, and to have almost entirely destroyed the city. An insurrection took place at Leghorn in Tuscany, on the 2nd and 3rd ult. It was occasioned by a proclamation interdicting the meetings of the political clubs. The people rose in arms, and as appears, after a contest with the soldiery, in which a number of the latter were killed, became masters of the city. The revolt appears to have been directed against the local authorities only, and not against the government of the Grand Duke, and at the latest advices the barricades had been removed, and the city had returned to its wonted state.

VENEZUELA.—The fleet of the Government party has been defeated near the island of Marguerita, by the Paez or Constitutional fleet.

ELECTION.—The General Election in this state will take place on 3d day next, the 10th inst. The officers to be elected are as follows: A Governor, for the unexpired term of the late Governor Shunk, being two years from the 16th of First month next. A Canal Commissioner, for three years from the 9th of First month next. Members of the United States House of Representatives, to serve in the Thirty-first Congress; the first session of which, in case an extra session should not be previously called, will commence on the first Second day in the 12th month, 1849, and expire on the 3d of Third month, 1851. One-third of the State Senate, to serve three years, and the entire Assembly, or House of Representatives, to serve one year. The number of Senators is thirty-three, and that of the Representatives one hundred, being in each case, the highest number which the Constitution allows. The Legislature now to be elected will be charged with the duty of electing an United States Senator, to serve for six years from the 4th of Third month 1849.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. XI.

(Continued from page 36.)

R. J. to H. Cathrall.

Undercliff, near Bradford, Yorkshire,
8th mo. 6th, 1784.

Sitting quietly in my chamber this morning thinking about thee, Sally, the eldest daughter of my truly kind friend and fellow helper, C. Hustler, came up with thy salutation of the 4th of last month, which, with three others before received, I enter No. 4, and wish thou wouldst in future number them, as I should then know how many are written; and as mine are all numbered, I wish to know whether all have come to hand.

I find by thy last that thou art comfortably accommodated at H. P.'s, for which I am thankful; but thou art still in an exercised path. May Divine wisdom be thy safe director, counsellor and strength. I have no doubt that as thou and I stand resigned in our wills to the Lord, who has been so rich in mercy towards us, we shall find grace to help in time of need.

I have from time to time given thee a particular account of my steppings in this land, which have been in great weakness and fear, deeply bowed under a sense of the present state of society, and of my inequality to the necessary labour of the day: yet often confirmed in hope that it is the line of duty, and I am therefore desirous to be kept in a steady trust and dependence on him, who, as I do believe, has required this sacrifice at my hands, and whom my spirit feelingly acknowledges to be worthy to be served, loved and obeyed.

I have been this week at John Hustler's, resting and refitting, and his amiable spouse appears willing to bear me company a while longer, which I esteem a favour. We have been much united in spirit and labour. We have now meetings laid out in the west riding of Yorkshire, in order to be at some of the twelve Monthly Meetings which constitute this Quarterly Meeting which falls out the beginning of next month, and after that may perhaps proceed towards New Castle; but I see my way so gradually, that I hardly dare say where next; only may tell thee that I am desirous of falling in with Monthly and Quarterly Meetings, which will, I expect, make more riding. And as to some places, it will be impracticable in a chaise; dont know how I shall be able to bear trotting on horse back. As yet, I am favoured with C. H.'s chaise, which has conveyed us above 500 miles.

In my last I gave thee an account of the Americans as far as I knew, and have not heard since about them.

My love to thy connections is not lessened—tell them so—and persuade dear R. for me, that she will feel more true satisfaction in conforming to the blessed witness in her own mind, than in any gratification that can possibly arise from the indulgence of a vain and airy appearance in her future arduous movements. I have the same desire on account of J. He does know better; but oh this conformity to the spirit and fashions of a degenerate age, how it does fetter the hearts of the beloved youth! May their bonds be burst asunder by the Power of Truth, and they be brought under its humbling operation! Dear, very dear love to all my friends as if named; mine to thee is not to be conveyed by pen and ink: feel me therefore in that which has kept and will forever keep us near in Spirit, as we abide with it, and under its influence.

* * * * * * *

To Hannah Pemberton, (wife of John Pemberton, then in England.)

Undercliff, 8th mo. 6th, 1784.

Dear Friend,— * * * I expect thou wilt often hear of thy precious J. P. who was well, and fervently engaged in his good Master's service. May he be sustained, for the harvest is truly great, and faithful labourers but few; and thou wilt also have thy reward, if thou art as careful in the line of improvement. And when you are favoured to meet again, may you be each other's joy and comfort in the Lord. As to

this climate, very few days but have borne a fine morning and evening, and I am at times pinched with cold. If there happens a moderate day, the people here complain of oppressive heat. * * * *

The easy mode of travelling with which I have been favoured, calls for thankfulness. Love to all thine and thy husband's relations, also to E. Clark, R. Jackson, Phebe and Oranock,* and accept a large share thyself from thy loving friend, R. Jones.

The following letter to a young physician, then prosecuting his studies in England, and who afterwards became eminent and honourable in his profession, is not only interesting as reviving his memory, but may also be serviceable to other travellers in pursuit of knowledge. Our readers will scarcely need to be informed of the realization of the desire expressed in the closing sentence.

To Caspar Wistar, M. D.

Undercliff, 8th mo. 9th, 1784.

As in all probability I may not have an opportunity of seeing thee again for some time, (if at all in England, or ever,) and feeling an earnest desire of heart for thy preservation from the many dangerous snares so peculiarly awaiting thy present exposed situation, and that thou mayest be so happily conducted in the line of true rectitude, in thy general conduct, as well as for thy better improvement in that which is really valuable, and suiting the dignity of a candidate for an eternally enriching prize; I thought that consistently with my duty, I could not forbear apprising thee of the necessity of endeavoring carefully, in the course of thy travels, and especially when among "men of corrupt minds, reprobate concerning the faith," to maintain the *watch*, lest whilst thou art making an improvement in matters relating to thy medical knowledge, the better part in thee should receive essential damage, and which would be prevented by a steady resolution uniformly to maintain the noble character of a Quaker, despising the shame, which thou in moments of weakness mayest conclude consequent thereon. Hereby not only solid satisfaction of mind would be witnessed, which is more truly desirable than the approbation or applause of the gay and irreligious part of mankind can possibly furnish, but even the deserved esteem of the judicious, wise and good. I consider thee as a fellow citizen whom I have known from an infant; as the son of a pious mother, who, as well as thy father, was anxiously concerned for thy welfare, both as a man and a Christian; and as a youth inexperienced, and in thy present situation much exposed to numberless temptations. All these considerations, dear Caspar, induce me thus, in much affection, to intreat thee steadily to adhere to the blessed principle of divine grace, to the monition whereof, I trust thou art no stranger. Suffer its restraining influence to have due place in thy heart, and be not ashamed of its tendering effects; and then instead of falling a prey to that spirit of dissipation and licentiousness which has captivated and drawn so many from the simplicity of the truth, thou wilt rise superior to all the attempts of the power of darkness, and be enabled to resist even the "appearance of evil." I mean not to suggest from any observations I have made, that thou art more in danger than other young travellers, nor has any part of thy conduct been represented as exceptionable; far otherwise; I rather hope that there has of later time, and especially when under some difficulties arising from bodily weakness, &c., been a desire possessed by thee to improve in things of greatest moment; and am therefore the more concerned on thy account that these good desires may be cherished, and that, under the conduct of the holy fear of the Lord, thy future steppings may be ordered in His wisdom; that thy days here, whether few or many, may be spent in such manner as that thy life may be truly honourable, and thy close peaceful and happy.

Accept this salutation as the fruit of love from thy cordial friend, R. Jones.

R. Jones to James Pemberton.

Ayton, in Yorkshire, 9th mo. 16th, 1784.

Esteemed friend,—My sympathy with thy beloved brother John is such, that I have often been on the enquiry respecting him, as I was greatly disappointed in not seeing him on my first landing, and knowing thy concern must be great on his account, I seem disposed this evening (though fatigued) to begin some account in this way, and to let thee know that from good information I have reason to believe he is in the way of his duty, and greatly owned and supported under the uncommon exercises that have fallen to his lot, and that he is favoured with a steady, worthy ministering friend, Thomas Cash, of Cheshire, for a companion. This Friend went into Ireland the last spring with Isaac Gray, of Hitchin, who died very suddenly at Tober Head, after which T. C. joined dear John, and having the like draught among the people at large, they appear suitably yoked. He still continues in that nation, quietly resigned to the Lord's will, and has great place and acceptance generally. I have no doubt that he is under best care and direction, and will be helped along, and released when his service in that nation is over.

And now I may inform thee how I have been engaged since my landing in this nation. I left London 6th mo. 12th, in company with Christianna Hustler, of Yorkshire, who being at the Yearly Meeting, lodged at Joseph Gurney Bevan's, which was also my quarters: and she

* John and Hannah Pemberton's black man.

having felt her mind engaged on my account, has continued with me ever since, visiting most of the meetings in Norfolk, Lincolnshire, part of Essex, and Suffolk, and now in this county, most of which we have gone through, expecting to be at the Quarterly Meeting in York the last two days in this month, after which I cannot say, as I see but little at a time, and continue among the little ones. My mind seems turned toward the Monthly Meetings, but they lie so widely that it occasions more riding and industry necessary; but being accommodated with John Hustler's horse and chaise, and his spouse being an excellent pilot, we have steered in safety thus far, through hills, moors, and variety that is to be met with in this mountainous part of the world called Yorkshire, and am often bowed in humble thankfulness to the Almighty, who, blessed be His great name, hath been rich in mercy and kindness to me, a poor, unworthy creature; and my dear friend and true helpmeet, before named, being willing to take me under her truly motherly wing, is not one of the least of the favours for which I have to be thankful. This is increased by the sense of gospel unity which is felt mutually in our religious labours as we pass from place to place, finding the state of things in most places to be exceedingly low, especially in the Meetings for Discipline amongst women Friends, though there is an honest number who are bewailing the present sorrowful declension, and these are a little comforted in the prospect of some relief; but alas! unless the Lord is pleased to help, in vain is the help of man. At times I have felt a secret hope that there is a reviving, and that the Most High will yet show himself strong in behalf of the sorrowful few who have indeed hung their harps as upon the willows. There is a precious visitation of divine love extended to the youth, and many of them are under the humbling forming hand, who, if they abide patiently under the holy fan and fire, will be made in the Lord's time useful and honourable in their generation, for the rebuilding of the walls of our Zion, that are in many places so sadly broken down; and repairing the breaches that are so conspicuous.

Though I feel my own great weakness, yet am I sustained mercifully in assurance that this sacrifice was called for at my hands by *Him* who has an undoubted right to my *all*, and who, my soul can say, has been all things to me that I have stood in need of. And as thou knowest I have not attained to great things, I may inform thee I have nothing in desire more than the exaltation of the pure testimony, however the creature may be abased, which has frequently been my experience, being often deeply dipped under a sense of the greatness of the work, and the feebleness of the instrument engaged therein, insomuch that I have cried out, "who is sufficient for these things?"

My fellow labourers from America are, I believe, all well, and scattered up and down in this nation and Ireland. N. W., by his increase of flesh, looked finely at the Yearly Meeting. I have not seen him nor any of the others since, except W. M. who is now in Scotland.

Have been twice at Friends' boarding shool at Ackworth, which is a fine institution, and a blessing to the youth. Upwards of 300 are now there under the tuition of pious mistresses especially, (I say mistresses because my concern was more towards the females; I hope the masters are, several of them, religiously engaged,) and proposals are on foot for another boarding school for girls only, intended for the accommodation of 40 or 50 girls, to be established at York, under the particular inspection of Esther Tuke, who is truly a mother in Israel; and seems to think, though her constitution has had several alarming shocks of late, that her time will be prolonged till the school is established; and I am inclined to think it will be of great use and benefit to the female part of society. Indeed, in a general way, Friends here seem more attentive to their daughters' education than in some parts of our country. They are mostly good pen-women and read with propriety. * * *

I am ready to conclude, from a dream lately had of John Reynell, that he is either gone, or near going, to the house appointed for all living. I hope the continuance of kind notice and regard from thee and other Friends to my dear partner for whom I have felt deeply. May best wisdom be her counsellor and sure friend. * * * Thou mayest, with my love, inform S. Waln that her husband is acceptably among Friends here in the way of his duty; the like, I hope, may be said of all the others. * * * I hope dear R. V. is by this time arrived, with S. F. and S. G., and should like to hear how they made out with our Captain, who, on our account, deserves the esteem of our Friends; Robert has left a good savour on the minds of Friends here. *Oh, I am afraid of none of my fellow servants*, but on my own account I am in great fear, lest I fail in fulfilling the gracious intention of *Him* who, in the riches of his mercy, visited my soul in early life, and called by his grace into an acquaintance with himself by the working of His mighty power in my heart, and changing it, both in desire and affection, so that, as a brand plucked from the burning, have I been rescued from impending ruin, and now engaged for the good of others! that they may come, taste and see for themselves that the Lord is good. These considerations are to me very humbling, and lead fervently to breathe after continued preservation, that I may, indeed, so run as to obtain, so fight as to gain the prize which is reserved for the end of this arduous race, and is often animatingly in my view, being feelingly convinced that "of ourselves we can do nothing," and I therefore desire that my dependence may be only on Him

who can support, direct, and help in every time of need.

Yesterday I was at Whitby Meeting—the place where so many Friends were disowned on account of their being concerned in vessels carrying guns—and I understand that one of them is already reinstated, and that two others have offered an acknowledgment, which is before Scarborough Monthly Meeting. One of the number chose to accompany us to the next meeting at Castleton, and as it was his desire we did not forbid it, having other Friends with us.

* * * * * * *

I am looking forward to the approaching Yearly Meeting at Philadelphia. May you be remembered, strengthened and comforted together. * * * *

Helmsley, 25th.—I remember this day begins the Yearly Meeting, and though I believe I am where I ought to be, yet if I might spend about ten days now with you it would be truly comfortable. This is not to be; but my mind is and will be with you, and is strongly desirous that the Master of our assemblies may favour with his blessed presence, and be your counsellor, wisdom and stability.

Farewell, says thy tried friend,

R. Jones.

The dream referred to in the preceding letter, was in substance that *Samuel Coates* had brought to her from John Reynell a plate of soup. She told her dream to Esther Tuke, and next day a letter arrived from S. C., written in his capacity of Executor to J. R., enclosing a legacy of £50. "Dear Rebecca," said Esther, "that is the plate of soup." The removal of this valued friend is thus referred to, in a letter to R. J. from Catherine Howell, dated Edgly, 9th mo. 11th, 1784.

"In the death of that worthy Elder, John Reynell, our Society has sustained a loss, and the poor have lost a kind friend: he having for the last twenty years allotted one-third of his expenditures for their relief; and now at the close, he has left one thousand pound, to be handed them, in sums of £5 each. Also the following legacies as a token of his regard." * * *

For Friends' Review.

CONTROVERSY.

It is understood to be the invariable practice of our higher courts, particularly the Supreme Court of the United States, not to decide a case which comes before them without having it first argued at the bar. Now it is well known that the effort of the pleader on either side of the case, is, not to exhibit the facts or principles of law which relate to the subject, without disguise or concealment; but to give such a colouring to both, as to favour a particular conclusion. We never expect the opposite counsel to deduce from the facts and principles of law, which they are required to examine, any other than opposite, or at least, inconsistent conclusions. But while the ingenuity of the bar is exerted in bending the facts and the law to their specific conclusions, the learning, impartiality and integrity of the bench, are expected to seize upon the truths, both as to facts and law, which are elicited by the discussions, and to reject whatever is unsound or sophistical. While the lawyer, before he begins his argument, has his conclusion certainly defined, to which he *must* arrive by the most forcible or plausible reasoning he can adopt; the judge is required to weigh the arguments on each side of the question, and embrace such decision as he can deduce from the nature of the case, and the principles of the law. He is expected to decide *after* hearing the cause, not like the lawyer, *before* he begins.

In most cases where opposing opinions are brought into collision, whatever the subject of discussion may be, we usually, or at least frequently, find the parties professedly acting the part of the judge; both ostensibly labouring to arrive at a correct conclusion. And yet if we calmly listen to the remarks on either side, we can scarcely avoid the conviction, that we are listening to the counsel at the bar, rather than to the judge on the bench. A story is told of a king who, being called to the decision of a disputed case, heard the argument on one side, and concluded it safer to decide from what he had heard, than to incur the risk of being puzzled and confused with contradictory reasonings. Most persons would regard such a procedure as quite inconsistent with the character of a judge, whether royal or not; and yet how frequently do we witness the principle of this proceeding adopted in practice. There are unquestionably numerous cases in which we are individually as deeply interested in the arrival at a correct conclusion, as the king, or the parties to the cause in question, were in the propriety of his decision. If the duty of the judge on the bench, or the king on his throne, requires that he should not only hear, but carefully weigh and examine the reasons that may be offered on each side of the question which he is about to decide; certainly the man who would establish his opinions and consequent practice upon a solid basis, ought to be as ready to hear and examine the evidence by which those opinions may rectified or changed, as the judge on the bench.

In the case of legal controversy, the attorney at the bar is employed for a pecuniary consideration to establish a particular conclusion. Of the correctness of that conclusion he must first convince himself if he can, and then convince the judge or the jury. The first object would appear to be generally attained; for we seldom hear of lawyers deserting their clients in the midst of the trial, whatever aspect the cause may assume. How far the moral integrity of the profession is involved in the usual procedure, it is not the object of this essay to inquire. If the

labourer is worthy of his hire, he is also required to perform the duties for which he is hired. But the judge, whether he sits on the bench or in the jury box, must be of no party; he must not be bribed to adopt any other conclusion than such as truth and justice authorize. The judge or the juror who receives a bribe from either of the litigants, is spurned as a knave; and his decision rejected on that account. A witness who is known to have received a bribe, is not even heard.

Now let us enquire whether these principles, so fully admitted in legal practice, are not applicable, to nearly an equal extent, to subjects of frequent discussion in common life. In the examination of questions relative to moral, political or religious concerns, whatever liberty may be allowed to the ingenuity of the lawyer, the final decision ought always to be subjected to the gravity and impartiality of the bench. But how frequently do we find in the discussion of these subjects, that the judge has received his bribe, as well as the lawyer his fee. Prejudice, partiality, and the pride of opinion, often constitute a bribe which blinds the eyes of the wise.

When Galileo revived the Pythagorean and Copernican doctrine of the mobility of the earth, the thunder of the Vatican was roused against an opinion which was pronounced to be false in philosophy and heretical in religion. His judges were bribed by the prejudices of their education, and the pride of opinion. When the same philosopher announced the discovery of Jupiter's satellites as the fruit of his telescopic observations, a zealous Peripatetic, denied the fact, because no trace of it could be found in the works of Aristotle. Here the pride of learned opinion was the bribe. When Columbus offered to the sages of Salamanca, an explanation of his plan of reaching India by sailing in a western direction, which was of course dependent upon the rotundity of the earth, he was encountered by the learning of his judges, one of whom produced the authority of an ancient Father, to expose the absurdity of the opinion that there were antipodes, who walked, like flies on a ceiling, with their heads downward; and where it rained, hailed, and snowed upward. When Dr. Harvey announced his discovery of the circulation of the blood, the learned professors of the day opposed the innovation; and it is asserted that no physician in England, over forty years of age, adopted his theory. When Lavoisier exposed the errors of the Phlogistic theory of Stahl, that doctrine was still obstinately defended by no less an authority than Dr. Priestly. When John Woolman, Anthony Benezet, and a few others, began to plead for the emancipation of the Negro race, a long course of labour and time was required to bring the Society of Friends to adopt and reduce into practice, the now apparently self-evident truth, that slaveholding was irreconcilable with the whole tenour of the Christian religion. And it is probably true, that we are more indebted for the change of opinion on the subject of slavery, which the last century has produced in our Religious Society, to the succession of new generations, than to any radical alteration in the sentiments of the old. The wild, eccentric expostulations of Benjamin Lay made little impression on the men of his day, but they arrested the attention of the boys, and when these boys became men they were ready to favour the doctrines which this singular instructor had inculcated.

Do not such facts, and others of a kindred character, suggest a doubt, whether mankind in general are as willing to have their errors in opinion or practice corrected, as they profess to be? Or may we not justly conclude that the lady, who thought it very remarkable that she could find nobody but herself, who was always exactly right, expressed an opinion which she shared in common with great part of our race? I may possibly be asked if I wish people to have no opinion of their own, but to be ready to embrace whatever new one may be offered to them? Certainly not. Perhaps it may be found that a principal reason why old errors are so difficult to remove, is that we do not take the trouble of forming opinions of our own. We adopt conclusions, and fall into practices, we scarcely know how; and having long continued in them, we defend them, not because we have any solid conviction of their correctness, but because they have been incorporated into our habits of action and thought. We defend them as the lawyer defends the cause of his client, by the best reasoning we can frame; and with the same zeal and sincerity with which the lawyer would have argued the cause of his opponent, if he had been retained on his side; or with which we would have supported an opposite doctrine and practice, if we had happened to embrace them.

Aversion to the labour of thinking, attachment to long cherished opinions, and the fear of the mortification attendant upon conviction of error, constitute the fee and the bribe, which are not easily rejected.

The first practical inference to be drawn from these reflections, is, that in all cases where difference of opinion, and of consequent practice exists, it is the part not only of wisdom, but of justice, to accede to others the same right of private judgment which we demand for ourselves. If we do not claim infallibility in general, why should we insist upon it in particular cases? If we admit that being nothing more than human, we may be sometimes mistaken, would it not be prudent before treating the opinion of an opponent with disrespect, and, above all, with anger, soberly to inquire whether the case before us may not be one in which our infallibility has failed us. And if with a sincere desire to arrive at a correct judgment, particularly in matters of

practical importance, we must be conscious that we are not infallible, how unjust and unreasonable must it appear, to judge harshly of others, because they are not infallible; or are not willing to concede to us an exemption from error, which we can hardly claim for ourselves!

But the important point to which I wish to direct the attention of my readers, is the necessity of examining with candor and care the basis of the judgment which they may adopt in relation to their duties in civil and religious society; and more especially when that judgment is offered for the regulation of others. In cases of this character, we ought to remember that we are not called to perform the office of the lawyer at the bar, but of the judge on the bench. That the fee and the bribe are to be sternly rejected.

Perhaps the plan of Descartes, who proposed to begin his philosophical enquiries by doubting of every thing, had a larger spice of good sense than we should at first suppose. It was, at least, well adapted to break down the dogmas of the schools. And there can be very little question that many dogmas in religion and morals have reached our time, which may as justly be doubted as those of the Aristotelian school. Without, therefore, attempting to adopt the theory of doubting of every thing—which is not only absurd, but impossible—it would be wise in all important cases, before we adopt a definitive judgment, and offer it as a standard for others as well as ourselves, to examine every point which is susceptible of doubt; and if we listen to the arguments which prejudice and the pride of opinion may offer, that we at least imitate the practice of our highest judiciaries, and suspend our decision until both sides have been heard and duly considered.

The substance of the matter, when religion and morals are concerned, may be comprised in the admonition of the Apostle—"If any man among you seemeth to be wise in this world, let him become a fool that he may be wise."* This plainly indicates the abandonment of prejudices and the pride of opinions; and the adoption of a humble and teachable spirit. When that spirit is imbibed, a preparation is witnessed to partake of the wisdom which comes from above, and which is not only pure, but also peaceable, gentle and easy to be entreated. With this wisdom, harsh and bitter judgment has no place. Error in opinion or in action will be corrected, not by fierce denunciation, but in the meekness of restoring love. E. L.

Years may pass over our heads without affording any opportunity for acts of high beneficence or extensive utility; whereas not a day passes, but, in the common transactions of life, and especially in the intercourse of domestic society, gentleness finds place for causing the happiness of others, and strengthening in ourselves the habit of true virtue: nay, by seasonable discoveries of a humane spirit, we sometimes contribute more materially to the advancement of happiness, than by actions which are, seemingly, more important.—*Blair.*

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* 1 Corinth. 3: 18.

CHEMISTRY OF AUTUMN.

(Concluded from page 37.)

The most interesting spectacle presented by this season is the corn waving before the breeze, and offering for the necessities of man a food, the nourishment of which has been abstracted in so extraordinary a manner from air, earth, and water. This food science can analyse, but no synthetical process imitate. In vain it compounds the elements oxygen, hydrogen, nitrogen, and carbon, in the exact proportions of the grain: no inorganic substance will support human life. The chemist cannot make food, even with all its materials at his command; his art is confined to ascertaining the nature and properties of that which has been subjected to the mysterious laws of vitality, whether in the animal or vegetable creation. And yet science, weak as it may seem in this respect, is able to stimulate and assist nature in her processes for man's own benefit. Grain-bearing vegetables are all in this sense "artificial;" wheat, barley, oats, maize, rye, rice, millet, beans, and peas, having never been discovered in a wild or natural state of growth.

In hot weather the appetite for food is not so keen as in cold weather; and chemistry, through her high-priest, Liebig, informs us of the reason. The source of heat within the human body is the combination—the combustion, so to speak—of the carbon of the food with the oxygen of the atmosphere. "The animal body is a heated mass, which bears the same relation to surrounding objects as any other heated mass;" receiving heat when these are hotter, and losing heat when these are colder than itself. The blood, notwithstanding, of an inhabitant of the arctic circle has a temperature as high as that of a native of the south; and this shows that "the heat given off to the surrounding medium is restored within the body with great rapidity"—a compensation which must take place more rapidly in winter than in summer. "Now in different climates the quantity of oxygen introduced into the system by respiration varies according to the temperature of the external air; the quantity of inspired oxygen increases with the loss of heat by external cooling, and the quantity of carbon or hydrogen necessary to combine with this oxygen must be increased in the same ratio. If we were to go naked, like certain savage tribes, or if, in hunting or fishing, we were exposed to the same degree of cold as the Samoyedes, we should be able with ease to consume ten pounds of flesh,

and perhaps a dozen of tallow candles into the bargain, daily, as warmly-clad travellers have related with astonishment of these people.

The quantity of food is affected likewise by the number of our respirations. In oppressively hot weather, this number is limited by our inability to take exercise, and consequently we do not imbibe enough of oxygen to consume our usual quantity of carbon. If we enable ourselves for a time to keep up this quantity, or, in other words, to eat our usual quantity of food, by the use of stimulating condiments, our health soon fails. "The cooling of the body, by whatever cause it may be produced, increases the amount of food necessary. The mere exposure to the open air, in a carriage or on ths deck of a ship, by increasing radiation and vaporisation, increases the loss of heat, and compels us to eat more than usual. The same is true of those who are accustomed to drink large quantities of cold water, which is given off at the temperature of the body, 98.5°. It increases the appetite, and persons of weak constitution find it necessary, by continued exercise, to supply to the system the oxygen required to restore the heat abstracted by the cold water. Loud and long-continued speaking, the crying of infants, moist air, all exert a decided and appreciable influence on the amount of food which is taken."

It has been discovered that lignin, or the solid part of wood, affords edible matter; and that when properly prepared, it may be baked into loaves of bread more palatable than those that are made in times of scarcity from bran and husks of corn. This woody fibre forms the chief bulk of vegetables, from the slight network which contains the pulp and juice of fruits, up to the substantial body of forest timber. In all, the actual proximate principle is of the same density; but in some it is closely, and in others loosely compacted, the latter involving amongst its pores a considerable volume of air. Thus ebony and lignum vitæ sink in water like stones, while oak and pine float with great buoyancy; but if you expel the air from the two latter, by boiling or otherwise, they will sink like the two former.

By and by the sun will decline in heat and splendour, and the leaves of trees and plants assume for a little while those autumnal tints which steep the season in beauty. The different colours are supposed to depend upon certain acid matters now formed in the withering leaf, which produce a reflection of red and yellow light, with various other intermixtures. All this glory, however, of the vegetable world is only a prelude to its decay. Soon come the chill winds, with power to lay the forest bare; and these beautiful leaves, scattered upon the ground, mingling gradually with its substance, and undergoing new changes, become nutriment for the stems on which they grew. When the grass meadows begin to lose their colour, we see here and there a ring of brighter green, in which we love to fancy that the elfin people are accustomed to dance during the night. But science conjectures that these circles—increasing annually in size, and sometimes presenting a very extraordinary appearance—are rather the production of a fungus, which, on dying away every year, leaves a rich soil for the more luxuriant growth of grass. Towards the close of the season, when slight frosts become common, the meadow presents a still stranger phenomenon, which formerly occasioned not mere poetical excitement, like the fairy rings, but superstitious dread. This is the print of footsteps, which appear to have scorched the grass like heated iron. And they *are* footsteps, and human footsteps; which, falling on the grass when it is crimp with frost, break it completely down and destroy it. When the sun has thawed away the hoary covering from the meadow, its grass appears rich and green—all but these mystic prints, where the footsteps scorched, like guilt, as they passed!

OBLIGATION TO BRUTES.

Brutes are sensitive beings, capable of, probably, as great degrees of physical pleasure and pain as ourselves. They are endowed with instinct, which is probably a form of intellect inferior to our own, but which, being generically unlike to ours, we are unable to understand. They differ from us chiefly in being destitute of any moral faculty. We do not stand to them in the relation of equality. Our right is paramount, and must extinguish theirs. We have therefore a right to use them, to promote our comfort, and may innocently take their life, if our necesities demand it. This right over them is given to us by the revealed will of God. But inasmuch as they, like ourselves, are the creatures of God, we have no right to use them in any other manner than that which God has permitted. They, as much as ourselves, are under His protection. We may therefore use them, 1*st*, for our necessities. We are designed to subsist partly upon animal food; and we may innocently slay them for this purpose. 2*d*, We may use them for labour, or for innocent physical recreation, as when we employ the horse for draught or for the saddle. 3*d*, But while we so use them, we are bound to treat them kindly, to furnish them with sufficient food and with convenient shelter. He who cannot feed a brute well, ought not to own one. And when we put them to death, it should be with the least possible pain. 4*th*, We are forbidden to treat them unkindly on any pretence, or for any reason. There can be no clearer indication of a degraded and ferocious temper than cruelty to animals. Hunting, in many cases, and horse-racing, seem to me liable to censure in this respect. Why should a man, for the sake of

showing his skill as a marksman, shoot down a poor animal which he does not need for food? Why should not the brute, that is harming no living thing, be permitted to enjoy the happiness of its physical nature unmolested? "There they are privileged; and he who hurts or harms them there, is guilty of a wrong." 5*th*, Hence all amusements which consist in inflicting pain upon animals, such as bull-baiting, cock-fighting, &c. are purely wicked. God never gave us power over animals for such purposes. I can scarcely conceive of a more revolting exhibition of human nature than that which is seen when men assemble to witness the misery which brutes inflict upon each other. Surely nothing can tend more directly to harden men in worse than brutal ferocity?—*Wayland's Moral Science.*

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 14, 1848.

The condition of our country at the present time, and the momentous question which agitates the public mind, can scarcely fail to excite a feeling of anxiety among those who take the trouble of reflecting upon the future prospects of the United States. The question whether negro slavery, the stigma of our boasted republic, shall be limited to the parts of our Union in which it is already implanted, or permitted to extend its baneful and paralyzing influence into regions now free, has become one of paramount importance, which seems likely to absorb all the other subjects of party and political controversy. The result of the approaching presidential election is naturally regarded as powerfully influential on the ultimate decision of this important and all-absorbing question. It is entirely foreign to the objects of the Review, to take any part in the discussion of questions of a merely partizan or political character. With the *men* who may be offered as candidates for the highest offices of the nation, we have no other concern, than their relation to the great principles which, as Christians and citizens, we are bound to advocate. It was distinctly announced in the prospectus, that slavery and war would be occasionally brought under review in this periodical. To these subjects we have frequently adverted in preceding numbers, and we shall no doubt continue to introduce reflections calculated to expose the evils of both. In these cases our object and aim will be the defence of correct principles and practices; not the elevation or depression of political aspirants.

With regard to war, it may be briefly observed, that no people on the globe are more happily situated, or enjoy greater facilities for the maintenance of inviolable peace, than ourselves. Peace s of course emphatically the policy of the United States. We need no arguments to prove that our duty in this case is coincident with our best policy. Hence there can be no question with regard to the general character of the men to whom we ought to entrust the administration of the national helm.

Constituted as our government is, and interwoven as military measures and preparations are, with the system, it becomes a serious question how far the advocates of inviolable peace can actively engage in the election of men to stations and offices inseparably connected with warlike operations. This, however, is a question which every man must answer for himself. In the existing state of the community, governments are unquestionably necessary, and officers must be selected to administer them. The greater the influence exercised by judicious and conscientious men, in making the selection, the greater will be the probability of rendering the government what it ought to be; a terror to those only who do evil, and a succour to those that do well.

The right of suffrage, is justly regarded as an important one; but like every other privilege, it carries its responsibilities with it. If we value the privilege of a voice in the selection of the man to whom the administration of our national affairs is to be entrusted, we are in duty bound to exercise the best judgment of which we are capable, in fixing our choice. The royal psalmist, the sweet singer of Israel, who well understood the responsibilities, as well as the gratifications of power, has declared that he that ruleth over men must be just, ruling in the fear of God; and the declaration is certainly as true now as when first uttered. If such is the duty of rulers, is it less the duty of those who select them, to regard integrity and uprightness as indispensable qualifications? And can a man who is strictly conscientious himself, be justified in giving his influence toward the exaltation of another, to a station of power which he has no satisfactory reason to believe will be exercised with conscientious fidelity? And must not the man who is clearly convinced that the preservation of peace, is both our duty and our interest, if he would act consistently, carry his principles to the ballot-box, and cast his vote, if he casts it at all, in favour of those whose influence and power may be reasonably expected to appear in support of the great principle so dear to the Christian philanthropist—peace on earth and good will to men?

Our remarks on the extension of slavery, must be deferred to a future number.

We have received some brief notices of the late Yearly Meeting of Indiana, from which we learn that the meeting convened on 5th day, the 28th ult., and closed on the 3d inst. Our friends B. See-

bohm and R. Lindsay, from Great Britain, and Hannah Rhoads, from Pennsylvania, were acceptably present. The proposition from New York Yearly Meeting, relative to a conference to be held at Baltimore in the 7th month next, was introduced into the men's and women's meetings, and cordially united with in both. A committee of nine men was accordingly appointed to attend the conference. Thomas Arnott, a Friend in the ministry, was liberated to perform a religious visit to England and Ireland. The concerns of the Meeting were conducted in a harmonious and consolatory manner.

We hope to receive, in a few days, a more circumstantial account of the subjects which occupied the attention of the meeting, and of the results to which they arrived.

We would remind our agents, that reliance is placed upon their kind exertions to fill up our subscription list. We not only wish to retain all our old subscribers, but also to procure many new ones.

Anticipating a considerable addition at the close of the first volume to our subscription list, and apprehending that new subscribers would generally incline to have the work complete from the commencement, a surplus number of the first volume was printed, which will now be furnished to new subscribers at one dollar a copy in sheets, or $1.50 neatly bound and lettered.

The publisher, at No. 50 north Fourth street, is prepared to bind the Review and other books, plainly and substantially, and at reasonable prices.

MARRIED,—At Friends' Meeting, Whitewater, Wayne county, Indiana, on the 24th of Eighth month, last, WILLIAM H. LADD, of Richmond, Jefferson county, Ohio, to CAROLINE E., daughter of Elijah Coffin, of Richmond, Indiana.

——, On Fifth day, the 5th inst., at Friends' Meeting House on Mulberry street, WILLIAM HENRY GARRIGUES, of Stark County, Ohio, to GULIELMA W. HUMPHREYS, of this city.

DIED,—Of pulmonary consumption, in Rochester, New Hampshire, on the 10th of Eighth month last, SARAH GREEN, a member of Dover Monthly Meeting, aged 34 years.

She bore her illness with patience and resignation, and departed this life with a consoling hope of a happy immortality.

——, At Vassalboro, Me., on Seventh day morning, the 2d of last month, EUNICE NICHOLS, wife of Caleb Nichols, aged 50 years. Her disorder was of long continuance, and at times distressing, but it was borne with exemplary patience, fortitude and resignation to the Divine will. She several times said that though she felt herself poor and unworthy, yet her trust was in the mercy of God through Jesus Christ her Redeemer, and she felt nothing in her way. We think it may be said of her, that she had "set her house in order."

——, In the same place, on Sixth day, the 8th of last month, EUNICE MACY, relict of Uriah Macy, of Nantucket, Mass., and member of Vassalboro Monthly Meeting, in the 84th year of her age. She was deprived of her eye sight for many years before her death; and was favoured to bear the bereavement with Christian cheerfulness and resignation. Her friends have the consoling trust that through Divine mercy, her soul has entered into that rest prepared for the Righteous.

——, In Lynn, Mass., on the 17th of Seventh month, 1848, MATTHEW PURINTON, in the 86th year of his age.

Our dear departed friend being exemplary from his youth, was at an early age appointed an Elder in the Society of Friends, which station he continued to fill very acceptably during life.

When the Yearly Meeting Boarding School for New England was first opened, our beloved friend, and his wife, Betsey Purinton, entered it as superintendents, which station they filled acceptably for several years.

Being modest and unassuming in his manners, and of a meek and quiet spirit, he had become very much beloved by a numerous circle of acquaintances, unto whom it may well be said he had been, by his exemplary deportment for many years, a preacher of righteousness.

A few days before his death, he informed one of his friends that he believed his time was very short; and that although he had many seasons of poverty and desertion, yet he had a comfortable hope and belief that he should be accepted.

As his end drew near, he appeared to be favoured with entire composure and resignation, and we doubt not, that he is now numbered among those, who, having kept the faith, have received a crown of Righteousness.

WEST-TOWN BOARDING SCHOOL.

The Winter session will commence on Sixth-day, the 27th of Tenth month. Conveyances will be provided to take the children to the school, which will leave the Pennsylvania Hotel, No. 46 North Sixth street, on that day and the day following, at 1 o'clock in the afternoon.

Parents and others who are desirous of sending children to the school, will please make early application to Joseph Snowdon, Superintendent, or Joseph Scattergood, Treasurer, No. 84 Mulberry st.

For Friends' Review.

NOTICE OF RICHARD HOOKER.

This celebrated writer, though entertaining views in some respects beyond those of his age that were struggling for enlargement, was a staunch defender of the Institutions of the English Church, and wielded his "arms of finest temper," with a skill and a power worthy of the noblest cause. Domestic disquietudes, and the frustration of plans, on the success of which he had too strongly relied, introduced him into that portion of trial and perplexity so generally attendant upon our race, and which if properly improved, would doubtless have been to him a

"blessing in disguise." In 1585 a mastership of the Temple was procured for him, and ten years afterwards Elizabeth presented him with a rectory in Kent, where he died in the 47th year of his age.

His writings are not very familiar to American readers, though his name is prominent among the masculine spirits of the last half of the sixteenth century. I find in the first volume of Hallam's Constitutional History of England, some beautiful and striking remarks in relation to Hooker and his great work—"The Ecclesiastical Polity,"—upon which his fame must principally rest. They are transcribed for the Review, with a belief that its readers, like myself, love to contemplate the sturdy men of that age, and to watch the glimmerings of that political light, which burst forth a hundred years later in the Revolution of 1688—or of that religious liberty so nobly contended for by the early members of the Society of Friends, when they threw off the shackles of a man-made priesthood, and plead for full and unrestrained liberty of conscience, as an inalienable right.

"Richard Hooker, master of the Temple," says Hallam, "published the first four books of his *Ecclesiastical Polity* in 1594; the fifth, three years afterwards; and dying in 1600, left behind three which did not see the light till 1647. This eminent work may justly be reckoned to mark an era in our literature. For if passages of much good sense and even of a vigorous eloquence are scattered in several earlier writers in prose, yet none of these, except perhaps Latimer, and Ascham, and Sir Philip Sidney, in his Arcadia, can be said to have acquired enough reputation to be generally known even by name, much less are read in the present day; and it is indeed not a little remarkable that England, until near the end of the sixteenth century, had given few proofs in literature of that intellectual power which was about to develope itself with such unmatchable energy in Bacon and his celebrated contemporary. We cannot indeed place Hooker (but whom dare we to place?) by the side of these master spirits; yet he has abundant claims to be counted among the luminaries of English literature. He not only opened the mine, but explored the depths of our native eloquence. So stately and graceful is the march of his periods, so various the fall of his musical cadences upon the ear, so rich in images, so condensed in sentences, so grave and noble his diction, so little is there of vulgarity in his racy idiom, of pedantry in his learned phrase, that I know not whether any later writer has more admirably displayed the capacities of our language, or produced passages more worthy of comparison with the splendid monuments of antiquity. If we compare the first book of the *Ecclesiastical Polity* with what bears perhaps most resemblance to it of any thing extant, the treatise of *Cicero de Legibus*, it will appear somewhat, perhaps, inferior, through the imperfection of our language, which, with all its force and dignity, does not equal the Latin in either of these qualities, and certainly more tedious and diffuse in some of its reasonings, but by no means less high-toned in sentiment, or less bright in fancy, and far more comprehensive and profound in the foundations of its philosophy."

The better parts of the *Ecclesiastical Polity* are said to bear a resemblance to the philosophical writings of antiquity, in their defects as well as their excellencies; and while it may be objected to some passages, that they elevate the ecclesiastical authority far beyond what we are at this day disposed to concede to it, yet the reader is constantly struck with the predilection of Hooker for those liberal principles of civil government, which are in themselves always so attractive, and the extension and carrying out of which we are in this country so happily illustrating. "I cannot choose," says he, "but commend their wisdom by whom the foundations of the Commonwealth have been laid; wherein, though no manner of person or cause be unsubject unto the King's power, yet so is the power of the King over all, and in all, limited, that unto all his proceedings the law itself is a rule." Z.

SPEECH OF "OLD PINE"—AN INDIAN CHIEF.

A Council was recently held with the Indians by order of the Canadian government, relative to the claims of the lands on the north shore of Lake Superior and the Canadian side of St. Mary's River. The Commissioner on the part of the government was Colonel Henderson of Montreal, and Pine, an Indian chief, conducted it on the part of his tribe. The speeches of the Indians throughout have been represented as interesting and truly eloquent. The following is the speech delivered by Pine, in answer to a question propounded by the Commissioner:

"You ask why we claim these lands as ours? We answer, because the Great Spirit, the Indian's God, placed us in possession of them long before the white man ever came to this continent. Our ancestors then roved these forests independent of famine or want—because they had the animals of the woods for their food, and their furs for dress. But when the greedy white man first came to them, a stranger, he showed to our ancestors many goods which he had brought with him over the big water of the rising sun, and which were very tempting to our fathers. The white man knew that the furs worn by our nation were very valuable, and he said to them if you will give me the privilege of trading with your tribe, for their furs, you shall have annuities given you as long as the name of the Indian exists. Accordingly our ancestors consented to it—they then began to

hunt, and before many years game began to grow scarce.

"Such was the agreement which the French made with our ancestors, and the benefit we have received from this agreement is this—instead of using a stone to cut my wood, I use a sharp axe—instead of being clothed with my warm ancient furs, I am now dressed in your own clothing—instead of having plenty of food, I am always hungry—and, instead of being sober, the Indians are always drunk. This last is a misery unknown to our ancestors.

"This land, where lie the bones of our ancestors, is ours! We have never sold it, nor has it ever been taken from us by conquest, or in any other way. When the Great Spirit placed us here—even before the whites came to this continent, where the sun so often sets upon them in its wrath—the Indian was living in ease; but now, wherever we turn our eyes, we behold nothing but poverty, sorrow, and trouble; and, worst of all, the miners are intruding upon our lands, without securing us a compensation.

"The Great Spirit, we think, placed these rich mines on our lands for the benefit of his red children, so that their rising generation might get support from them when the animals of the woods should have grown too scarce for our subsistence. We will carry out, therefore, the good object of our Father, the Great Spirit. We will sell you these lands, if you will give us what is right—at the same time, we want pay for every pound of mineral that has been taken off our lands, as well as for that which may hereafter be carried away."

From the Edinburgh Scotsman.

HOW WAR AFFECTS THE STATURE AND STRENGTH OF MANKIND.

We adverted a short time ago to two curious facts, founded on the returns from the French conscription—that the people of the towns in France were taller than those of the rural districts around them, and that the poorer inhabitants of Paris were not so tall as the more opulent. The superiority of stature in both cases is ascribed to the better and more abundant supply of food enjoyed by the one class than the other, and to the fewer hardships and privations they endure. The opinion, indeed, has always prevailed, that the more wealthy classes in every country were distinguished by their superior stature, but the fact was not previously known on such authority. The following passages in the article on Dupin's Book, discovers to us the influence of another agent, on the size and strength of the human frame:—

"Though the Revolution has improved the moral, it has, in one respect, deteriorated the physical condition of the French people in a very marked degree. From returns presented by the Minister of War in 1826, it appears, that of one million thirty-three thousand four hundred and twenty-two young men who had been called before the Council of Revision for military service, no less than three hundred and eighty thousand two hundred and eighteen were rejected, because they did not reach the low stature of four feet ten inches French, or five feet one and seven-eighth inches English. And although more than one-third of all the youths of military age are thus set aside, it is found that among the men actually serving in the army, thirty-seven in the one hundred are below five feet five inches English, and only forty-five in the hundred above five feet six and one-eighth inches. This dwarfishness is more prevalent among the inhabitants of the south of France, than among the German, Flemish, and Norman races, that people the northern provinces. M. Dupin thinks that it has been produced, or at least aggravated by the conscription. It cannot be doubted that the laws which govern the breeding of animals, apply to a certain extent to the human species; and that if the best formed and most healthy males among the domestic animals were sent abroad or slaughtered, and the race continued by the less perfect specimens, the breed would degenerate. Now the conscription operates in this way; for the most robust and vigorous of the young men being drafted off and destroyed in the wars, an unusual proportion of marriages are made, and families reared by the feeble, the old, and the deformed. Perhaps it may be in the order of nature, that the warlike spirit, when it predominates excessively in a nation, should in the long run counteract and wear out itself, by destroying the physical vigour, without which it cannot be permanently sustained. We know, at any rate, that the ancient Romans, almost the only civilized nation which made war a profession, were, in the latter periods of their history, dwarfish, like the French; for Cæsar tells us, that the Gauls ridiculed their diminutive size, calling them 'homines tantulæ staturæ.'

"This reasoning appears to be sound. There may be, and most probably is, some original diversity of stature among different nations or races: but we have little doubt that war has the tendency which is here ascribed to it. It has been observed, however, that the Gauls, being engaged in hostilities as much as the Romans, should have suffered equally in stature. The critic who made this remark, probably thought himself very sagacious; but singular as it may seem to him, there is little doubt that wars waged between barbarous tribes or small communities, have exactly an opposite effect, on the stature of the human body, to that which they have when carried on by civilized States. This admits of a very simple explanation.

"France, in Cæsar's time, was occupied by about fifty tribes or petty communities, occupying districts perhaps not of greater extent on an

average than the largest Scottish counties; and Germany and Britain were parcelled out in the same way. Such states, from the smallness of their size, are all frontier; and when hostilities arise among them, every man finding the enemy at his door, must fight for his own hearth. As a necessary consequence, the warriors comprise the whole male population of military age, without any other exception, perhaps, than the lame and the diseased. When a battle takes place, strength of arm has every advantage, especially in close fighting. The vigorous of each party destroy the weak of the other in the *melee;* and the slow-paced are overtaken and slaughtered by the fleet-footed in the flight. Hence the result of frequent wars among savage tribes is, to weed the population of its feeble, inactive, and dwarfish or ill-formed members.

"Civilised nations and large states carry on hostilities in a different manner. They never put their whole population in arms, but pick out the most robust and active, and send them to the frontier to fight. When the first levy is destroyed, another is made; and if the war last long, or, like those of Rome, never ceases, there is a perpetual drain on the flower of the population, while the feeble, the sickly, and the deformed, remain at home, and become the fathers of the next generation. Even in civil wars, the burden of military service still falls chiefly on the vigorous and healthy; and Florus justly describes the contest of Marius and Sylla as carrying off *flos et robur Italici sanguinis.* War, in short, in a state like ancient Rome or modern France, spares the feeble, decrepid, and unhealthy, and destroys the young and the vigorous part of the male population, while among barbarous and savage tribes, its effects are directly the reverse. We suppose it will not be denied that parents transmit some share of their physical qualities to their offspring, and that tall children are most likely to descend from tall parents. However the fact may stand, therefore, there is no inconsistency involved in the inference, that war tends to diminish the stature of civilized nations, and to increase that of barbarous tribes.

"We know from Cæsar's statements, that the ancient Gauls and Germans, who were perpetually engaged in war, were men of great stature; and it is worthy of remark that the American Indians, who were divided into small warlike communities, though badly sheltered and miserably fed, are also distinguished by their superior height. 'Nearly all the nations of this great country,' says Dr. Pritchard, 'though distinct from each other in language, manners, and descent, are taller and stouter, than the average standard of the human species.' (Researches, vol. 2. p. 562.)

"In cities, generally, labourers are better paid and fed than in the country. They may hence, sometimes, be taller and stronger, but when the fare is equally good, and the labour not materially heavier, there can be no doubt that a country life is far more favourable to the growth and vigour of the human body. The great size and strength of the Dutch boors or farmers at the Cape, who lead a healthy life amidst a coarse abundance, have been often noticed by travellers, and to the same circumstances we must ascribe the gigantic bulk of the farmers in the uplands of Virginia and the western part of the United States generally, where Wild and Lieutenant Hall assure us that a stature of six feet and a half is not uncommon. The inhabitants of Swedish Bothnia, who are forming new settlements in the forest, and are placed in a situation exactly similar, are also a very tall race of men; and their great stature is the more remarkable, as they are next neighbours to the dwarfish Laplanders.

PRISONERS IN THE PEARL.

The following narrative of the heart-rending case of the schooner Pearl, now under investigation in the Court of the United States, will be read with interest. The narrator is a gentleman familiar with the history of the sad affair, and his description of it will be likely to command the attention of the American people.

"Let me detail to you a few facts connected with this affair of the schooner Pearl, and a few illustrations of slavery in our Federal District.

THE BELL FAMILY.

Daniel Bell is a robust, worthy, industrious man, a native of Prince George's County, below Washington. He has worked most of the time for twenty years past at the Navy Yard, in the smith's shop, where heavy iron work is cast and moulded. Many years since, the master of Bell, in a rage, because the owner of his wife had set her free by deed, sold him to the speculators. They came into the shop while at his work—without warning, he was knocked flat on the floor by them, ironed and carried to the *trader's pen,* then kept in Seventh street on the Avenue. Bell had friends, who pitied him, and his distressed wife and children. They induced a Colonel somebody, of the marine corps, to purchase him, and gave him a chance to work out his freedom. Bell was to pay a thousand dollars for himself. He had actually paid the amount, or near it, when his owner, the Colonel, was ordered to Florida, where he died. It was then found that he had mortgaged Bell to his sister-in-law, for a thousand dollars, before leaving home. She demanded of Bell the whole sum, but he sank into despair, and told her he must die a slave after all, for he never could raise that amount. Through the intervention of a trusty friend, Thomas Blagden, who had from the first endorsed Bell's notes for him, he got the price finally reduced to five or six hundred dollars. The sum of the matter is, Bell has the receipts

to show that he has actually paid $1,630 for himself! He got his freedom papers complete only some time last year. His wife, some years since when she had six children, was made free by the express deed of her master, which was to take effect at his death, and that took place a few days after the deed was executed. She was recorded in the Clerk's office as free, and remained so for eight years, having had two children in the time. Her children, by the deed, were to be free, as they successively arrived at a certain age—say twenty-five. After a lapse of eight years, and when there were eight children and two grand children, the *widow* set up a claim to the whole group—eleven in all. Poor Bell had recourse to lawyers and courts, but with little prospect of a redress of his grievances! The widow was constantly seeking to lay hands on them, to obtain the price of their sinews from the speculators, or she took their wages without allowing them the first red cent for clothes. This is the conduct of the widow Greenfield, living near the Navy Yard!

As his last and only hope poor Bell put his family on the Pearl. They were brought back, and with the exception of his wife and two younger children, were all sold and scattered over the South. The wife and one child Mr. Blagden redeemed for Bell, and the sum is now making up at the North—four hundred dollars. This is the family that were referred to with so much effect by Mr. Slingerland, the representative from our Albany district, at the time of the flagitious transaction last Spring.

THE EDMONDSON FAMILY.

Paul Edmondson was born *into slavery*, in Montgomery county, Md., eighteen miles from this city. He still lives in the same neighbourhood. At the age of forty-two he obtained his freedom by the gift of his master. By industry, economy and thrift he has acquired a comfortable little homestead of 40 acres, on which he now lives at the age of 70 years. He has reared a family of fifteen children. Fourteen are still alive, one, a daughter, having died at the age of sixteen. His wife, Milly, was also born to the sad inheritance of bondage, and is still a slave. At an early period, in the distribution of an estate, she fell to the lot of one Rebecca Culver. The two have grown up together from childhood. The mistress was not reckoned quite *compos*, and has always had a guardian of her person and trustee of her property. The person now her guardian and trustee is Francis Valdenur whose wife is a niece of his ward, and an *heir apparent* of her estate. Mr. Valdenur is a man of some standing in the neighbourhood, and is a State Tobacco inspector at Baltimore. These Edmondsons are not an ordinary family, as you will perceive in the sequel. They have the impulses of manhood and freedom gushing through their veins. Some fifteen years since, when the second son, whose name is Hamilton, arrived at full manhood, he attempted to snap his ignoble chains and reach the North, to be his own *man* and *guide*, under God. He was caught, taken back, and sold for $500 to New Orleans. In June last, his brothers and sisters, who were on the Pearl, met him there, and found he had just obtained his freedom for $1000, which he had earned and saved over and above his tasks as a slave! Five of the sisters now reside in Washington—they are married there, and all of them in comfortable circumstances; fine in their personal appearance—modest, well-behaved, estimable women, all of them. One of them paid $300 only for herself! she was an invalid. The doctor told her she would soon die, and she had better not make the attempt. She replied, "I'll do it, and be free, if I die the next hour!" Another paid $325 for her freedom, whose constitution was delicate. The oldest, a noble-looking and noble-minded woman, purchased her rights at $450, some years ago, before prices were as high as at present. The two younger of these five married sisters paid $500 a piece for themselves. Four brothers and two younger sisters, Mary and Emily, were on the Pearl. They were brought back with the rest, and sold to the speculators for the New Orleans market for $750 a piece all round. Now cast up, and it will appear that the trustee of the demented old maid has actually realized from the sale of this one family, the offspring of a single slave mother, the sum of $7075! The two youngest children—a very likely boy and girl—are still left. They are so much capital in hand, to be traded upon at the first time. But this family was entirely nurtured and brought up by the father, and each, as soon as they arrived at the working age, has been put out for wages for the exclusive benefit of the old maid, without sense; or rather, for that of those who choose to be her heirs. It would be a fact worthy of one's curiosity to know how much precisely they have earned and paid over. I said four of the brothers and two of the sisters were sold to New Orleans. One brother, Richard, has been bought, brought back, and made free. The sisters have also been brought back, and are now in the trader's pen in Baltimore, in whose behalf an appeal will soon be made. The other three brothers have been sold in New Orleans.

If the question were about to be submitted, whether an immediate stop should be put to the sale of such persons and families as these, in our District of Columbia, by a peremptory act of Congress, or not, I should like to have the people of St. Lawrence County, New York—the swarming masses—empannelled as a jury. Such an AYE! would resound through the woods and across the lakes, as to shake the topmost peaks of the Essex mountains! I'd like to put it to them to say, whether an honest, simple-hearted

man shall go to the Penitentiary in the Federal District for twenty years, as a State criminal, because he allowed such people as these to take passage on his vessel, or rather did not drive them from it. These are questions to be thought of—to be met—they must be—there is no avoiding it. Your friend and fellow-citizen,

HAMPDEN."

HOUSE OF INDUSTRY.

The ceremony of laying the corner stone of the new "House of Industry," proposed to be erected by the "Philadelphia Society for the Employment and Instruction of the Poor," on a lot which the Society has purchased for the purpose, took place a short time ago, in the presence of a considerable assemblage, who felt a lively interest in the philanthropic enterprise.

The lot designed for the building cost twenty-three hundred dollars. The estimated cost of the edifice when completed is twelve thousand dollars. It is to consist of a main building and two wings. But one wing will be built at present, and this, it is contemplated, will be finished by the first of December next. The first story or floor is to be used for bathing—the baths free, or at a price merely nominal; the second floor as a general workshop; the third floor as a ragged school. The bathing tubs, which have already been bought, are of the purest marble. The main building of the House of Industry will be a neat structure, after a plan presented to the Society by T. U. Walker, Esq., Architect. The features of the work-shop, ragged school and baths are all admirable and noble. The establishment of free baths for the poor is of itself alone a feature that will hand down the names of those from whom it emanated as benefactors of the human race.

The objects of the "Philadelphia Society for the Instruction and Employment of the Poor," are those of the noblest and most comprehensive benevolence and philanthaopy. Its fields of labor are the purlieus of our metropolis, its mission to reclaim the outcast and to give shelter, food, raiment and moral instruction to the heirs of want and ignorance. It is about to establish its home in the locality of our city, in which its vice and misery in their vilest and most degraded shapes, would seem to have the strongest tendency to centre. Here the vicious and squalid vagrants will be lured to lives of industry and virtue; the victim of penury, without employment in the dead of winter, saved from perishing of hunger and cold; the worthy son and daughter of poverty provided with the means of earning a livelihood; and the neglected children of the wretched rescued from a life of crime.

The Society has been in operation only about two years. Its operations have been rewarded with a degree of success much greater than was to be anticipated from the limited means at its command. Its pecuniary and other resources are all derived from the contributions of the benevolent. Its mode of administering relief has proved itself to be one of the most economical, as well as efficient, ever yet attempted. It affords to the destitute the opportunity of themselves gaining a living, whilst the sums of money expended for the purpose are not lost; but being returned, in each case, partake of the nature of a loan, rather than a gift, and are capable of re-investment for the benefit of individual after individual. Not only has the Christian, the moralist, and the philanthropist, a deep interest in the encouragement of this institution, but every tax-payer has an equal interest. Its humane and heavenly work must rapidly diminish both pauperism and crime.

The officers and managers of the Society are all ladies and gentlemen eminent for their philanthropy, and many of them for years conspicuous for their devotion to the cause of suffering humanity in Philadelphia. To the generous and indefatigable exertions of William J. Mullen, Esq., its President and originator, is especially due the credit of its success. This gentleman has now for a number of years been so prominent in deeds of charity and works of moral reformation, that his name needs no mention to associate it with all that's creditable in the cause of human philanthropy.

N. Am. and U. S. Gaz.

THE CHARACTER OF GEORGE FOX.

George Fox had received very little scholastic instruction, but he possessed a mind of no ordinary powers, cultivated, too, in a particular direction, in a very remarkable manner. The true knowledge of God, not as an intellectual speculation, but as that which gives rest to the awakened conscience, was the great object of his longing search from youth to manhood; and in this search his almost constant companion was the Bible. There he conversed with Patriarchs and Prophets, with the Lord Jesus and his Apostles, till he became most intimately imbued with the contents of the Holy Scriptures. But, though every word of inspiration was precious to him, his great desire was to know the mind of the Spirit,—the true harmony of the various parts of the divine records. He conversed extensively with esteemed religious teachers of various classes, but he found they were no physicians in his case. More and more, he was brought with childlike submissiveness to look to Christ as his only helper; and thus, after a course of deep spiritual discipline, his eye was opened more fully to see in the light of the Holy Spirit, the character of his Saviour, and to rejoice in him exceedingly.

Having partaken largely of the spiritual baptism of his Lord, many divine truths were opened upon his mind with great clearness. Unshackled from human ties, and from all the religious systems of men, the great elements and characteristics of the Christian dispensation,

in its native simplicity and purity, rose gradually before him. As he travelled onward in his experience, he found that what was from time to time unfolded to his mind was in the fullest harmony with Holy Writ. Many things in the so-called religious world now appeared to him in a new light, and grieved in spirit with its multiplied corruptions, he felt himself required by a divine impulse, to proclaim to others the Truth which he had found to the blessedness of his own soul. His great mission was not to found a sect, but to speak truth to all, and to call all out of every *untruth* to the knowledge for themselves of Him who is the Truth. The acknowledgment of Christ with the lip as a divine person, and the talking about faith in Him, and of his various offices, were prevalent enough in many circles; but the true belief in Him with the heart unto righteousness—the acceptance of Him as the only Lord of the soul, and dependence upon Him for continual guidance by his Spirit—these were things which appeared to George Fox sadly deficient in his day.

As the work of the Holy Spirit on the soul of man is the great means by which it is stimulated and enabled to resist the world, the flesh, and the devil, so had all these powers combined to stultify its authority and to give the name of Christianity to the dogmas or appointments of men, or too much to limit the divine power to the agency of the inspired letter which the wisdom of man was so able to bend to its own purposes, but which his unassisted wisdom was wholly unable truly to unfold. He saw that the corruptions of the Christian church had always been indicated by the increase of dependence upon man, in the work of religion—"the priests of old time ruled by their means, and the people loved to have it so." These words appeared to him descriptive of a great human tendency, forming part of those lusts of the flesh, against which the Holy Spirit ever warreth; and he spake much of that divine light given to man, by which the inward working of these lusts was manifested, and of that inward warfare with the soul's enemies, in which every one must be a soldier for himself, under Christ his Captain,—denouncing all those arts which he saw to be so prevalent, by which man was persuaded that he could gain the crown, without enlisting under the banner of the cross. Man's alienation by nature from God, and his reluctance to come to Him in truth, notwithstanding the drawings of his love and the free offers of his mercy in Christ, the propitiation for the sins of the world, were the basis of his appeals. He was eminently a preacher of the free grace of God to all who repent, and who, in subjection to his Spirit, truly come unto Christ. The experimental work of the Spirit in bringing the soul in living faith to Christ as its Lord and Saviour, was indeed the great theme of his ministry; it was that which he felt himself called to urge upon all, that the foundation might be sound, and the superstructure solid.

We do not hesitate then to say, that, however ignorant George Fox might be of many things which rank high in the worldly scale, he was a scribe well instructed, and that he was eminently qualified to know of Christ's doctrine, by an exemplary obedience and devotion to his will, and by an humble reliance upon his all-sufficient aid. "He had," says William Penn, "an extraordinary gift in opening the Scriptures. He would go to the marrow of things, and show the mind, harmony, and fulfilling of them, with much plainness, and great comfort and edification."—*Preface to the Second Edition of George Fox's Epistles, by Samuel Tuke.*

From a late London Paper.

PEACE CONGRESS AT BRUSSELS.

On the 20th and two following days of this (9th) month, a congress of delegates from the various parts of Europe and the United States will be held at Brussels, for the purpose of discussing and developing some rational, practical, and efficient substitute for war, in settling the disputes which may arise between nations. We have been supplied, through the kindness of a friend, with the following particulars respecting the arrangements which have been made.

The three points to which the attention of the congress will be especially directed, are as follows:

1. The expediency of recommending to the civilized and professedly Christian Governments of Europe and America, the adoption of an arbitration clause in all international treaties, by which questions of dispute which may arise, and which might issue in an appeal to the sword, shall be settled by mediation.

2. The propriety of establishing a congress of nations; the object of which shall be to form an international code, in order, as far as possible, to settle, on a satisfactory basis, mooted questions, and generally to secure peace.

3. To recommend as a matter of primary importance, to the several Governments of Christendom, mutual disarmament, and the interchange of good offices designed to promote and secure pacific relations, and the general welfare of the world."

It is not intended that the abstract principle of peace shall be brought into discussion, or that a political turn shall be given to the proceedings of the congress. On the contrary, so deeply do the promoters feel the importance of not giving a political character to their movements, that, in a letter addressed by them to the Belgian Minister of the Interior, they declared that they would consent to forego the congress altogether, rather than subject it, justly, to an imputation of that kind.

The Belgian Government, we are happy to

say, have done all in their power to aid the Executive Committee in making the necessary arrangements. They have placed at their disposal the Salle de la Grande Harmonie, one of the finest rooms in Brussels, and admirably adapted to the purpose designed. They have also intimated that, instead of requiring each individual to be provided with a passport, *a Feuille de Route*, or general passport, will be deemed sufficient. By this means much time, expense, and unnecessary trouble will be saved.

Several influential gentlemen in Brussels have formed themselves into a local committee for the purpose of co-operating with that in England; and it is hoped and expected that, through their exertions and those of friends in other parts, the attendance of a large foreign deputation will be secured.

THE GOSPEL ECHO.

FOUND IN THE PEW OF A CHURCH IN SCOTLAND.

True Faith producing love to God in man,
Say, Echo, is not this the gospel plan?
Echo—The gospel plan.

Must I my faith in Jesus constant show,
By doing good to all, both friend and foe?
Echo—Both friend and foe.

If they my failings causelessly reveal,
Must I their faults as carefully conceal?
Echo—As carefully conceal.

But if my name and character they tear,
And cruel malice too, too plain appear,
And when I sorrow and affliction know
They smile and add unto my cup of woe,
Say, Echo, say, in such peculiar case,
Must I continue still to love and bless?
Echo—Still to love and bless.

Why, Echo, how is this? thou art sure a dove,
Thy voice will leave me nothing else but love!
Echo—Nothing else but love.

Amen, with all my heart, then be it so;
And now to *practice* I'll directly go.
Echo—Directly go.

This path be mine, and let who will reject,
My gracious God me surely will protect.
Echo—Surely will protect.

Henceforth on Him I'll cast my every care,
And friends and foes, embrace them all in prayer.
Echo—Embrace them all in prayer.

THE ANGEL OF PATIENCE.

A FREE PARAPHRASE OF THE GERMAN.

BY J. G. WHITTIER.

To weary hearts, to mourning homes,
God's meekest angel comes;
No power hath he to banish pain,
Or give us back our lost again.
And yet, in tenderest love, our dear
And heavenly Father sends him here.

There's quiet in that angel's glance,
There's rest in his still countenance:
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ills and woes he may not cure,
He kindly teaches to endure.

Angel of Patience! sent to calm
Our feverish brows with cooling balm,
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still,
And make our own, our Father's will.

O, thou who mournest on thy way,
With longings for the close of day,
He walks with thee, an angel kind,
And gently whispers, "Be resigned;
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!"

SUMMARY OF NEWS.

GUATEMALA.—A revolution has occurred in Guatemala, and Gen. Carrera has resigned the Presidency and left the country. Juan Antonio Martinez was President ad interim.*

EUROPE.—The news from Liverpool is to the 23d. The cotton market continued dull, with a downward tendency in prices. The corn market was rather more firm, owing to the easterly winds having kept out foreign supplies. The weather continued favourable for the harvest, which was in progress. The accounts of the potato disease, are very conflicting. No combat of importance appears to have taken place in Ireland, though there are accounts of large bodies of armed insurgents moving about among the mountains. The commission for the trial of O'Brien and others of the insurgent leaders, had been opened, and the 28th ult. fixed for the commencement of the trial of O'Brien, on the charge of high treason. The sudden death of Lord George Bentinck, a distinguished Parliamentary leader, is mentioned as having occurred on the 21st. Much excitement existed in Paris at the last accounts, in regard to Louis Napoleon, who has been again elected to the Assembly. It appears that the German Parliament has sanctioned the armistice with Denmark, which is regarded as a favourable indication of a permanent peace. The last accounts from Frankfort state that a sanguinary insurrection had broken out there, the cause of which is not stated. Hungary appears to be on the point of entirely separating from Austria. At the same time the Servian insurgents in the South are said to be carrying all before them. The Austrians and Sardinians in Northern Italy, were making active preparations for a renewal of hostilities. The Neapolitans do not seem to have gained any further successes in Sicily.

The Semi-Annual Meeting of the "Philadelphia Free Produce Association of Friends," will be held at Clarkson Hall, Cherry, above Sixth street, this evening, at 7½ o'clock.

*Carrera obtained the Presidency, we believe, in 1837 or 1838, by the revolution which overthrew Gen. Morazan. The events of this period are graphically described by Stephens, in his narrative of his first journey to Central America. Carrera is, at least partially, of Indian blood, and the present revolution is understood to be a triumph of the old Spanish party.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. XII.

(Continued from page 52.)

R. Jones to John Pemberton.

York, at Wm. Tuke's, 9th mo. 29th, 1784.

Beloved friend,—Thou art so much the companion of my thoughts, and with so much real sympathy under thy varied exercises, that I believe it will tend to my own relief at least to salute thee again by a few lines, though I have no account whether my last reached thee or not. With my dear friend, C. Hustler, we have visited most of the meetings in Norfolk and Lincolnshire, and have been, for some time, engaged in this country; and having felt a draught particularly to the Monthly and Preparative meetings, has occasioned more riding and industry, so that we have had little rest. Being accommodated with J. Hustler's chaise, has made it more easy, which, with many other favours, is cause of thankfulness to Him who has not failed nor forsaken in the time of deepest exercise and trial; for indeed, my dear friend, I may say of a truth, the path allotted me in this land, is one of tribulation, and my constant breathing is for preservation in the path, that by no part of my conduct, nor yet through impatience under suffering, the gracious design of infinite wisdom towards me, a poor, unworthy creature, may be frustrated, nor any dishonour brought on the blessed and noble cause of Truth. Truly there is little room for any other than the language of deep bemoaning; the glory of many in this land has become dimmed and changed. Oh! how has my heart mourned in remembering that in this part of the world, where the glorious light of the gospel so eminently broke forth, and where so many were gathered from shadows and forms to the living substance and power of Truth, under a full persuasion that the SEED OF LIFE reigned and was in dominion, there should be such falling away among the descendants of the great and good, that in most of the places I have visited there is but little left but the form. The love of the world, and a conformity to its customs and friendship, has captivated many of all ranks; the sense whereof leads me sometimes to believe that "the Lord will visit for these things, and be avenged on such a nation as this." Yet there is an honest and tried number, up and down, who have a just perception and a clear discerning, and who are engaged for the restoration of these captives, that there may be a revival of ancient zeal and simplicity; and a precious visitation is extended to the rising youth, and those in the middle rank, many of whom will, I hope, be brought forward in the Lord's time as workmen and women that will not need to be ashamed; provided they keep patiently under the holy forming hand of divine power, which, through adorable mercy, is not yet wholly withdrawn from his heritage. I did not intend to say so much in this line, but there are very few to whom I can disclose my present feelings, except C. Hustler, who is a true sympathizing friend, and is willing to continue a little longer with me.

* * * * * * *

I know thy situation in Ireland must have been truly in the cross to thy nature, but my mind has been settled in a full pursuasion that thou art not following cunningly devised fables, and often hearing that thou art mercifully sustained, is cause of rejoicing to one who, according to my measure, have often been engaged for thy increase in strength and dedication, as well as my own. May the Lord be near thee, thy bow and battle axe, and enable thee to finish the work which in His counsel opens to thy view, that thy crown may be weighty and eternal. And oh! may I have a place in thy brotherly remembrance, for thou knowest what a weakling I am; yet I dare not but acknowledge that the Lord has not been wanting, nor do I distrust the sufficiency of his power for the accomplishment of his own purposes; but weakness and diffidence still attend.

After this Quarterly Meeting is over, it looks as if we might endeavour for that at New Castle, for the county of Durham, and some meetings thereabouts. * * * * *

Our Yearly Meeting is now sitting. May they be strengthened and comforted together. I hope dear R. V. is safely arrived, and I hear Zachariah Dicks and Ann Jessap are coming in the fall as additional ambassadors to these parts. Surely something more than common is intended by all these. John Parrish and James Cresson have laid before their Monthly Meetings a concern to visit Barbadoes. S. Hopkins, Thomas Scattergood, and John Haughton, &c., have been to the Yearly Meetings eastward. * *

I am with endeared sisterly affection and sympathy, thy poor little friend, R. Jones.

The following instructive epistle may be perused with benefit by parents, and by all who are engaged in the training of youth:

To E. Alexander.

Conwood, Northumberland,
10th mo. 19th, 1784.

Dear friend,—Having thee, with thy sister Mary, often in my affectionate remembrance since we parted at Norwich, and feeling it in a stronger degree this morning, I am willing, by a few lines, to let thee know the continuance of my prospect concerning thee, if by any means I may encourage thy steady attention and obedience to that good hand which has tenderly visited thy mind, and given thee to see both the emptiness of all temporal pleasure, and the beauty, permanency, and excellence of the divine principle of truth; unto which, let me press thy steady and uniform adherence, "esteeming the reproaches of Christ greater riches than all the treasures of Egypt." I know that the enemy of all righteousness is endeavouring by various means to divert the minds of those who are newly awakened to seek an inheritance in divine favour; and therefore was the injunction of the great Master so repeatedly to his disciples—"Watch and pray, that ye enter not into temptation;" and for want of this, many who were "beloved of God, and called to be saints," have stumbled on the very threshold of the "narrow way," and so made no advances in the path of self-denial. Mayst thou therefore be made sensible (after having "seen and approved those things which are excellent,") of the necessity of yielding obedience to every discovery of the divine will, and by an increasing dedication of heart thereunto, be strengthened in thy arduous station of a mother, bringing up thy tender offspring under the conduct of holy fear, and in a suitable contempt of the vanity and folly of this delusive world; leading them by example in the way of the cross, and in an appearance consistent with the pure principle of truth which we profess; endeavouring, as far as thy influence extends, both to advise and restrain them in their tender years, and to make them acquainted with the nature and effects of divine grace in the heart, according to that ability with which thou mayst be furnished from time to time. I am the more anxious on this head, because I believe that unfaithfulness in many parents of the present age has not only proved a great loss to their children, but has been productive of increasing difficulties to their tender minds in the day of their visitation, by the open door that has been made for them into the vanity and foolish customs of the degenerate days in which we live: so that if thou art *wise* herein, thou wilt not only be "wise for thyself," and grow "strong in faith and good works," but *wise* for them who are not arrived to an age to be *wise* on their own account; and what is of infinitely more value than every other consideration, have the "answer of a good conscience" towards the everlasting Father, who has visited thee with the knowledge of himself, with gracious intentions to establish thee before him for ever. Please communicate the contents to thy beloved spouse; he is equally interested in all the foregoing, and in my sincere desire for his welfare; also thy sister Mary. May she never lose the precious tendering she was under when we were together. My dear love is to them, thy father and self. My companion C. H., whose company I am still favoured with, and Wm. Matthews, being present, unite in the salutation.

My aforesaid friend and self have been steadily engaged since we parted with you, and having taken meetings through most of Norfolk, Lincoln, York, and Durhamshires, and this county, are about to enter Cumberland, where to receive a few lines from thee and dear M., will be truly acceptable to thy sincere and well-wishing friend,

R. Jones.

We pass over the detail of attendance of meetings in England and in Scotland, in which service, though supplied from day to day with strength sufficient for each emergency, she was introduced into feelings of weakness. "Indeed," she says, "no one was ever sent abroad who had more need of the prayers of the faithful." In this sense of poverty, she found safety in resorting to the Christian's strong tower, and supplicated that whatever sufferings might be allowed her, she might be kept from doing any thing that could injure the blessed cause of Truth.

The following letter from her faithful friend, Sarah Grubb, (Sarah R. Grubb, as she sometimes signed her name by way of necessary distinction,) developes in an interesting manner her secret preparation for extensive and weighty religious service. It may here be remarked, that the letters of S. Grubb, from which it is proposed to make selections, were not in the possession of the Friends who prepared her journal, but were so valued by R. Jones, that she transcribed them in a book now in the compiler's possession. The intrinsic value of these letters, will, it is trusted, compensate for the space they may occupy; the object being steadily kept in

view, to render these essays interesting *as a connected whole* in after years.

Sarah Grubb to R. Jones.

York, 1st mo. 9th, 1785.

About two weeks ago, being in a distressed, tossed situation of mind, respecting the unsettled prospect of our future residence, and finding no clear opening of what might prove our lot, either in this land or in Ireland, and but little ability to trust and leave the disposal to the Lord, I seemed ready to sink under the pressure of increasing anxiety, especially one day as I sat in meeting, when through deep, dark proving, I got low enough to accept any pointings for peace; my mind was on a sudden calmed, and a secret language seemed applied to me, "Thou shalt not settle, I have other service for thee." On which I was deeply humbled; and then I thought I perceived an opening about the ensuing Third month to accompany my esteemed friend, R. Jones, to—I know not where. A degree of sweet peace and serenity mercifully succeeded, and all that was within me acknowledged, "good is the Lord." My mind being thus stayed as to my past troubles, I endeavoured almost continually to obscure the view I had had, either by making to myself new objects, or reasoning against this, till I came to the Quarterly Meeting, when it forcibly presented itself again, and urged me to seek a conference with you.

* * * * * * *

The idea of being instrumental to part companions, whose union and service have not been small to one another, was to me so irksome and delicate a point, that I concluded, that whatever was the consequence, I would conceal my feelings, not having so much as hinted them to any one but my husband after his return. But after I got here, the matter still remaining, and considering you as mothers, and myself a child, in these characters, I saw nothing to fear (either to you or myself) from this simple communication. As I believe it possible for very distant services to be brought so near us (in order to subject our minds) as that we may widely mistake the time for the accomplishment of them, if we run after the vision when it would withdraw and leave us. And if in *this*, or other respects, I am erring, your superior experience and present sense divinely afforded, may, instead of *hurting* ne, prove of lasting benefit. Wherefore I leave it."

* * * * * * *

In a letter addressed to Esther Tuke, R. J., after speaking affectionately of S. Grubb, says: "I have received her loving, modest and prudent offer to help a poor creature, a little one: which with thine of a chaise, &c., makes me feel very humble that such way should be made for me in the hearts of those who love the cause of Truth in sincerity. Indeed, I have admired at it, knowing my little feeble estate, and thinking that by this time *you* must know it pretty well." The following, from the same letter, we quote as bearing upon the present subject:—"Thou canst not think how much good thou hast done me by thy several free hints, especially thy reviving the charge 'whom the Lord hath joined, let not man put asunder.' And as I believe it was the Master's will that C. Hustler and R. J. should be joined so far, so I am comforted in the belief that *nothing of an inferior nature* has attempted to separate. By this thou will understand how kindly we take both thy letters to us, and dear S. Grubb's. Oh what an unspeakable privilege they enjoy, whose foundation is on that Rock, against which, as thou wisely observest, 'the gates of hell cannot prevail.' These are not disposed to misconstrue the fruits of love and freedom, but wisely to improve thereby; which is, my dear friend, my desire."

S. Grubb to R. J.

Fostor, 1st mo. 11, 1785.

Beloved friend,—I am obliged by thy favour in so early replying to mine from York, and particularly for thy affectionate freedom contained therein. The suspense was short and easy. Feeling but little anxiety how my prospects might terminate, if my resignation to them and their inherent trials was all that was required, I gratefully accept the gracious design, and thankfully acknowledge its early completion. If I was wrong, being conscious of having no end in view, but the secret approbation of Truth, I trust that a future impartiality to myself will enable to discover where the error lay. If I was right, I am contented to rest my cause in that good hand, which by ways and means inscrutable to us, can effect its own unerring purposes. In short, when I had read thy letter, I considered the lilies, and remembered the gospel injunction—"Take no thought for the morrow," which the activity of self, and the perplexing inquisitiveness of my disposition, often, very often, prevent my compliance with. But I humbly crave the continuance of the present covering of my mind on this subject, and that you may simply proceed in your arduous journey in the pure openings of Truth upon your own minds, uninfluenced by any thing inferior thereto. For did you know to the full the feelings of my heart towards you, you would be completely convinced, as I trust you are in a good degree, that was it in my power I should dread to move a finger to bring about too early a separation of companions united in the holy covenant: believing the command applicable to these—"Whom God hath joined, let no man (as man) put asunder."

* * * * * * *

I hope thou wilt be instrumental in supporting the drooping spirits of our beloved C. Hustler,

with whose hidden sorrows my mind has often been led hiddenly and deeply to sympathise.

* * * * * * *

Various are the ingredients, wisely and evilly, cast into the cup of human life, and great is our natural antipathy to some of them. What is tolerable to one, is almost intolerable to another. So various are likewise our palates for interior food, and so hard to learn is that capital lesson "to endure all things," and quietly to depend upon the everlasting arm of power which changeth not, nor forsaketh the poorest of the flock who trust in his strength. Oh the need there is in this day often to repair to the just balance, and when weighed, steadily to dwell as at the centre of the beam, lest we should be unprofitably tossed up and down by the sleight of men, and prevented of that quiet habitation divinely appointed for the refuge and sanctuary of the faithful in their tribulated prilgrimage.

* * * * * * *

I marvel not, dear friend, from my small experience, at the often tried situation of thy mind. The SEED, if it be visited in many places, must be sought for in prison houses, in mangers and deserts, and sometimes lamented for in a language similar to Mary's—"They have taken away my Lord, and I know not where they have laid him." And when the deep exercise and travail of spirit of the faithful labourers are blessed with a degree of success, in how abject a state is the pure life found! What need is there for such as minister to it, to be so baptized into its sufferings, and content therewith as acceptably to clothe its nakedness, relieve its hunger, and visit its imprisoned state. Notwithstanding the impoverished situation of these, their deep self-abasement and fear respecting the uselessness of their services, yet undoubtedly they are held in everlasting remembrance, and, in the more triumphant state of the seed, we see even *here*, these are admitted to near access through the gracious invitation—"Come ye blessed of my Father."

* * * * * * *

I remember to have heard that S. F., in the last journey he took, was often so exceedingly stripped and tried, particularly after his public appearance, that the unity or approbation of the least child in the family would have revived him; and this led him to acknoweldge that he was never more weak and apt to doubt the rectitude of his ministry. Yet a friend of much religious worth and spiritual discerning, who was often with him, told me that it was never more pure and baptising.

But I am grieved with myself for writing thus to an old soldier, instructed in all the righteousness of both law and gospel. I had more need get to some Gamaliel and sit at their feet awhile, or, what would be still better, place myself as Mary did, that by similar teaching I may be rightly instructed, and enabled to keep my own standing, which appears to be in slippery places.

I might say much to thee respecting the proved situation frequently portioned as my spiritual meat, which, though unpleasant to flesh and blood, is, nevertheless, when the mind is truly humbled, experienced to be substantial food; and by these things our life is preserved, as, through subjection of soul, the sanctifying power of Truth is not obstructed. When there is the least *certain evidence* that I am at all engaged in the good fight, and have not forsaken the faith, I am then encouraged to look with a degree of confidence to Divine Help for my future steppings; and, in order to run so as to obtain, to endeavour to run with patience.

We have not yet come to any conclusion respecting our future settlement. It is indeed by *getting deep enough* that we can be rightly directed.

(To be continued.)

For Friends' Review.

REMARKS ON CAPITAL PUNISHMENT.

The momentous question of the total abolition of the punishment of death, has for some years past so prominently occupied the minds of a large portion of the right-thinking philanthropists of the world, that I feel assured that our beloved Society, which has anticipated, at all times since its rise, every great object of human benevolence, and planted the flag of mercy and justice on forward vantage grounds, will alike help this movement onward. Already British Friends are acting for the final obliteration of the only remaining one of those many bloody laws which so disgracefully distinguished England; and are urging with all the might of their moral power, the complete expurgation of their Draconian code, by wiping from the statute-book of their country this last vestige of the "rubric of blood."

Those who favour this measure take the highest ground at once, and in *no case* concede the right to man, or admit the necessity, if they do concede the right, of perpetrating before the face of heaven, the horrible spectacle, the awful act of destroying that life which God gave, and He alone may take away.

And here let me remark upon an imputation frequently cast by the enemies of this cause, which stigmatises its friends as morbid sentimentalists, whose zeal is excited by a false sympathy for the criminal, a tender compassion for the murderer. Now nothing, so far as I know, is more distant from the truth than this slur from those whose prejudices on the subject have not allowed them to give a fair investigation to the arguments of its friends; for whilst these commiserate all human suffering, without reference to the weakness or wickedness which was its cause, yet they do not permit the heart to obtain that undue control of the head, the indulgence of which would, in the slightest degree, jeopard the

security or the well-being of society. They propose this change in the penal code, not to lessen the power of good government to restrain and punish the criminal, but to strengthen the penal justice of the law, and make it more effectually a terror to evil-doers. They do not advocate this cause from any mawkish compassion for the murderer, but because they are satisfied that capital punishments are unnecessary, and not only unnecessary, but useless and worse than useless; that they are attended with but slight influence to restrain men from crime, and do, in many direct and indirect modes, actually conduce to its production.

It is now universally conceded by statesmen and jurists, that all penal codes should be formed for the purpose of prevention, and not vengeance; if, therefore, the friends to the abolition of capital punishment can prove, beyond a cavil, that the gibbet with its murders has not only failed to deter men from crime, but rather tended to lead to its commission, the plea of its NECESSITY for social security must topple to the ground. But as the RIGHT to take human life is firmly maintained by the opponents of this cause, and a supreme injunction from the Divine Lawgiver himself urged as authority, it will be requisite to examine this RIGHT, before we consider the necessity of its continuance for the repression of crime.

All the arrangements of creation, all the commands in natural religion, and all the relations of man to man, so completely portray the supremacy of his moral over his animal part, that not a shadow of natural right to destroy human life, save in the instinctive impulse of preserving his own from immediate destruction, can be found in the world by which he is surrounded. On the contrary, it is written with orient letters of living light, by the revelation of God's works, that man is a social dependent being, whose self-preservation is to be governed by principles strictly defensive, which are in no measure to be tinctured by the brutal quality of vindictiveness. If then the Almighty, by his works, has revealed the principle of moral ascendency in the human race, the expression of his Divine will, through his inspired apostles and followers, as declared in the Scriptures of Truth, cannot contradict it. The whole RIGHT to take life in punishment for the crime of murder, is advocated on the direct theocratic injunction in the Jewish code, expressed in the declarations, (Gen. ix. 6,)—"Whoso sheddeth man's blood, by man shall his blood be shed," and "At the hand of every man's brother will I require the life of man." Now, although it must be conceded that these were direct commands at the time they were pronounced, yet we find that they were only links in that chain of minute retribution promulgated to the Jews in the 21st chapter of Exodus, where the death-penalty is repeatedly ordained for other offences than murder, all based upon the rigid doctrine of the old dispensation—"Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." But the gospel of our Saviour Jesus Christ, by which, as Christians, we must be governed, binds us to renounce every point in the Old Dispensation, which is at variance with the new. Fundamentally, then, the retributive doctrine of Exodus is for ever banished from the Christian code, by the express declaration of our Lord, (Matt. v. 38, et seq.) "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you that *ye resist not evil*, but whosoever shall smite thee on thy right cheek, turn to him thy left also," &c. Here a special repeal of all the retributive laws of the Old Testament, was promulgated by the Redeemer himself, who inculcated by his teachings, that forgiving, benevolent, long-suffering, and merciful spirit, which is so opposed to the statute of vengeance which demands life for life. The Jewish law was directly theocratic, and as such rendered the punishment of death the act of Him to whom alone vengeance belongeth; but as the same God has repealed that code, and promulgated milder and more merciful enactments, it can afford no rule of guidance for the Christian.

I think the weight of the theological argument, so far from proving that Christians are commanded to punish with death, preponderates in favour of its prohibition. But at all events, under the new dispensation, neither authority nor command for the dreadful act can be found; and certainly so important a law to the human race, would never have been left in doubt, but written in characters of flame on the pages of the New Testament. In fact, our laws do not award death for murder on the ground of Divine command, but on our resentment against the crime, and our desires for safety against its recurrence; on our vengeance and on our fears.

It is also said that society has a right to do anything and everything necessary for its own safety, and therefore the necessity creates the right. Yet in the harmony of God's moral laws, enlightened investigation will show that nothing can be necessary which is immoral; and if the taking of life be morally and religiously wrong, nothing can save it from the final edict of *unnecessary*. This bring us, in our very brief and cursory view of the subject, to a consideration of the NECESSITY of capital punishment for the repression of crime.

The defence for the necessity of the continuance of the death-penalty, can only be made by those who are willing to sacrifice principle to expediency, and who find the *right* of society to inflict it, in a supposed necessity for the maintainance of its own safety and social order. But even conceding to our opponents this right in the abstract, it will devolve upon them to make mani-

fest, beyond all doubt, that the destruction of the life of the criminal is the only means of preserving a greater number of innocent lives. Upon a review of human institutions it will appear that all those which have been founded in opposition to the moral laws of the world, have, like this, been attended with utter failure to attain the desired end. For one, I am perfectly willing, in argument, to wave the question of right, and rest the decision upon the broad issue of the comparative superiority of the one mode or the other, for the repression of crime. And fortunately, there is no lack of evidence, no scarcity of indisputable facts upon which to make this comparison. In this state, (New York,) where reform to some extent has been effected, we find that those crimes, such as horse-stealing, which it was formerly thought necessary to repress by the terrors of the gallows, instead of having increased in commission by the removal of the punishment before believed efficacious in their restraint, have so wonderfully decreased in frequency, that no legislator has ever yet been found wild enough to make the rash proposition of its restoration. So also in England, where, by the efforts of the friends of this cause, numbering among the best and greatest names that adorn its annals, the death penalty was no longer affixed to many offences before capital, instead of the repeal tending to the increase of those crimes, the Home Office returns, made annually to Parliament, show since then a *great decrease*. These government records are unequivocal testimony in favour of the abolition of this punishment; because the experiment is made, and a contrast can be drawn in the same country, among the same people, and under similar circumstances. And it is a remarkable fact that those offences where death continued to be the penalty, *increased*, whilst those in which an alteration had taken place, simultaneously *decreased*.

It being thus proven that the change of punishment for offences of a milder grade, has always been attended by a diminution in their frequency, we might reason, *à fortiori*, that such must be its effect in a greater degree in the more heinous ones, which are made capital by our laws. For if the death penalty had so little effect in restraining men from the commission of minor crimes, how can it be presumed that it will curb those more powerful impulses under the domination of which the crime of murder is usually committed! Fortunately we are not obliged to rest the probable result of this measure upon deductions drawn from its entire success in offences which are now, in most Christian governments, awarded with less severe punishments, but may at once produce conclusive evidence of its happy results in those countries where the capital penalty has been entirely expunged from their statute books.

W. R. W.

[To be continued.]

From the North American and U. S. Gazette.

EDUCATION OF THE BLIND.

Of the many visitors to our institutions of the blind, few are aware of the great practical benevolence of the system. Not one in a thousand knows more of the plan and results than is visible in a superficial visit, or an hour's public exhibition of the music and studies.

The object of all the institutions in this country is to prepare the blind for usefulness and happiness. They are not asylums for the superannuated and helpless.

Children are received usually from 10 to 16 years of age; they must be of sound mind and body. This is the age at which they can receive the best practical instruction, in view of all they require for the business of life. Exceptions are sometimes made, and children are received as early as five and six. But the time of retaining pupils being usually limited to five or six years, it is evident a child of six or seven years of age can receive little or no advantage beyond learning to read, and a few of the elementary studies.

The period of discharge arrives at a time when parents only begin to think of a suitable occupation for their seeing children.

This is true whether the business to be pursued by the blind be music, teaching, or a mechanical trade.

The number of pupils under instruction and employed in the institutions in the United States at this time is nearly five hundred, distributed as follows:

In the Perkins Institution, Boston, -		94
New York	do. - - - - -	134
Pennsylvania	do. - - - - -	85
Ohio	do. - - - - -	72
Kentucky	do. estimated - -	35
Virginia	do. - do. - - -	30
Tennesse	do. - - - - -	12
Indiana	do. - - - - -	30
Total, - - - - - - - - -		492
In 1845 seven Institutions contained		370
Increase in three years, - - -		122

All the institutions in Great Britain contained in 1845, 904 inmates. There are now probably about 950. In the United States there are about 7000 blind persons, of whom one in fourteen is in the schools. In Great Britain there is one blind person in the Asylum to every twenty-one of the whole number. In 1845 the numbers were, for Great Britain one in twenty-two, for the United States one in seventeen.

This comparison is favourable to the schools in this country, and every year exhibits a corresponding increase, as compared with the Asylums abroad.

The blind in the United States receive more intellectual and personal culture than in Great

Britain. But in the latter country they produce more work—with the exception of the workshops, our institutions are altogether superior to theirs. We turn out more teachers, and more musicians, and a superior class of persons.

Though labour is better paid in this country, it has not been so favourably organized for the blind as there. Therein is our chief deficiency. We have workshops for the young blind apprentice, but, with few exceptions, we provide no work for the blind man who has acquired a trade. He is often injudiciously told, his great infirmity disables him from a competition with the seeing mechanic—that the workshops are closed against him, and that he has little or no chance of success in the world—and yet he has no workshops prepared for him, where the arrangements may all be suitably adapted to his peculiar condition, and where all the profits and economy of purchases, sales, capital, machinery and superintendence, are secured for his particular benefit.

It is a gratifying fact, however, and worthy of being known, that a large portion of the blind *are* able to work their way through the world with their own talents and labour, assisted perchance, occasionally, by their connexions and friends.—Some of them are now occupying responsible and useful positions, and many are living by the results of their own unaided labour and skill.

It is a doubtful policy to increase the difficulties of blindness by discouraging the hopes and ambition of the blind themselves. Success often depends upon the faith which inspires our determination to succeed. Tell a young man, seeing or blind, there is no hope of success for him, and you paralyze at once every honourable ambition.—There is *no object* before him. No one *will* do what he believes he *cannot* do. *As he thinketh so is he.*

Should we not encourage the blind, therefore, and may we not properly do so, to make the attempt at earning their own livelihood, to buffet a little with the storms and adversities of life ; and then, if failure do occur, provide for them a workshop and a home, where their honest industry may be rewarded with its proper fruits ?

There would always be found some who would, from choice or necessity, return to such an establishment. And it is true also, that there are some among the industrious blind who, from poverty or other causes, are utterly unable to secure a maintenance by their isolated labour. Here there is a class, and a growing one, of unfortunate but industrious and worthy persons, to whom the expensive education they have received is of doubtful value, *unless the benevolent object and end of that education is secured to them.*

If the institutions cast them off, with their sensibilities increased by their moral and intellectual culture, only to fail in every practical undertaking, and to become again the burden of their friends, and ultimately the tenants of the almshouse, then will they become the sad but conspicuous monuments of a mistaken philanthropy —then, indeed, will one of the most beautiful plans of benevolence the world ever saw, lose the lustre of its humanity, by elevating a class of unfortunate beings, only to be disappointed, and made more truly sensible of their misfortune.

The policy to which all the institutions in this country seem to be directing their attention, but which has not been adopted by any, except in a modified form at Boston, is to *complete* the imperfect system, and provide a separate establishment or "HOME" for the industrious blind, as indicated above.*

This could be done at a comparatively small expense, and with the most happy results.

The institutions in Great Britain usually employ the blind in their shops after their course of instruction is passed, and in some cases adults, also, who receive no other education. A large amount of the wares made by the blind is sold annually. The sales of the—

Liverpool asylum, with about			100	inmates, annually amount to	$ 5,500
Edinburgh asylum,	"	"	81	"	14,000
London	"	"	139	"	6,500
Glasgow	"	"	105	"	25,000

Of the Glasgow inmates, about 70 board out of the house. About $6000 are paid to them in wages. In the Boston Institution 28 blind persons are employed in a separate department, who were paid for their work nearly $2000 in one year, at a cost to the institution of only $300, after disposing of their manufactured articles. Some of these were boarded, who might not otherwise have been a charge to the institution. But they would have been a charge somewhere, and with a much less return to the community in the results of their own industry.

Another subject of deep interest to the friends of the blind is the *printing*. This being done in a peculiar manner, and of use only to the blind, it presents no inducement for publishers to get up books of that kind. There are, therefore, but few books printed for the blind. The most valuable is the Bible. This invaluable blessing is now secured to them. From the great zeal manifested in behalf of all benevolent objects in this country, we may yet hope that this and every other difficulty under which the blind labour, may in due time be removed, and that "the eyes that are not blessed with light may no longer stream with tears." C.

September 25, 1848.

* Since this was written, the writer has learned that the State of New York has actually appropriated $15,000 for a building in which the blind are to be employed after their instruction is completed, and that immediate efforts are to be made to carry the plan into effect.

SELF EDUCATION.

Much less of success in life is in reality dependent upon accident, or what is called luck, than is commonly supposed. Far more depends upon the objects which a man proposes to himself; what attainments he aspires to; what is the circle which bounds his visions and thoughts; what he chooses, not *to be educated for*, but to *educate himself for;* whether he looks to the end and aim of the whole of life, or only to the present day or hour; whether he listens to the voice of indolence or vulgar pleasure, or to the stirring voice in his own soul, urging his ambition on to laudable objects.

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 21, 1848.

The essay on capital punishments, the first portion of which appears in the present number, has lain several months in our bureau, having come to hand after the publication of the "Observations on Insanity and Crime" were commenced."* And as those observations were applicable to the subject discussed by our correspondent, it was thought best to defer the publication of the latter to the present time. It will be observed that our correspondent has admitted what the writer of the "Observations, &c.," has endeavoured to refute, the imperative character of the precept so often quoted from the 9th chapter of Genesis. This, we think, is granting to the advocates of the death penalty more than they can justly claim. Yet even with this concession, the arguments appear entirely conclusive in favour of a penal code in which capital punishment should have no place.

We have satisfactory evidence that the punishment of death has become decidedly revolting to the feelings and sentiments of the most conscientious and reflecting portion of the community. We therefore take the liberty of suggesting to our readers the propriety, not to say the duty, of a renewed union of efforts to call the attention of our legislative assemblies, at the approaching sessions, to this momentous subject. In popular governments the laws may be justly regarded as the index of public opinion; but that opinion, to be effective, must be known. If those citizens who are convinced that the death penalty ought to be expunged from our penal codes, would unite in memorializing their respective legislatures on the subject, we might reasonably hope to see, at an early day, this relic of barbarism banished from among us. For however venerable the authority under which it was formerly imposed, it must now be regarded, like polygamy, divorce and many other practices once tolerated, because of the hardness of their hearts, as the appendage of a dispensation which has passed away.

*Page 611.

In our last number it was intimated that some observations on the extension of slavery would probably appear at a future time. We must all agree that the question, whether the territory recently united to our national domain shall be occupied by freemen and free institutions, or by slaveholders and their servile dependents, with the evils, moral and political, which slavery entails on the country where it is tolerated, is one of appalling magnitude, which every enlightened friend of our country must desire to have settled in favour of freedom. The manner in which individual influence can be most effectually exerted towards the attainment of this end, must necessarily and properly be left to individual judgment and decision.

When, at the close of the revolutionary war, the territory on the north-west of the Ohio was ceded to the United States, it was not thought advisable to leave the admission or exclusion of slavery to the decision of the future inhabitants. The ordinance of 1787, adopted by the congress of the confederation, and re-enacted by the Federal congress, set that question permanently at rest. It was well known that slavery was introduced into the colonies without the sanction of law, and established there by usage, which acquired the force of law. To prevent a similar result in the north-west territory, the ordinance in question was passed. The argument that the people of the South had an equal right with those of the North to go there and take their property with them, was certainly as good then as it is now. But it does not appear to have been advanced. And we can hardly conceive why it should be tenaciously urged now in relation to New Mexico and California, if the possessors of slaves did not expect to make some practical issue dependent upon it. If the Mexican laws are competent to the exclusion of slavery, why should any of our people object to an act corroborating those laws? It can scarcely be doubted that a belief is confidently entertained that slaves may and will be taken to those territories, unless excluded by act of Congress.

Let us then glance at the assertion, that the people of the South have an equal right with those of the North to emigrate to the newly acquired territory, and take their *property* with them. The declaration will probably be disputed by none. The fallacy of the argument when applied to slaves lies in the tacit admission that slaves are *property*. They are not by the general consent of civilized nations. They are nowhere recognised as property in the Constitution of the United States. In the

article respecting fugitives from labour, no intimation is given of a property in man. The persons spoken of are mentioned as held to service or labour, under the state laws, and to be given up to the party to whom the *service or labour may be due.* The idea of property in the persons of men was studiously excluded; and the delivery founded on the supposition that *service or labour* was due; and the existence of such debt was predicated upon the laws of the states, not of the Union.

The right to take *property* into New Mexico or California is the same for all our citizens. But if *slaves* are *property* anywhere, they are so by local law; and that law is limited to the jurisdiction of the state that enacts it. If a citizen of South Carolina takes his slaves into New Mexico, they as much cease to be property there, unless some local law pronounces them such, as if they had been carried to Massachusetts or Canada. The authority claimed by the South, to carry their slaves to the new territory, and hold them there, is neither more nor less than the power to extend the jurisdiction of their local laws, as far at least as slavery is concerned, into the ceded territory. If the local laws of one state are to be carried there, why not those of another? Have not the people of Pennsylvania as good a right to carry with them their law, which declares that the slavery of all children hereafter born is forever abolished, as the citizens of Louisiana or Carolina? Under Mexican law slavery is not tolerated; it may be devoutly hoped that its introduction will not be actively or passively permitted by the United States.

We would remind our agents, that reliance is placed upon their kind exertions to fill up our subscription list. We not only wish to retain all our old subscribers, but also to procure many new ones.

Anticipating a considerable addition at the close of the first volume to our subscription list, and apprehending that new subscribers would generally incline to have the work complete from the commencement, a surplus number of the first volume was printed, which will now be furnished to new subscribers at one dollar a copy in sheets, or $1.50 neatly bound and lettered.

The publisher, at No. 50 north Fourth street, is prepared to bind the Review and other books, plainly and substantially, and at reasonable prices.

Married,—At Friends' Meeting House, on Orange St., on Fourth day, the 11th inst., William L. Edwards to Emma, daughter of the late Thomas Howard, all of Philadelphia.

Died,—In the city of New York, on the morning of the 16th of 9th month, Caroline Cromwell, wife of William Cromwell, and daughter of the late Joshua Underhill.

This dear Friend was favoured while in health, to feel an evidence that her sins were forgiven through the merits of a crucified Saviour, and to attain to a confiding trust in his love and mercy; the language of her heart was, "Oh, the goodness and mercy of our God, let us praise Him as long as we live."

On referring to her memoranda, we find the following, dated 2d mo., 1848.

"Oh, dearest Father, wilt thou enable me to cast all my care upon Thee, to be as the passive clay in thy hand; and whether my life be longer or shorter, whatever may await me in this life, whether prosperity or adversity, trials or an easy path, may all be for Thy glory and Thy honour."

A short time before her illness she wrote, "My mind for several days has been filled with love to God, and praises to his great and excellent name. I crave that I may be strengthened to serve him all the days of my life, for he alone is worthy. I can depend on nothing of my own; He is my strength, and will become my salvation. Glory and honour be given unto him forever and ever." But little apprehension was entertained of the result of her disease until two days previously to its fatal termination. The morning before her death, after being engaged in fervent supplication, she took an affecting leave of her husband and children, addressing to them words of tender counsel and affection. She desired her love to be given to several relatives and friends who were absent, but from exhaustion she was unable to express much during the day, and her spirit gently passed away, we reverently believe, to the mansions of eternal rest and peace.

——, At the residence of her brother in Clinton Co., Ohio, on the 14th of 8th mo. last, Peninah, daughter of William Hobbs, in the 36th year of her age. She had borne with great patience, for several years, a severe affliction; and in a remarkable manner was enabled to meet all her trials with Christian cheerfulness. She had joy in death, and the grave had no victory.

——, In Providence, R. I., on the 21st of 8th mo. last, in the 81st year of her age, Judith Peckham, widow of the late Reuben Peckham, and daughter of the late Charles Jenkins, of Hudson, N. Y.

——, In this city, on Seventh day the 7th inst., of pulmonary consumption, Robert Morton, M.D., in the 47th year of his age, a member of the Western District Monthly Meeting.

——, At the residence of his father in Henry County, Indiana, on the 20th of 6th month last, John M. Pressnall, in the 28th year of his age—a member of Duck Creek Monthly Meeting.

This beloved young Friend was endowed with talents and fond of pursuits that promised to qualify him for usefulness in the world, and to be an ornament to society.

Looking forward to a settlement in life, he had laid his intention of marriage before his friends, when a sudden attack of disease cut him off in the midst of his hopes, and many relatives and friends are left to mourn his loss.

From some memoranda which he left, it appears that his mind had been early and impressively visited by the inshinings of Divine Grace; but that

many fears had at times attended, lest the cumbering things of the world should draw his affections from his Redeemer, and an abiding near to his counsel. He was favored to retain his senses to the close, and was enabled through faith, to rest in a well grounded hope, that a mansion was prepared for him, eternal in the heavens.

——, On the 10th of 6th month last, in Henry county, Indiana, JONATHAN, son of Henry Lewelling, in the 21st year of his age; thus realizing the truth, that youth, no more than age, is exempt from the summons of death.

——, On the 9th of Eighth month, 1848, RICHARD CHOPPLE, a (coloured) member of New-garden Monthly Meeting, Wayne county, Indiana, aged about 107 years. He was a diligent attendant of Meeting while in health, and near his close made many pertinent remarks indicative of a humble and resigned mind, and seemed to be desirous to be released at the right time.

WEST-TOWN BOARDING SCHOOL.

The Winter session will commence on Sixth-day, the 27th of Tenth month. Conveyances will be provided to take the children to the school, which will leave the Pennsylvania Hotel, No. 46 North Sixth street, on that day and the day following, at 1 o'clock in the afternoon.

Parents and others who are desirous of sending children to the school, will please make early application to Joseph Snowdon, Superintendent, or Joseph Scattergood, Treasurer, No. 84 Mulberry st.

For Friends' Review.

INDIANA YEARLY MEETING.

There is something peculiarly interesting to a stranger in visiting this large assemblage of Friends, collected as they are, from five different states, for a common object. Thousands are here met in close friendship and sympathy, to deliberate on the affairs of the church, each evidently disposed to respect the sentiments of his brethren, and to labour for the general good.

The first subject of interest is the correspondence which we have kept up, without interruption, with the several bodies of Friends in Europe and America, since we have had an independent existence. These testimonies of fraternal regard, are sources of much encouragement and edification, and are calculated, when rightly conducted, to build us up on our most holy faith.

The second subject of importance was the examination of the state of society. Much interest was felt on this occasion, in the right support of our several Christian duties, and many Friends were feelingly exercised in council to their brethren, desiring that all might be faithful to live obedient to required duty.

The report of the Indian and African Committees evinced a praiseworthy regard for the welfare and improvement of these abused people. May their labours be crowned with abundant success.

The Boarding School Committee produced an interesting report, showing that success had attended their efforts thus far in conducting this Institution, and we trust their hands will not hang down in so good a cause. The guarded education of our youth has been seen by many of us, to be the surest method of securing a succession of worthy testimony-bearers in the church. It is hoped this interest will continue to increase until the original design of the Institution may be completed, and a sufficient provision shall be made for the education of the large number of children among us.

The General Committee on Education, reported about 8300 children of a suitable age to go to school, nearly one-half of whom receive instruction in Friends' schools. Monthly Meetings have succeeded in establishing schools in about one-half of the neighbourhoods of Friends, and their reports show that they are gaining instead of losing in this concern.

A committee was set apart* for the purpose of conference with like committees from other Yearly Meetings on the subject, of the difficulties that have interrupted the harmony of society in some places. There was evidently a deep feeling of interest on this occasion in the meeting, and much unity with it.

There was a very full and clear exposition of the "Black Laws" of Ohio, produced by the Meeting for Sufferings, which, it may be hoped, will prove extensively useful. It is addressed "to the citizens of the state of Ohio."†

A very comfortable degree of unity prevailed through the several sittings of the Meeting, and from the tears that could be seen to flow, when this large body of Friends parted with each other for their several, and, to many, very distant, homes, it was strikingly evident that brotherly love continued, and that they had felt that the occasion had been a holy convocation. H.

From another communication the following is extracted:

It appeared from the reports, that out of about six thousand families of Friends, composing the Yearly Meeting, all, excepting eight, are furnished with the Holy Scriptures. The practice of daily reading a portion of Holy Scripture in the families of Friends, received the serious consideration of the Meeting, and was encouraged.

The subject of a division of the Yearly Meeting was introduced by the report from five of the Quarterly Meetings, and resulted in the appointment of a large committee to take the matter into consideration and report next year. The Yearly Meeting is now composed of fourteen Quarterly Meetings, and another is about to be established at Westfield, Hamilton county, Indi-

*We learn from another quarter that the Friends appointed are George Carter, Elijah Coffin, Henry Wilson, William Hobbs, Jacob Elliott, Eleazer Beales, Thomas Evans, Joseph Doan, and Joseph Cox.

† For an outline of this address see page 712 of the Review.

ana, which is to be opened in the Second month next.

An interesting report was made by the Boarding School Committee. The income of the school, including the products of the farm, exceeded the expenditure about five hundred dollars. The rates of board and tuition were reduced to thirty-five dollars per session for the higher branches, and thirty dollars for the lower.

LIFE OF THOMAS FOWELL BUXTON.

(Continued from page 22.)

In the beginning of 1825, William Wilberforce, who, during thirty-five years, had been considered as the great champion of the negro race, retired from Parliament, leaving to T. F. Buxton the honour and responsibility of taking the lead in this momentous enterprise. The number of those in the House of Commons who engaged zealously in the cause appears then to have been small. Three years before, Wilberforce, in speaking of the "sturdy abolitionists," mentioned William Smith, Buxton, Butterworth, Evans and himself. At the time to which we have arrived, the abolitionists included several other individuals of eminent abilities and unquestionable integrity, of whom Dr. Lushington, Sir James Mackintosh and Henry Brougham were most conspicuous. In the labours of Buxton, Dr. Lushington took an active and efficient part.*

On the 1st of 3d month, 1826, Buxton presented to the House of Commons a petition from the inhabitants of the metropolis for the abolition of slavery in the colonies. This petition contained 72,000 signatures; a number which does not appear to have been appended to any one previously offered to the House. But in addition to this, a number were presented, on the same evening, from other populous districts: thus evincing the lively interest which the question of negro slavery had excited in the public mind. In the speech which he delivered on the occasion he called the attention of the House to the discussions which took place in 1823, and the unequivocal conclusion then made, that the condition of the slaves in their colonies should be meliorated, and measures adopted for the final extinction of slavery there. The principles, he observed, on which that melioration was to proceed were laid down in an order of Council. Nothing could be more unequivocal than what was required of the West Indian colonists, nor could any thing be more unequivocal than the utter refusal, on their part, to carry into execution the proposed measures for the benefit of their slaves. In several of the islands a few enactments had taken place, in which provisions were introduced apparently favourable to the condition of the slave, but those scanty concessions had been accompanied by the re-enactment of the worst features of the old system: so that the government at home were compelled to withhold their assent from the acts which contained these partial amendments.

By an examination of the legislation in the colonies, it was easily perceived, that very little had been even attempted towards correcting the worst evils of the system, and he therefore inferred that it was only within the walls of that House, they could reasonably expect to see any measures enacted by which the abolition of slavery would be promoted. That House must either renounce the pledge given to the public, two years before, or take the question into their own hands. As Secretary Canning was the author of the resolutions which had been adopted by the House, and embodied in the Order of Council, to which allusion has been several times made; and he appeared particularly anxious to intrust the legislation for meliorating the condition of the slaves, to the insular assemblies, Buxton recited toward the close of his remarks, a part of a speech of Canning on a former occasion, the force and correctness of which have often been exemplified by slaveholding legislators. "Trust not the masters of slaves in what concerns legislation for slavery! However specious their laws may appear, depend upon it they must be ineffectual in their application. It is in the nature of things that they should be so. Let the British House of Commons do their part themselves. Let them not delegate the trust of doing it to those who cannot execute that trust fairly. Let the evil be remedied by an assembly of freemen, by the government of a free people, and not by the masters of slaves."

George Canning in reply, was compelled to admit that the Colonial Legislature had done very little, if indeed they had done any thing effectual, towards carrying into execution the measures recommended by the Orders in Council. He also admitted that the House or the Government, was pledged to the accomplishment of the meliorating resolutions which they had adopted. But he insisted that such a case of contumacy, as would authorize Parliament to assume the legislation of the islands, had not occurred. Though he did not attempt to deny that the proceedings, in Jamaica particularly, excited very serious apprehensions, and that under the laws existing there, a number of lives had been sacrificed upon trifling and questionable evidence, he still clung to the hope, for which he could assign no solid foundation, that the legislative assembly there might be induced at their next session to pass the act proposed. He therefore insisted upon allowing to the colonial assemblies a further opportunity of accomplishing

* It was in the summer of 1825 that the publication of the Monthly Anti-Slavery Reporter was commenced, under the direction of Zachary Macauley. This work contains abundance of important information on the subject of slavery.

the object which Parliament had in view. In the mean time he informed the House that it was the intention of the Government (the King and the Ministry) to direct the introduction of a bill into each of the legislatures at their next session, embodying the Order in Council, so as to insure the acceptance, rejection or modification of the recommendation which it contained.

Though the substance of the resolutions relative to the improvement of the slave population in the islands, was transmitted, as already noticed, to the colonial authorities, by an Order in Council, yet it happened, strangely enough, that the subject was not taken to the House of Lords, until it was opened, as just related, in the House of Commons in the early part of 1826. On motion of Secretary Canning the resolutions of the House of Commons were presented to the Peers, and their concurrence requested. After a discussion, rather than a debate, for there appeared but little diversity of opinion in regard to the evils of slavery and the necessity of its extinction, the resolutions were adopted by the House of Lords.

The determination of the Ministry, as expressed in the House of Commons by G. Canning, and in the House of Lords by Earl Bathurst, to allow the colonial authorities another year to deliberate on the expediency of acceding to the measures proposed for the melioration of their servile codes, was very unsatisfactory to Buxton and his coadjutors. They did not share the expectations on which the Ministry professed to rely. The accounts, with which they were familiar, of the cruelties prevalent in the islands, and the inefficiency of the laws ostensibly enacted for the protection of the slaves, left no other hope than that the proposed delay would be a further prolongation of the sufferings and miseries of the servile class. But there was no visible alternative, and they were obliged to wait the tardy movements of the insular legislatures, or those of the mother country.

The active mind of Thomas Fowell Buxton, however, was quickly turned to a kindred occupation.

He had a few months before received a visit from a person of the name of Byam, who had been a police officer in the Mauritius; from whom he learned that the slave trade was prosecuted in that island to a frightful extent; that the people and the authorities were alike implicated; and that in consequence of the facility with which their loss could be supplied, the slaves were treated in a very atrocious manner.

The Mauritius, or Isle of France, was captured from the French near the close of 1810, which was more than three years after the law abolishing the slave trade was enacted; and being at no great distance from the African coast, that traffic had still continued with one or two brief intervals. Having obtained unquestionable evidence of the existence of the trade, he set to work, in conjunction with Dr. Lushington and others, to prepare for bringing the subject before Parliament; and in the 5th month of the same year he opened the question of the Mauritius slave trade in the House of Commons.

Having produced ample testimony to prove the existence of the traffic, he sketched with a a powerful hand the horrors of the passage. And we may reflect that his description, which is almost too disgusting for exhibition, and too horrible for ordinary conception, is nearly a correct portrait of the barbarities now practiced in the trade between the western coast of Africa and the Brazils. He obtained a Select Committee to investigate the subject; but their inquiries were soon arrested by the dissolution of Parliament. A stormy election ensued; but the popularity of Buxton placed him at the head of the poll, though three other candidates of opposite politics were returned from the district.

The remaining part of 1826 was chiefly employed in collecting and arranging evidence on the Mauritius slave trade. The testimony of more than one hundred and fifty witnesses was produced, all of whom spoke to the fact of a trade in slaves. Early in 1827 Buxton moved for a renewal of the Committee, but the case was deferred to the 26th of the fifth month, when it was expected that the subject would be resumed. In his speech of the former year he had accused the authorities of the island of culpable neglect. This was highly resented by the late governor, who complained of the charge in the House of Commons, and challenged Buxton to produce the proof. This subjected him to the painful necessity of individual crimination, which he had hoped to avoid. The investigations into which he was unavoidably introduced, in support of the cause which he had espoused, and in defence of his own character, brought upon him an amount of labour which his constitution was unable to support. The atrocities and miseries on which he was compelled to ruminate, overwhelmed his feelings, and a few days before the time assigned for reviving the subject in the House of Commons, he was seized with a fit of apoplexy, under which he lay a considerable time in a state of insensibility. On the recovery of his understanding, he declared, in a decided tone, that he must get up and go to the House to bring forward his motion on the Mauritius question. When told that the day was already past, he would not give credit to the statement, till a newspaper was produced, in which the proceedings of the House, on the evening in question, were reported. This severe indisposition put a stop to the proceedings in relation to the Mauritius slave trade during the session of 1827; and the year 1828 passed away without any thing effectual being done. In the session of 1829, the late governor, Sir Robert Farquar, renewed his complaint in the House of Commons, and called upon Buxton to

retract the charge which he made three years before in relation to the Mauritius slave trade, or to exhibit the proof. The latter alternative was assented to; as the charges were still believed to be true: but the inquiry, so far as the governor was personally interested, was terminated by his unexpected death. The fact that a trade in slaves to a vast extent was actually carried on, being satisfactorily proved, the necessary measures for its abolition were adopted. Thus the labours of Buxton and his friends, so far as the Mauritius slave trade was concerned, were crowned with complete success. As all slaves illegally imported into the British colonies were entitled to their freedom, it was proposed that all the slaves in the Mauritius should be set free, whose masters could not prove a title to them; but the Secretary, Goderich, insisted upon laying the burden of proof, not on the master, but on the slave. A principle which, though usually admitted in slaveholding communities, is clearly a perversion of law. Yet a considerable number of slaves were able to prove that they had been illegally imported, and obtained their freedom accordingly.

While the abolition of the Mauritius slave trade was in progress, the attention of Thomas Fowell Buxton and his fellow labourers was forcibly drawn to a kindred subject in a different quarter. Dr. Philip, who had more than once visited Africa in the service of the London Missionary Society, and had an opportunity while there of observing the grievous oppression to which the native inhabitants of the Cape Colony were subjected by the European colonists, returned to England in 1826, and published his Researches in South Africa, which excited considerable attention.

This colony was conquered from the Dutch in 1806, and confirmed to Great Britain in 1816, and had of course been several years under British authority; but the greatest oppressors of the Hottentots are said to have been the Dutch, who occupied the country. According to Dr. Philip's account, these Hottentots were in a worse situation than slaves, and enjoyed even less protection than the hateful system of slave-ownership usually affords. Their tribes were deemed public property, and any one might seize as many of them as he pleased for private use. Their rich lands and numerous herds had long since become the spoiler's prey. At the caprice of the Dutch boors they were subjected to the heaviest labours and the most revolting punishments. Under this grinding treatment their numbers had diminished and their minds become brutalized, till the negro slaves looked down upon them as an order inferior to their own. Dr. Philip took an early opportunity of communicating the information which he had collected to Wilberforce, Lushington and Buxton; and the latter, in 1828, having made himself master of the subject, gave notice of a motion in the House of Commons for an address to the King on behalf of the natives of South Africa.

In this case he had an enemy to encounter very different from West Indian slavery, or the Mauritius slave trade. The Dutch boors had no partizans or ex-governors in the House of Commons to advocate their right to grind down and fleece the savage Hottentots. The motion being made without argument, Sir George Murray, Secretary for the Colonies, rose and expressed the concurrence of the government. The address was agreed to unanimously, and the Hottentots declared free.

The oppression of these native inhabitants does not appear to have had any legal sanction, for we find that a simple resolution of the House of Commons, without any concurrent action in the House of Peers, was sufficient to establish their freedom. Even that resolution was not indispensable, for only two days after this proceeding, the Governor of the Cape promulgated an ordinance by which the Hottentots were placed upon the same footing as the other inhabitants of the colony. When Sir George Murray heard of this measure, an Order in Council was issued, ratifying the Ordinance, and prohibiting any future alteration in it by colonial authority. Thus the object of this portion of Buxton's parliamentary labour was attained by a moderate effort.

When these degraded aborigines were restored to the rights of man, and placed under the protection of the laws, they were found susceptible of civilization and the improvements which Christianity never fails to introduce.

A Hottentot settlement was soon afterwards formed on the Kat River, on a tract of rich pasture land, lying to the northeast of the Cape Colony. The new colonists were almost destitute of the needful utensils for cultivating the ground; but going to work with such means as they possessed, and assisting each other as well as they could, a flourishing colony was established; and the people, who, in their former degraded condition, were much addicted to drinking, became temperate and industrious. Small villages arose among them, to one of which the name of Wilberforce was assigned, and that of Buxton to another, in grateful commemoration of their exertions in behalf of the African race. The usual result of freedom was soon manifested in a desire for education. Schools were established among them, with very slender materials; but education, promoted under such circumstances, proved more clearly the ardor with which it was pursued. One female was seen surrounded by fifty children, who were spelling the words on the detached leaves of a New Testament: and a company of sixty or seventy children composed another school, under the instruction of a young Hottentot, who could himself read but imperfectly. He told Dr. Philip that whenever a qualified teacher should come,

he would resign his charge and take his seat among the children.

(. o be continued.)

PRESENT STATE OF THE SEVEN CHURCHES.

At a recent meeting of the Asiatic Society, the Secretary read a memoir, by Captain J. T. Newbold, on the present condition of the Churches of Asia, mentioned in the Revelation, which the writer has recently visited. He observes that the history of these interesting localities is well known; but their present condition has been little adverted to. He begins his account with the Church of Ephesus; the first mentioned by St. John, and that which still maintains its ecclesiastical superiority in giving a title to the Greek archbishop, while the others have only bishops at their heads, though it is low in statistical importance. The port of Ephesus is now choked up by a pestiferous morass, and lonely walls tenanted only by the jackall, occupy the site of the once populous city. The village of Ayasalux stands about a mile from the ruins, and contains about forty scattered cottages, one tenanted by a Christian. The mosque of the village contains four granite columns, said to have belonged to the great temple of Diana, whose ruins are still visible near the port. The mosque is going to decay, like the Christian church, and every thing appears to be in the last stage of dissolution. Captain Newbold noticed that some of the granite which formed part of the ancient temple had exfoliated, evidently from extreme heat; and he suggested that this might have happened when the temple was consumed by fire. Smyrna, the most flourishing of the whole, is an increasing city. Its population, which, twenty years ago, was about 77,000, is now 130,000, and is rapidly increasing. There are five Greek, three Latin, and two Protestant, Churches. The Greeks have numerous schools, and the Latins a large college; but the Protestant schools have failed. The Greek Church at Smyrna continues in a flourishing condition. Pergamos is the most flourishing of the Churches after Smyrna. The population is 16,000, of whom 14,000 are Turks, nearly all the rest Christians. The Christians' quarter contains two Greek churches and one Armenian. Close to the ancient church Captain Newbold found a Greek school, where the pupils were seated on marble tombstones, which formed the pavement of the school. He gives copies of three of the inscriptions there, none of which have been heretofore published. Thyatira is still a flourishing town. It had been lost in the Christian world, from the fall of Constantinople, under the Turkish name of Alkhissar, until brought to light in the seventeenth century. The population is above 19,000, of whom 2,000 are Greek, and 120 Armenians, who have each a church; the former is said to be on the site of the Apocalyptic church. Captain Newbold copied several inscriptions there. Sardis, the ancient capital of Crœsus, is now even more desolate than Ephesus. Scarcely a house remains. The melancholy Gyræen Lake, the swampy plain of Hermus, and the thousand mounds forming the necropolis of the Lydian monarchs, among which rises conspicuously the famed tumulus of Alyattes, produce a scene of gloomy solemnity. Massive ruins of buildings still remain, the wall of which is made up of sculptured pieces of Corinthian and Ionic columns, that once formed portions of the ancient Pagan temples. The Pactolus, famed for its golden sands, contains no gold; but the sparkling grains of mica, with which the sands abound, have probably originated the epithet. Captain Newbold suggests that the singular tumuli of Sardis deserve to be opened, and recommends the subject to the attention of the Society. Philadelphia has a population of 10,000 Turks and 3,000 Greeks. It contains twenty-five churches, all small and mean, but containing fragments of ancient sepulchres. A massive ruin was pointed out as the church of the Apocalypse. Laodicea, whose fate had been forgotten for centuries, was brought to light in the seventeenth century. It was and is a mass of desolate ruins. The hills on which it stands have been supposed to be volcanic, but erroneously. They are composed of aqueous beds, chiefly limestone.—*Church of England Magazine.*

THE NEW GERMAN CONSTITUTION.

Liberty of Worship.—On the 28th Sept., the 11th, 12th and 13th paragraphs of the Constitution were adopted by the constituent Assembly. They guarantee entire liberty of religious opinion and public worship; but, on the other hand establish legal responsibility for any immoral or illegal acts that may be perpetrated as part of a ritual. They declare that religious belief cannot exclude from civil and political rights, but neither can it exempt from the discharge of public duties. The Hungarian plenipotentiaries have presented their letters of credence to the Vicar of the Empire.—*Mercury.*

The Chicago Democrat notices the arrival in that city of the canal boat John Drew, from New York. It came up the Hudson river and Erie canal to Buffalo—from Buffalo to Erie through the Lake—from Erie to Pittsburg by canal—from Pittsburg down the Ohio to the Mississippi—up the Mississippi to the Illinois—up the Illinois to the canal, and down the canal to Chicago—thus making an inland voyage of about two-thirds the distance from this country to Europe.

INTERESTING SLAVE CASES.

The Holly Springs (Miss.) Gazette, of the 4th ult., gives the following important cases, decided in the Circuit Court. The first was to this effect:—Two men had employed a slave without the consent of the master, to assist them in unloading a wagon of cotton, promising to pay the slave in liquor. The liquor was furnished, and the boy while engaged in unloading the wagon was killed by a third person. Suit was brought by the owner of the slave for his value, against all the parties, the employers and the slayer. The jury gave the plaintiff a verdict for the value of the slave against all the defendants. The other case was a State prosecution *against a slave for stealing a slave.* The Court, Hon. Hugh R. Miller presiding, charged the jury that a slave could steal a slave, and that the owner of the thief was responsible to the owner of the stolen slave for his value. The case was one of much excitement, inasmuch as negro testimony was admitted on behalf of the State to sustain the prosecution. The jury found a verdict for the prisoner, upon the ground, as stated by them in rendering their verdict, that the proof for the prosecution was not satisfactory.

ANCIENT AND MODERN TEMPERANCE PLEDGES.

The following ancient pledge of teetotalism was written and signed by a Bachelor of Divinity and preacher of the Gospel of England, 211 years ago:

"From this daye forwarde to the ende of my life, I will never pledge anye health, nor drink a carowse in a glasse, cupp, bowle, or other drinking instrument whatsoever, whosoever it be, or ffrom whomsoever it come—not my own most gracious kinge, nor any the greatest monark or tyrant on earth, nor my dearest ffriende, nor all the goulde in the worlde, shall ever enforce or allure me; not an angelle from Heaven (who I know will not attempt it) should not perswade me; not Satan, with all his suttelties; nor all the powers of hell itself shall ever betray me. By this very sinne (for a sinne it is, and not a little one,) I doe plainly find that I have more offended and more dishonored my great and glorious Maker and most merciful Savior, than by all other sinnes that I am subject unto, and for this very sinne I know it is that God hath often been strange unto me. And for that cause, and no other respect, have I thus vowed; and I heartily beg my good Father in Heaven, of his greate goodness and infinite mercie in Jesus Christ, to assist me in the same, and to be favorable unto me for what is past. Amen.

[Signed] "R. Bolton.

"Broughton, April 10th, 1637."

The following is the temperance pledge of he present day:

"I agree to abstain from wines, malt liquors, cider, ardent spirits, and all that can intoxicate, and to neither give nor recommend the same, but in all suitable ways discountenance their use throughout the community."

BIG TREES.

A correspondent informs the Germantown Telegraph that there is now standing in the yard of the house of Jane Latch, at Rose Hill, Lower Merion, a chesnut tree that measures *thirty-four feet seven inches around*, three feet from the ground, and still looks thrifty and likely to make a fine large tree some day to work up into fence posts. In Byberry is an elm tree on the premises of John Carver, which now measures *twenty-four feet around*, stump high from the ground. There is also a weeping willow, at Wind Hall, in Byberry, which has grown from a limb set in in 1836, which now measures *six feet nine inches* around the trunk. The rapidity of the growth of the weeping willow is remarkable, and a more beautiful tree is nowhere. It is the first to put forth its leaves in the spring, and the last to shed them in the fall.

LAW AND LAWYERS IN NORWAY.

The administration of the Civil Law in Norway is most admirably contrived. In every school district the freeholders elect a Justice of the Court of Reconciliation. Every lawsuit must be brought before this Justice, and by the parties in person, as no lawyer or attorney is allowed to practice in this Court. The parties appear in person, and state their mutual complaints and grievances at length, and the Justice carefully notes down all the facts and statements of the plaintiff, and after due consideration, endeavours to arrange the matter, and proposes for this purpose what he considers to be perfectly just and fair in the premises. If his judgment is accepted, it is immediately entered in the court above, which is a Court of Record; and if it is appealed from, the case goes up to the District Court, upon the evidence already taken in writing, by the Justice of the Court of Reconciliation. No other evidence is admitted. If the terms proposed by the Justice are pronounced to be just and reasonable, the party appealing has to pay the costs and charges of the appeal. This system of minor courts prevents a deal of unnecessary, expensive and vexatious litigation. The case goes up from court to court upon the same evidence, and the legal argument rests upon the same facts, without trick or circumlocution of any kind from either party. There is no chance for pettifoggers,—the banditti of the bar. Poor, or rich, or stupid clients cannot be deluded, nor Judge nor Jury mystified by the skill of sharp practitioners in the Courts of Law in Norway. More than two-thirds of the suits commenced are settled in the Court of Reconciliation, and of the remaining third so

settled, not more than one-tenth are ever carried up.

The Judges of the Norwegian Courts are responsible for errors of judgment, delay, ignorance, carelessness, partiality or prejudice. They may be summoned, accused, and tried in the Superior Court, and if convicted, are liable in damages to the party injured. There are, therefore, very few unworthy lawyers in the Norwegian Courts. The bench and the bar are distinguished for integrity and learning. They have a great influence in the community, and the country appreciate the many benefits which have resulted from their virtue and their wisdom.

Maxwell's 'Czar, Court, and People.'

GOSPEL CONSOLATION.

It is a wonderful trait of the Gospel, and a proof of its divine origin, that it adapts itself to all the circumstances of our being, so that, in whatever condition we are placed, we find something written, as it were, expressly for us in that condition. Emphatically is this true of the afflictions of life. There is a remarkable adaptation in the Gospel to these in all their variety. The sick, the bereaved, the poor, the forsaken, the widow, the fatherless, all find their cases singled out for advice, and comfort, and support. There are promises, "exceeding great and precious," the full import of which we cannot know till we are in circumstances which they were designed to meet; there are offers of grace, the magnitude and worth of which we cannot realize till we are in the state of those to whom they are addressed. It seems as if so much of the Bible is written for the afflicted, that one can know but little of its precious contents until he is afflicted. So many of its promises are made to those in trouble, that the believer scarce knows half of his inheritance until trouble comes upon him. The Gospel abounds in consolation. It speaks peace to the troubled soul, whether tossed by its own fears, or by tempests from without. "In the world," saith the Master, "ye shall have tribulation; but be of good cheer, I have overcome the world."

When beset with evil tempers, I believe the best remedy is silence, for if we once speak in this state of mind, we give entrance to the prince of darkness, and then who shall presume to say, "thus far will I go and no farther." In this state of silence we may remain till the tide of evil is a little subsided, and during this interval endeavour to breathe this prayer,—forsake me not Lord Jesus in this time of trial, fight for me, fight in me, take thy work into thine own hand. Could we always fly to this resource, I am persuaded beyond a doubt, that no evil would or could have dominion over us, and the same grace that subdued our evil nature, would enable us to ascribe all glory to Him who is the author and finisher of all good works.

THE CHURCH IS THERE.

BY W. B. TAPPAN.

That tossing vessel's silver wake
Thine eye discerns no more;
A storm has gathered on the lake,
And sullen is its roar.

Why sinks not the devoted bark
Beneath that boiling sea?
Why o'er those men close not the dark
Wild waves of Galilee?

The Church is there!—He who doth keep
Within His fists the wave,
Doth rouse Him, like the strong, from sleep,
His followers to save.

Still breasts the bark the troublous gale;
She's on the flood of time;
How fearful is the tempest's wail!
How high the waters climb!

She's on the deep;—though her beset
Fierce storms that prowl the seas,
There's One that never doth forget
To lull them to a breeze.

And ever as the winds increase,
When nearest is despair,
His voice cries through the thunder, "Peace!"
The church—the church is there!

When mighty are the thralls of sin,
And tall and strong is pride,
'Tis safe with her to be shut in,
And o'er the danger ride.

Amid the sweep of whelming waves,
Amid the tempests stir,
Beneath His wing, whose presence saves,
May I be found with her!

SUMMARY OF NEWS.

EUROPE.—The steamer Britannia arrived at New York on the 17th inst., having sailed on the 30th ult. Corn and cotton had both fallen in price. Ireland appears to be now tranquil. Prince Louis Napoleon has taken his seat in the French Assembly, and delivered a speech declaring his adhesion to the Republic. Raspail, who was still held a prisoner by the government for his participation in the outbreak of the 15th of 5th month, has also been elected to the Assembly. The Assembly admitted him to his seat, but afterwards gave permission to the Attorney General to prosecute him for the rebellion. Count Mole has been elected, and has taken his seat in the Assembly. The Constitution was still under discussion. An insurrection broke out at Cologne on the 25th ult., growing out of the attempted arrest of three persons suspected of being concerned in a republican plot. It appears, however, to have been suppressed without bloodshed, two at least of the three individuals referred to, having been first rescued by the people. An insurrection has also broken out in the Grand Duchy of Baden, headed by Struve, the republican. The insurgents seem to have been so far quite successful, and have proclaimed the German Republic. The Provisional Government of Schleswig has repudiated the armistice with Denmark.

FRIENDS' REVIEW.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. XIII.

(Continued from page 68.)

R. Jones to John Pemberton.

Appleby, [*Westmoreland*,] 2d mo. 2d, 1785.

Beloved friend,—Yesterday, on my dear companion C. H. and self coming to Penrith, (where we this day sat their Monthly Meeting,) I received thy affectionate letter, dated the 14th of last month at Shoate, by which we were somewhat relieved from that anxiety and concern we have felt on account of thy diseased hand. It was cause of rejoicing to my poor mind, that I am still counted worthy of the near sympathy of the faithful servants in the heavenly family. Thy situation of mind is truly a desirable one; for to be "preserved in a good degree of resignation in hope that divine help and favour will be continued," is a distinguished favour from the Father of mercies. I have a letter from my H. C., who mentions thy brother James being on the recovery; that Thomas Wharton, Samuel Rhoads, A. Pemberton's son Israel, and Martha Noble, are released from the troubles of this life; that our other friends are pretty well, except Samuel Noble, who has had another stroke of the palsy, by which he is quite speechless, but sensible, and in a sweet frame of mind. I am rejoiced to hear of dear M. Jenkins's recovery. She is an innocent, humble handmaid. I am able still to please thee with the tidings of my dear C. Hustler continuing with me, and hope I shall yet be indulged with her motherly assistance, if in the *Lord's will*. I expect Wm. Matthews is now in London; he often, while we were together, expressed his deep sympathy with thee, as do many other dear Friends. R. Wright and companion, got well out of Scotland, and are under the Master's direction and help. They, with N. Waln, W. Matthews, and myself, were at Leeds Quarterly Meeting, and mutually comforted in the fresh sense of true unity. It was a large, favoured meeting. I rejoice in thy account of dear T. Ross, and hope that he will be kept by the power of God unto the end. Perhaps he may find his mind engaged to bear up thy hand, which, if he should, will, I have no doubt, be acceptable to thee. I had not been able for some time to find out where dear P. Brayton was, but I find, by a few lines from George Dillwyn, (since the date of thine,) that she has gone towards Bristol and Wales. George Dillwyn and S. Emlen, have been usefully engaged in visiting families in London. The first seemed low, but in the quiet.

My dear friend may find from my frequent epistles, that thou art often in my remembrance, and however poor and weak I see myself, yet I am nearly united in spirit to my fellow labourers, who are more strongly qualified for useful, lively service in the family. I would have thee give my love to such friends thou mayest fall in with, who may inquire after the weakest of the flock now abroad on Truth's service. Don't forget me, for I am at times so amazed and fearful, that but for the renewed confirming evidence that did attend my own mind, and the minds of my dear brethren and sisters, before I left the American shore, being at times livingly renewed, I should indeed faint by the way. The greatness of the work, and the insufficiency of my feeble endeavours towards its furtherance, are to my mind very humbling and awful; yet I am at times enabled to say, by a degree of comfortable experience, the Lord is good, and worthy to be feared, served and obeyed, in his own way, and according to his appointment. * * * *

James Pemberton to R. Jones.

Philadelphia, 23d of 2d mo., 1785.

Dear friend,—Notwithstanding my silence, I may venture to class myself with the foremost of thy friends here for remembrance of thee, believing no day has passed since thy departure, and thou unthought of by me with sincere desires, however feeble, for thy preservation, and that fortitude and strength may be thy experience in each day's service appointed; and, "lo, I am with you always," is an unfailing promise from all-sufficient wisdom, not intended only for those

to whom it was immediately spoken, but all others of his devoted servants. It has been an occasion of thankful gladness, that thou art furnished with a companion in whom I am persuaded thou hast found the benefit of "an harmonious labourer for Truth's honour," as we have often heard queried. She was amiable in my view in her youth at Friend Weston's, and being since dignified with a commission from the highest authority, for publishing the glad tidings of Peace, I think myself authorized by the precept of an eminent minister, to hold her in double esteem for the work's sake.

* * * * * * *

I expect thy beloved H. C. gives thee a minute relation of occurrences among us as they fall out, so that were I to particularize, it might be a repetition only; nor can I convey thee a comfortable account of the state of society being advanced for the better since thy leaving. The spirit of the world, in its allurements to trade and commerce, has captivated too many, to the hindrance of their spiritual progress, and to the manifest injury of some in their temporal concerns; yet there remain a number engaged for the general welfare. Our meetings are greatly increased in number by the removal of many from the country, without addition to our real best strength. The evening meetings of First day continue to be often crowded, and much attended by other professors; the labour in them rests for the most part upon W. Savery, Jr., and Daniel Offley. Daniel Burns has lately become a citizen in the southern district, and takes his share with them. Thy Hannah is mostly a silent hearer, yet now and then, chiefly on Fifth days, gives proof of the validity of her call to the sacred office and improvement therein.

* * * * * * *

Sarah Harrison, Jas. Simpson, (from Bucks,) accompanied by I. Zane and M. England, are now employed in visiting families within our district. * * * * * *

Thy apprehensions respecting our friend John Reynell, appear to have been right. At the time thou intimatest, he was confined to his chamber, if not just departed. He was in his sickness favoured with a composed state of mind, without much bodily pain. John deceased the 3d of Ninth month, in the morning, and was buried the next day, leaving a fair character for integrity and stability through life. His judgment and experience, which were valuable, are also missed among us, particularly in the Southern District Meeting. Thou hast doubtless been informed of the token he left of his regard to thyself and divers others.

Thy account of thy visit to Ackworth, is very agreeable. Whilst that school is maintained on its original intention, I expect it will prove of great use; but it too frequently has happened that good institutions have been perverted, which, I hope, will not be the case in that, and the judicious guard it is placed under, will be its preservation. * * * * *

With cordial love, thy affectionate friend,

J. P.

On the 21st of Second month, she reached the hospitable abode of J. and C. Hustler, Undercliff, near Bradford, from whence she visited the families at Bradford, which service occupied her till the 20th of the next month.

A letter from S. Grubb to R. J., dated Third month 18th, contains, among much that is replete with instruction, the following paragraph, which, though not necessary to our narrative, appears so calculated to be of substantial benefit to some readers, that we fear to omit it. "There is so little in me that is comfortable, much less desirable even to myself, that I am ready to 'say to corruption, thou art my father, to the worm, thou art my mother and my sister;' and were it not for the breakings in of immortality in the depth of this abasedness, which (though soon taken up again,) leaves a renewal of strength behind it, how abject would my state be! Were there not something which no outward gratification can satisfy, my husband and my situation in most respects might soon fix my mind in a sort of earthly paradise, and centre my enjoyments in what the world calls good, and what, under the blessing which makes truly rich, is really so. Thy kindness and my feelings have urged me to write; an employment *from* which I am often led, believing that if it is my lot, to make a safe progress, I must learn more and more to salute but few by the way. There is an airy, unconverted mind, very prevalent among the professors of Truth, and may it not sorrowfully be said, amongst some of the fore rank of the people; which is naturally seeking to attract us from the Rock of our strength, and though it is attended with a specious appearance of loving the Truth, and a readiness to say, 'blessed is he that cometh in the name of the Lord,' (and there is something in me that loves to be courteous to these, rather than abide in the cross,) yet in those humbling abasing seasons wherein no human consolation can avail, except what is felt in the deep utterance of united spiritual exercise, *I find not such to be my fellow-helpers in the Lord;* and I have clearly discovered, that to support an unrequired familiarity with them, is to be in great danger of hurting myself, and if it should be grateful to any such, will rather strengthen their contentment in their present state, than turn them from the sandy to the true foundation. Thus, my dear friend, has a line sometimes opened to the view of my mind, which being opposite to my natural disposition, brings with it its trials, a daily call for circumspection, and a daily condemnation for want of it, and a willingness to tread, according to my measure, the suffering path of the great and holy Pattern, who, though he ate with publicans and sinners when salvation

was sent to their houses, yet in no wise countenanced or approved those who boasted of being Abraham's children, but were under the power of the seducer. * * * To be sensible of our own infirmities, and therefore to be chaste to the Bridegroom of souls, when he is pleased to withdraw the sensible enjoyment of help, and discoveries of his putting forth, is a desirable situation for the mind to centre in, as it preserves us from joining with those spirits and things, either in ourselves or others, which we have once seen to be in the degeneracy from the pure life; and enables to possess the vessel in sanctification and honour."

R. J. arrived in London the 10th of Fifth month, taking her abode at Plough Court, (a locality familiar to the readers of W. Allen's life.) and remained in and near that metropolis till Sixth month 3d. During this time she experienced various interests and exercises. Meanwhile, she had parted with Christianna Hustler, her true yoke fellow, in whose absence she "felt like a lonely dove without its mate;" and she says, in a note to her about this time, "a living hope springs up just now, that as thou wast the first, so thou wilt be the last companion in this land;" a hope which, as will hereafter be seen, was literally realized.

The following note to John Pemberton, written in London some time in this month, might excite a desire to know something respecting its result, but we cannot doubt that such a band of disciples, reverently meeting together in the name of the Lord, would experience Him to be in the midst of them, realizing his ancient promises.

Beloved friend,—My mind has been thoughtful this morning on my own account, and feeling much love and sympathy with my fellow-labourers from our land, I was willing to propose, if it meet thy approbation, with the rest, that we might all meet at some suitable time and place, and sit down quietly together, not knowing what may arise for our mutual confirmation and benefit.

I am thy poor, tried friend,

R. Jones.

6th day morning, 9 o'clock.

Whether there was a connection between the above note, and the meeting referred to as follows, in a letter to C. Hustler, it is not easy to determine, though it was probably not the case.

"My soul salutes thee under the precious uniting sense of the love of our heavenly Father, which so abundantly flows towards thee, that words would fail me in attempting to convey my feelings. The salutation which I am now about handing to thyself, can be done in no other language, if I am honest, than to say, I love thee as my own soul. Remember what I have often reminded thee of—'Having loved his own, he loved them unto the end,' and as he is humbly confided in, and depended upon by these, he hath determined 'none shall be able to pluck them out of His hand.' On Seventh day, (Fifth month, 28th,) we all dined at Samuel Hoare's, at Newington, that is to say, all our little band of seven that came over sea together,—was it not worthy of thankful commemoration? Without adverting to the circumstance till we all got there, we found it was just one year to a day, nay about the same hour of the day, that we landed at Gravesend. Our hearts were sweetly melted together when I mentioned it; we were made thankfully to acknowledge that we had '*lacked nothing*,' and we could unitedly set up our Ebenezer."

Referring in her diary to this gathering, she says—"we had to offer humble thanks for the Lord's mercies, since that time many ways extended."

[To be continued.]

For Friends' Review.

REMARKS ON CAPITAL PUNISHMENT.

(Continued from page 70.)

In Russia this "useless barbarism," as the punishment by death was stigmatized by the Empress Catharine, has been wholly disused, as a part of the ordinary penal justice of the country, for a period of more than a century; and such has been the success attending it, that the remotest idea of its restitution, is so far from being entertained by the government, that when Finland was annexed to the empire, the present czar immediately extended to it the benefit of this reform. In India, during the seven years of the presidency of Sir James Mackintosh, from 1804 to 1811, the abolition of the death penalty was attended with a marked *decrease* of the number of murders, in comparison with former periods, when capital punishment had been in full force. But by far the most conclusive evidence in every point of view, can be obtained by a recurrence to the history of Tuscany, where capital punishment was abolished by Leopold in 1765, and restored after a quarter of a century, in opposition to the enlightened remonstrances of the people, by the power of foreign conquest. It was natural that Bonaparte, controlled by those sentiments of tyranny and violence, inseparable from the fearful enactments of war, should immediately remodel the government of this state in accordance with those feelings of vengeance which then swayed the French revolutionists. But this occurrence, so disastrous to Tuscany, providentially afforded the friends of humanity and mercy an unobjectionable evidence in favour of this cause, by allowing a comparison of the number of murders in that state during these twenty-five years of enlightenment, and a like period both before and since, under the gallows regime, together with the criminal statistics of the surrounding states of Italy for the same time; and viewed in all these relative points, facts show the most triumphant success of mitigated pun-

ishment in the restraint of this crime. Five years experiment of the virtual abolition of the death penalty in Belgium, by a uniform course of commutation on the part of King Leopold, instead of operating as the removal of a restraint, before efficacious and necessary, reduced the average number of murders to one half, when compared with the preceding fifteen years.

Now, in the face of such evidence as this, scanty and brief as it is, in comparison with the potent array which is at hand, how can inveterate incredulity any longer uphold the foul function of the hangman! Even on the ground of NECESSITY, then, the advocates of the sanguinary and vindictive code, must yield to the varied, repeated, accumulated evidence, providentially afforded, of the wisdom and policy of this change, which the spirit of mercy and love has so long and so loudly been calling upon us to make.

But it may be asked, how is this uniform decrease in the crime of murder, where punishment by death has been changed, to be accounted for? The effect is so diametrically opposed to the result deduced by the friends of the hangman from their usual mode of reasoning upon the subject, that it becomes necessary to direct their thoughts in a more humane and natural course.

I shall prove in a subsequent part of this communication, that these results are precisely what a close observer, of the natural workings of the human mind, would predict from the abolition of a policy which affixes the seal of state to that dreadful principle of vengeance for human transgression, which teaches man he may rightfully quench that vital flame which God gave, and God alone may take away.

I will now proceed to show why a *decrease* in the number of murders committed, so uniformly follows the abolition of the punishment by death. The first argument is, that the infliction of death by law, presents a high example to the individual, that sanctions him in viewing his enemy as a wretch who *deserves* to die, and justifies him morally in taking the life of one who has committed crimes, equally heinous with those for which law and the edict of society, have deemed it just retribution to deprive the criminal of that mysterious vital spark, which they gave not, nor can restore. What an awful and demoralizing principle is this, which the gallows proclaims to the vindictive, injured member of society, teaching him by daily example, and educating him from his earliest childhood into the belief, that man *deserves to die* by the hands of his fellow-man, in retribution for human transgression.

An individual imbued with the idea that man *can* deserve to die for the offences he may commit, will, when he has been wronged, and finds the evidence inaccessible, or the case beyond the reach of the law, reason that he is justified in assuming that vengeance which the example of the law shows him it would be willing to inflict, but from circumstances cannot. With his private conscience thus armed by deductions from high example, the individual whose mind is burning under a sense of wrong, and overruled by passion, determines, provided he can so arrange means as to avoid detection, "to take the law into his own hands," and redress the injury which he has suffered.

Who will doubt for an instant that this method of reasoning has made many a murderer. Man, when unrestrained by high moral and religious perceptions, is so prone to yield to the savage impulses of his nature, that he needs but slight approving evidence to lead him to assume the right of vengeance. The executioner, I doubt not, has thus been the cause of a large number of deaths, which his own foul hands have not inflicted. How can we suppose that the public, authorized commission of a crime, will itself be an example conducive to its prevention! Or how can the sacredness of life be enforced by legally taking it away? Let humanity and mercy cluster about the majesty of the law; let its penalties and administrations be addressed to the reformation of the criminal, by benevolence instead of cruelty, and soon more good will result to the well-being of society, and more security be obtained for the life and prosperity of its members, than though every tree were made a gibbet, and each exhibited the dread spectacle of a fellow being suspended there.

This marked decrease is to be explained in the second place, by the very trifling influence which the fear of death has over the mind of an individual, to restrain him from the commission of any crime to which he is impelled by the power of his evil passions. It perhaps is true that death is the "king of terrors" when it can be realized. But at the moment an individual is yielding to his impetuous propensity for crime, a belief that the plans he has arranged are such as most certainly will prevent detection, far outbalances any fear of a distant and uncertain punishment. Even supposing the dread of death could be brought prominently before him, yet such is the organization of the human mind, that the slight hope of escape by peculiar care in the mode of committing the deed, would be dwelt upon with such a fixedness of thought, as entirely to obscure the perception of the awful penalty. It is a great mistake to suppose man so dreads a possible chance of death, as to constitute its penalty any very effectual restraint from crime. Man is so familiarized with death, that his mind cannot realize its certainty to himself; he feels that it is his fixed and inevitable doom; he understands the many hair breadth escapes which daily save him from it; he appreciates the closeness with which the sword is constantly grazing the tender thread of his earthly existence, and this very grim messenger induces a feeling of recklessness and self delusion, which blinds him to the thought of it, and screens from his sight its immediate contemplation. It must

be admitted that when the criminal has received the sentence from which there is no earthly chance of escape, or when he stands face to face at the gallows foot with the unrelenting foe, death, becomes to most men, of all things, the most terrible. But this dread is awakened when it is too late to be of any service as a restraining principle; while it is distant, uncertain, and contingent upon many means of escape, it has no such terror. If this were not so, how difficult it would be to enlist armies and man navies, where the avowed and predetermined object is killing and being killed. But the hope each has that he will be preserved, drowns all fear of death in the gulph of recklessness and uncertainty. It is one of the apparent inconsistencies of our nature, that we have such an instinctive horror of death, and yet are surrounded by it on every side without realizing its certainty to ourselves, because the precise time of its visitation to each is unknown, and in the uncertain future. In this principle of the human mind, thus briefly suggested only, I believe examination will prove to every thinking person, there exists a strong argument against the advantage of the death penalty as a restraint upon the commission of crime.

W. R. W.

(To be continued.)

For Friends' Review.

LIFE OF THOMAS FOWELL BUXTON.

(Continued from page 78.)

Though the energies of Thomas Fowell Buxton were particularly enlisted in the cause of the enslaved negro race, his active and benevolent mind seemed always ready to engage in alleviating the sufferings, or promoting the happiness of his fellow man, without regard to complexion or creed. When in the spring of 1829 the question of Catholic emancipation was brought before Parliament, he gave his vote in favour of justice and liberality: though he was fully aware that the measure was offensive to many of his friends, and would probably endanger his rejection at a subsequent election. And it may be observed, that the interest which he took in the several questions which were then in suspense, and particularly the extinction of slavery in the British colonial possessions, rendered his continuance in Parliament an object of importance in the view of his coadjutors, and one to which he was not insensible himself. But the conscientious performance of his duty, in his public station, not the preservation of popularity, was evidently the point to which his efforts were directed. And in this case, as frequently happens, the obvious integrity and firmness of purpose, which marked his proceedings, unquestionably secured to him a greater share of the public confidence, than could have been acquired by any subserviency to the floating opinions of the day. Few men, in his sphere of life, have possessed a more permanent popularity, and few have been less influenced by a desire to obtain it. On one occasion, when a friend was alluding to some reflections which had been cast upon him, he remarked, "You think too much of your good name. Do right and *right will be done you.*" But that his apparent disregard for the opinions of others, arose from a nobler principle than obstinacy and pride, may be fairly inferred from the whole tenor of his life. In adverting to a circumstance in which his inflexible adherence to what he believed to be right had given offence to some of his friends, he observed, "I have learnt that, severe as is the task of enduring the displeasure of those I esteem, my duty frequently calls for it. It is necessary that I should be independent, and independent I will be, or how can I give an account of my stewardship?"

We have seen that the resolutions adopted in the House of Commons, in the year 1823, and revived three years afterwards, were directed to the improvement of the condition of the West Indian slaves, as a means of gradually preparing them for the enjoyment of freedom; and Thomas Fowell Buxton, at the former of these periods, contemplated the final extinction of slavery, as a distant event, to be consummated with the next generation. We have also seen that the members of the Cabinet were very desirous that the proposed ameliorations should be effected by the instrumentality of the colonial legislatures. If the white colonists had been disposed to promote the abolition of slavery, and had opposed that measure from a just apprehension of danger from the sudden emancipation of a half civilized horde, no more rational procedure could have been proposed than that which the Ministry inclined to pursue. If the slaves had found their burdens diminished, their privileges increased, and the fetters of slavery finally sundered by their masters, without the apparent intervention of the metropolitan authority, it requires little sagacity to perceive what the consequence must have been. A feeling of gratitude would have been excited, which must have operated more powerfully to prevent insurrections and tumults, than the fear or application of force. But the conduct of the colonial assemblies too clearly proved that the extinction of slavery, either immediately or remotely, was opposed to their wishes. The opinion, universally embraced by slaveholders, that slaves are *property*, and that the emancipation of their slaves would be a sacrifice of vested rights, was too intimately woven into their habits of thought, to be willingly abandoned. Of course, the movements proposed, could not fail to be rendered odious in their view, from the avowed object to which they were directed. Year, therefore, passed after year, while the government at home was vainly urging the colonial legislatures to adopt the improvements proposed: and these solicitations were

met in the colonies, either by evasive legislation or open defiance.

The people of Great Britain were at length awakened to the evils of slavery. The disclosures of the Anti-Slavery Reporter, the discussions in public meetings, and the evident determination of the colonists to maintain, without essential abatement, the existing system, at length produced a general conviction that the evil must be redressed, if redressed at all, by the people and government of the mother country. The opinions of the leading abolitionists appear also to have changed. They began to perceive that while slavery was permitted to remain, little or nothing could be accomplished towards educating the slave for freedom. They discovered that the plan of preparing the slaves for performing the duties, and acquiring the habits of freemen, while they remained in slavery, was nearly equivalent to that of the fool in the story, who resolved that he would not venture into the water till he had learnt to swim. In 1823 Buxton considered the sudden emancipation of the slaves, without previous training, as a measure which would be disastrous to them; but the succeeding seven or eight years having brought them apparently no nearer their object than they were at the beginning, he became convinced that the only effectual remedy was the early and complete annihilation of slavery.

In 1830 public meetings were held in London and Edinburg, where the subject of slavery was discussed, and the necessity of immediate abolition so forcibly advocated, that this became from that time the object openly avowed. At the former, one of the speakers declared that temporizing measures ought to be abandoned at once. "The time," said he, "is come, when we should speak out, and speak boldly, our determination, that slavery shall exist *no longer*." At the latter, Dr. A. Thompson exclaimed: "We ought to tell the legislature plainly and strongly, that no man has a right to property in man; that there are 800,000 individuals sighing in bondage, under the intolerable evils of West Indian slavery, who have as good a right to be free as we have; that they ought to be free, and that they *must* be free." A petition for the immediate abolition of slavery was soon agreed upon, to which 22,000 signatures were affixed. But this excitement of the public had very little influence with the administration, which still inclined to wait the tardy movements of the colonial assemblies. The efforts of Buxton were in consequence turned towards the ministry rather than to the West Indians. In the summer of this year, three days before Parliament was prorogued, he made an earnest appeal to the electors throughout the kingdom, in which he repeated the statement made by G. Canning, some years before, that the first step towards emancipation should be the abolition of the practice of flogging females; and he showed that this first step had not been taken; for a decision had been recently made by a large majority in the Jamaica Assembly, continuing that barbarous and indecent practice. He also proved that the other abuses which in 1823 it was proposed to mitigate, still existed in the colonies without alteration.

In the spring of 1831, Buxton moved a resolution in the House of Commons, "that deeply impressed with a sense of the impolicy, inhumanity, and injustice of colonial slavery, the House will proceed forthwith to consider and adopt the best means of effecting its abolition throughout the British dominions." In his speech on this occasion, he took notice of a remarkable fact, which is amply confirmed by the records of the time, that whenever an act of enormity was committed against a slave, the white population almost invariably took part with the criminal; and thus, by vindicating it, made it their own. But waiving the argument deducible from instances of individual acts of cruelty, he called the attention of the House to a species of evidence, to which sufficient regard does not appear to have been previously given; but which conclusively proved the oppressive character of colonial slavery. By an examination of the returns from fourteen slave colonies, from which reports had been received, he showed that the slaves had diminished in number during ten years, no less than 45,000. This rapid decrease of the slave population, he attributed to the excessive toil to which they were driven by the fear or application of the whip. While the slaves were thus melting away, the free coloured people in the same islands were increasing according to the natural course of events. As nearly eight years had then passed since the resolutions had been adopted for meliorating the condition of the slaves, and nothing effectual had been done; he argued that if they allowed the system to continue, even for a year, it would be at a great expense of life; and that its indefinite continuance would extinguish the slave population. He declared that he had no confidence in meliorating measures, which he believed would not check the mortality. "I look," said he, "upon the enslavement of our fellow men, as a crime of the deepest dye; and I therefore consider that it should be dealt with, not by palliatives, but by destroying it altogether."

Some members who were opposed to the abolition, endeavoured to draw Buxton back to the resolutions which he offered in 1823, but his views had been greatly enlarged during the intervening time. His statements respecting the waste of life among the slaves were vigorously sifted by his opponents, but being founded on the documents supplied by the planters themselves, their truth could not be denied. The appalling fact appears to have been fully established, that the number of slaves in the West Indies, when the slave trade was abolished, amounted to

800,000, of whom 100,000 disappeared before 1831. And the discovery of this circumstance prepared the way for the speedy downfall of slavery. A few days after this debate, Parliament was dissolved; but the subject of our memoir was again returned to the House.

In the session of 1832, the subject of West Indian slavery was resumed. The question was then agitated in the House of Peers, where Lord Suffield stood nearly alone as the advocate of emancipation; and the West Indian interest procured a committee of enquiry. This was considered by the abolitionists as a pretext for delay. But the light which was cast on the subject by the enquiry, and particularly by the mass of information which Buxton himself, who was one of the witnesses, furnished to the committee, produced a salutary impression on the upper House, so that Lord Suffield was no longer a solitary supporter of the cause.

The sentiments which were spreading among the members of Parliament, as well as among the people at large, during the year 1832, led to an expectation that the settlement of the slavery question would be undertaken by the government; and Buxton went to the House of Lords on the 5th of Second month, 1833, with a confident hope of hearing, in the speech from the Throne, a declaration that one of the great measures of the session was to be the emancipation of the slaves. But he had the mortification to find the speech closing without any allusion to the subject. He then returned to the House of Commons, and gave notice that he should move, on the 19th of March, for the abolition of slavery. The consequence was, an assurance from the government, that is, from the ministry, that they would undertake the question, and introduce *a safe and satisfactory measure.*

It was the anxious desire of Buxton, that the measures for the abolition of West Indian slavery, should be taken by the ministers of the crown, rather than by himself, and he therefore readily consented to give up his intended motion, on condition that they would introduce a measure which was safe and satisfactory, but he watched their proceedings with vigilance and anxiety. From the feelings that prevailed in Parliament and out of it, he was convinced that the abolition of slavery could not long be delayed, yet he believed it was only as a cabinet measure that it could be carried in that session. Much as he had laboured in the cause, he manifested no ambition to appear as a leader, but was simply desirous to see the object gained, whoever might have the credit of it.

Though the cabinet was pledged to the introduction of a measure for the extinction of slavery, yet day passed after day, and week after week, without a disclosure of the plan, or the designation of the day when the subject would be introduced. At the time appointed for opening the case, Buxton rose in the House, for the purpose of bringing forward his motion, when he was requested by Lord Althorp, a member of the Cabinet, to defer it to a future day; but he replied, "I see clearly what will be the fate of this great question, if I postpone it without some definite assurance that it will be brought before the consideration of the House. It will be postponed for the session, and then there is reason to fear it will be settled elsewhere, in the most disastrous manner. Therefore, however obstinate I may appear, and however painful to resist the request made by the noble Lord, I am compelled to proceed at once with the motion, unless his Majesty's Government can fix a day on which they will be prepared to explain their plans with respect to colonial slavery."

This decided expression produced its intended effect, for Lord Althorp then named the 23d of April; on which Buxton told the government that he gave up the question into their hands, on the assurance that the measure proposed should be safe and satisfactory. By this proceeding, a delay of five weeks was produced, during which time fresh causes of anxiety arose. The plan of the government was unknown, but some intimations which were far from agreeable, leaked out, and gave reason to apprehend that their measures would be dilatory. It therefore became an object, with the abolitionists, to call into more efficient action, the force of public opinion, and thus give a fresh impetus to the tardy movements of the Government; and a circumstance, apparently trivial, occurred at the time, which furnished a powerful auxiliary to their cause.

While Buxton was one morning at breakfast, a young man was introduced to him as a book keeper who had just returned from the West Indies, and who related, from his own observation, the cruelties of slavery there, such as he had frequently heard before. It soon occurred to Buxton, that this narrative of facts, fresh from the field, was just what they wanted, and he told the young man that he must write down his history, and produce certificates of his character. The certificates were highly satisfactory, and the narrative, which lies before me, discloses a series of disgusting and barbarous inflictions which he witnessed in the island of Jamaica, during the autumn of 1832. His name was Henry Whitely, a local preacher of the Methodist persuasion, and he went to that island with a view of finding employment in a store, or as a book keeper. He informs us that he went there impressed with a belief that the tales of West Indian cruelty were greatly exaggerated, but a few days' residence there brought into his view a number of excessive punishments, inflicted in a manner too indecent for description. Prejudiced as he was, in favour of slaveholding humanity, his commiseration was quickly excited in behalf of the suffering class, and some expressions indicating displeasure with the cruelties which he was compelled to witness, soon drew down upon him the notice

and enmity of the colonists. He, in consequence, was induced, after a few weeks' continuance in Jamaica, to return to his native land. The narrative, which is written in a plain, unostentatious style, contains a minute and graphic description of the scourgings which passed before his eyes. Thirty-nine lashes, with a cart whip, were frequently applied to the naked body, and in one instance no less that fifty were counted by himself. Here was unquestionable evidence that the cruelties charged on the system, did not belong exclusively to an age that was past, but was still in full operation. Whiteley's narrative spread with such rapidity, that in a fortnight, two hundred thousand copies were distributed. In addition to the revolting details contained in this pamphlet, the planters themselves, had sworn to the infliction of sixty-eight thousand punishments in two years, within four of the best ordered colonies. E. L.

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 28, 1848.

By the decision of Judge King, which we have inserted in the present number, it is clearly settled as law in Pennsylvania, that a slave coming into the State with the knowledge and consent of his master, becomes immediately free. Judge Washington decided many years ago, that the constitutional article relative to fugitives from labour, had no application to slaves who were brought here by their owners; but the distinction between such cases and those of fugitive slaves, was not as generally understood as it ought to have been.

Visit of J. and M. Yeardley.—In our forty-ninth number, a short notice is given of the commencement of a visit by John and Martha Yeardley, to the continent of Europe. The London Friend of last month, gives some further account of their proceedings. At Brussels they became acquainted with a preacher named Van Maasdyk, whose history is quite remarkable.

He was brought up a Romish priest, and became curé of a large parish, an office which he undertook solely with a view to a livelihood. There was no copy of the scriptures in Flemish in his parish, until the colporteurs introduced some, about eleven years ago. The curé took alarm, and informed the bishop, who ordered that all the copies should be burnt. Five were accordingly brought to the curé for this purpose. Recollecting that he possessed an old Latin bible, the thought occurred to him, first, to compare it with the modern version, to see if the common charge of falsification made against that version was true. He did so As he read, his mind became impressed with the striking events recorded in the sacred volume; but when he came to the New Testament, he was filled with astonishment to find no mention of the ceremonies of the Romish Church. The words of our Lord to the Pharisees struck him to the heart; and the denunciation seemed uttered to himself, "Woe unto thee, Pharisee!" He was now brought very low, but it was given him to believe that if he would surrender all, the Lord would be gracious to him. With the advice of a pious Protestant pastor, he informed the bishop that he must quit the Romish church: the bishop thought him mad, and suffered him to depart. The way soon opened for him to preach to some converted Catholics in the Flemish language, of whom he has now a congregation of 500. He receives nothing for preaching, and holds meetings with the poor nearly every day in the week. Our friends visited many of his flock from house to house.

On the 21st, they left Brussels for Charleroi. The resident pastor of this place is a converted Catholic, with whom our friends became closely united in spirit; and who, after a meeting at his house, expressed his feeling, that the doctrine they were enabled to proclaim, was the truth, the real truth; and that he had long believed that those who sought it would be more sensibly guided by the Spirit of Jesus. He explained to the company the nature of the engagement which had brought the strangers among them. They gave him H. Tuke's treatise on our Christian principles. On the 23d, they went, by invitation of the pastor, to a village at some distance, in a mining district. Here they found a large congregation come over from the Roman Catholics. The pastor and his wife accompanied them from cot to cot, to at least twenty families.

From Charleroi, they travelled by Leige to Spa. On the 28th, they went some leagues distance to see an evangelical pastor, who preaches in several villages to companies of seceders from the Roman Catholic Church. He took them to his school and to many of his flock, who acknowledged they were much happier since they embraced the truths of the gospel. Some time after reaching Spa, they had given tracts to some school children who could read; a few days afterwards the elder children came to M. Y., to tell her that their school mistress, who is a nun, said that the books she had given away were bad books, that they did not speak of the Virgin and the Holy Wafer, and that she should burn them. M. Y. endeavoured to convince them of the truth and value of the scriptures from whence the tracts were taken: but some of the children began to be rude and abusive; crying out with violence, that the Holy Virgin was their mother, and that there was no other true religion. It was affecting to our dear friends to see the minds of these poor children so early imbued with error. Spa is a place, spiritually considered, of intense darkness; yet even here God has not left himself without witnesses. The case of a young woman in a large shop may be related as an illustration of this. Going into her shop to purchase a trifling article, M. Y. felt inclined to converse on the subject of religion, and soon found that her mind was in a state of much conflict; that she was fully convinced that the ceremonies of the Church of Rome were not food for her. On being asked if she read the bible: "Oh no!" she said, "the priests tell us that the old bible is a very bad book, but they read something out of what they call the new one, which they say is all we need, but I do not find it so: I have long felt that I want to know more of God and of Christ, which concerns my everlasting hap-

piness." M. Y. invited her to come to their lodging, which she did in the evening, and some very interesting conversation passed. She had already read some of the Scripture Extracts, and felt them to contain the truth. The young woman said also that the mistress of the house held the same views as herself, but her husband was wholly careless, went to no place of worship, and was probably an unbeliever. She seemed much impressed with the feeling, that if she were to die in her present state of mind it would not be in peace, and she inquired almost with tears, if our friends thought the Lord would be angry with her if she changed her religion. They assured her they believed it was his own blessed Spirit which had shown her the errors of the Romish Church, and that if she abode under the same teaching, she would be led into saving faith in the only Mediator between God and man, and be delivered from the burden of sin, and from all the useless ceremonies of the Church of Rome. They gave her a bible, for which she could hardly sufficiently express her gratitude: she pressed it to her bosom, and promised to take good care that the priest should not deprive her of it.

Died,—On the 7th inst., at his late residence at Butternuts, New York, Joseph Bowne, aged 70 years. A short notice of the decease of this beloved Friend, seems due, for the information of a large acquaintance, by many of whom his memory will long be cherished.

Though the writer of this small tribute to departed worth, knew little of him in his juvenile years, he had the great satisfaction of an intimate acquaintance with him from early manhood, through the various scenes and trials that marked his future course. He entered into the marriage state while yet young, soon after which it pleased our Heavenly Father to lay his hand upon him in mercy, in order to draw him more closely to himself. He happily yielded to the Divine visitation, and wisely determined to follow the Lamb of God whithersoever he was pleased to lead him. After a few years, a dispensation of Gospel ministry was committed to him, and by faithfulness and dedication to the Lord, he advanced in religious experience, and became a distinguished advocate of that cause which is dignified with immortality and crowned with eternal life. His ministry was sound and edifying, being addressed to the hearts of the people, where, there is good reason to believe, it often met a response. He frequently alluded to the example and faithfulness of early Friends, and was warmly attached to the Christian doctrines which they preached and taught. His solicitude for young persons was strong and affectionate: they were often the peculiar objects of his ministerial labours, which together with the urbanity of his manners in social life, gave him access to their hearts. Joseph Bowne was a faithful labourer in the Gospel, devoting much time to the solemn duties thereof, in travelling and endeavouring to spread the knowledge of its saving truth amongst his fellow men. His ministry was often close and searching, but being clothed with Christian charity towards those who, from education or other causes, differed from him in some points, he was preserved from giving offence.

His last illness was protracted, he being mostly confined for several years, and his physical sufferings were often great, but his trust was in Him who is mighty to save, and able to deliver; hence he was mercifully preserved in patience and resignation to the Divine will; and it was delightful to mingle with him in feeling and sympathy. His solicitude for the preservation of our religious Society on its true ground, the "unity of the spirit in the bond of peace," was a theme on which he often dwelt to nearly the latest date of life, expressing sorrow whenever he heard of anything different from this.

As he had been much devoted to the cause of his blessed Saviour, so near the close he was favoured with that Christian hope which is as an anchor to the soul, both sure and steadfast, and we believe the language uttered on another occasion may be fitly applied to his peaceful exit—"See in what peace a Christian can die!"

WRITING MATERIALS.

In the most ancient times it would seem that writing was only used for great occasions; and that a rock, a tablet of stone, or plate of metal, was the receptacle. The reader will doubtless remember the stone tables of Moses, and the wish of Job, that his words were graven with an iron pen and lead in the rock. The works of Homer and Hesiod are said to have been first written on plates of lead; and many ancient documents on copper, of considerable extent, are still met with in India. The use of the tablet-stone is still familiar, and the sculptured rocks of the north of Europe show the practice of consigning records amongst our ancestors of the ninth and tenth centuries.

Some persons are of opinion that the first writing was upon thin pieces of wood, which, from their convenience, is very probable. Such boards were used at an early period by the Greeks and Romans, and were frequently covered with wax, which was of course more readily written upon than wood. But such writing would be more easily obliterated, and was therefore used chiefly for temporary purposes. In one of the comedies of Aristophanes, a debtor proposes to elude the payment of his debt by melting the waxen tablet on which the transaction was recorded, while his creditor should be looking over the account. When wax was used, any errors were easily erased by rubbing with the blunt end of the piece of metal which served for a pen.—To make the characters more visible it appears that some black substance was smeared over the surface of the white wax, which remained in the scratched marks. The convenience of this process caused the practice to be continued long after the introduction of other materials.

Leaves of trees were used in ancient times by the Egyptians, and probably by the Greeks. The Hindoos continued the use of this material until within these very few centuries, and even at the present time, books of leaves are not uncommon in the south of India and in the island of Ceylon. The leaves of some Asiatic trees are, from their size and smoothness, so admirably

adapted for books, that the cheapness and beauty of European paper have not been able entirely to supersede their use. If we may judge from the name of the leaf being still applied to paper books, we should imagine these leaves to have been formerly the principal material in use.

The interior bark of trees is of very ancient use, and its Latin name (*liber*) seems to intimate that it was as ancient amongst the Romans as the art of writing itself; no other name being used for a book than that of the writing material. In one respect the bark was superior to the leaf; it could be rolled into a volume, which was the favourite form among the ancients, while the leaf would crack if subjected to such a process.

Linen cloth was occasionally used, but was never very common. The mummy cases found in Egypt have occasionally linen manuscripts folded in them, and the Chinese, before the invention of paper, used silk and cotton cloths. The Romans also wrote on linen, as it is stated by Pliny and others. The use of this material necessarily introduced an alteration in the process of writing. All the other substances we have mentioned, were rather engraved than written upon, and an iron point was used for the purpose. To write on linen it was necessary to paint upon it with some coloured liquid, which might get dry and leave a permanent mark. This gave rise to the invention of pen and ink; the first ink used was probably composed of soot or lamp-black, mixed with some sort of size or gum-water. An ink of this description may be somewhat less flowing than our modern ink, and consequently less adapted for rapid writing; but it has the great advantage of being a solid body of unalterable colour, whereas our ink is liable to have its colour destroyed by several chemical processes. The advantage of a solid body appears in the manuscripts dug at Herculaneum, which although burned to a perfect charcoal, and buried for nearly eighteen centuries, are still legible; the ink remaining as it were embossed on the surface, and appearing blacker than the burned paper, which from having been polished, reflects the light of the sun in no small degree.

The instrument answering to our pen was the reed, a sort of bulrush, which grew in many parts of the East. Such reeds, cut in the manner of a quill, are still used by all those nations who write the Arabic character; and are found even by Europeans who have much occasion to write much Persian or Arabic, to be more suitable to that character (a way of writing from right to left) than our pens. Those nations who have adopted the Chinese character use a camel's hair pencil, which is held perpendicularly in the hand; and although it would seem to us to be but little adapted for quick writing, the Chinese write their complicated characters with a rapidity seldom equalled by European writers.

The quill appears to have been first in use about the year 600; the word penna, meaning a quill, is not to be found in any work older than that period, previous to which we usually find the word calamus, a reed. This word still exists in the modern Italian word calamajo, which signifies inkstand. The quill has an advantage over the reed in being finer and more durable, the same quill often serving for weeks, and even months. Instances are on record of pens being used for many years. Official clerks may stare at the astounding fact, but where calligraphy is not an object, an immense quantity of writing may be executed without mending a pen. Leo Allatius used the same pen forty years, and did not wear it out at last: he lost it by some accident, and bewailed his loss bitterly. P. Holland, the translator of Pliny, completed that work with a single pen.

The skins of animals were another and very ancient material for writing upon. The obvious convenience of this substance must have caused its adoption as soon as any means were devised for preserving it from spoiling; and the large size of skins, added to their pliability, must have caused them to be preferred to leaves of trees. It is most probable the rolls of books mentioned by Ezekiel, Isaiah, and other prophets, were rolls of skins, and the very ancient copies of the Bible preserved by the Jews of Cochin, in India, are said to be of leather. These skins would naturally be made as white as it was practicable, in order to receive and show the ink, and thus by degrees would parchment be invented.

The invention of parchment is usually attributed to Fumenes, King of Pergamus, who reigned in the third century before the Christian era. He was the founder of an extensive library in which the new manufacture was introduced. The use of this article, aided by that of paper from papyrus, which was first brought to Egypt about the same time, had a most beneficial influence in diffusing literature. Its whiteness, strength, and size, gave it a preference over every other material; and to its durability we chiefly owe the remains of ancient science which have reached our times. Even at the present day, with all our improvements in paper making, the use of parchment for documents of importance prevails over that of paper. Its English name is most probably a corruption of the ancient one, Pergamena, which was derived from that of the place where it was first manufactured or most used.

The Egyptian paper, from the papyrus plant, was a long time as much in use as parchment. The paper made from it was not what we understand by the term—a mass of torn fragments of vegetable matter, evenly set out and joined together by size and their own adhesiveness; it was a species of bark, or thin pellicle, separated from the plant by a sharp tool, and pasted together in layers until it attained the desired size and thickness, when it was pressed and polished.

This sort of paper continued to be used cotemporaneously with parchment until about the 12th century, when the introduction of modern paper caused it to be disused, and the art of making it was lost. It was very extensively employed by the Romans, and by the Greeks in Rome. All the rolls burned at Herculaneum, and preserved by the fire which appeared to destroy them, were written on papyrus. No other writing is known to exist of nearly that age, although we have some undoubted specimens of ancient Egyptian papyrus. We may observe, however, that many old manuscripts said to be papyrus, are in reality written upon cotton-paper.

In the ninth or tenth century, the use of paper, properly so called, was introduced into Europe. This article had already been manufactured, and was brought to Samarcand, or perhaps this city was the only depot of China paper, as it was of some other objects of Chinese skill brought into the west by the Arabs. It seems to be ascertained that a manufactory of cotton-paper was established at Mecca, in the year 716, whence it was brought by the Greeks to Constantinople.

The invention of cotton-paper, as far as common use required, superseded that of all other writing materials. It was of good colour, made very thick, and glazed with a tooth or hard stone, until it became smooth and lustrous, when it resembled parchment or vellum. The Greeks are supposed to have introduced it into Western Europe,—first through Venice into Italy, and afterwards into Germany, where it was known by the name of Greek parchment. Its importation into Spain, by the Arabs, was most probably somewhat later. Documents of the eighth century on cotton-paper existed in Italy, and many in Germany, as early as the ninth and tenth. In France and Spain it appears to have come into general use about the beginning of the eleventh century; these dates are deduced from those of manuscripts now existing; but it must be remembered that such documents do not afford a certain proof of the period of the introduction of paper; it is likely that the documents purporting to be of a certain date, may be mere copies made at a more recent period. The earliest date upon cotton-paper known in England is near the middle of the eleventh century.

Cotton-paper appears to have supplied all Europe until the end of the thirteenth century, when linen-paper, such as we now use, is ascertained to have been invented. This invention has been placed considerably earlier by some good authorities, but it would appear that they have confounded linen with cotton-paper. In truth, the earlier specimens of linen-paper, differ so little from that of cotton, that it requires a considerable acquaintance with the peculiar characters of the two kinds to distinguish them. It is most likely that before linen-paper came into use as a separate article, linen rags would be occasionally mingled with cotton, by the manufacturer, and as such a mixture would tend to improve the fabric, the proportion of linen would be increased until at length it would be used alone. The oldest documents ascertained by competent judges to be on paper made wholly of linen, date very early in the fourteenth century, and before the close of that century they are found in England, France, Spain, Italy, and Germany. But the manufacture spread slowly, although the paper itself was soon in use in all parts of Europe. The first manufactures appear to have been in Spain and Italy; into the former country the Arabs had long before introduced the making of cotton-paper, and that of linen would naturally be substituted there as early as in any place, particularly as cotton was rare, and flax an article of frequent cultivation. In 1366 we find an exclusive patent granted by the Republic of Venice to the town of Treviso, for the manufacture of linen-paper. England was so slow in adopting the art, that although paper was used here as early as the fourteenth century, the first paper mill was not built until the end of the sixteenth, when it was introduced by a German at Dartford in Kent.—*Herald.*

A TESTIMONY

Of Wiltshire Monthly Meeting concerning MARY POWELL, *of Melksham, who died the 27th of 8th month*, 1847, *and was interred there the 3d of 9th month, aged* 80 *years, a Minister* 53 *years.*

In recording the death of this our dear friend, we feel that we have to mourn the loss of one who endeavoured faithfully to maintain our Christian testimonies; of one who, through a lengthened life, had been enabled to walk in the straight and narrow way, and to adorn the doctrine of God her Saviour. And under the solemn consideration that the present is a time of peculiar stripping, when the ancient and the honourable are being removed in quick succession from amongst us, we earnestly desire that those who remain may be so aroused to greater diligence, as that by seeking for ability rightly to fill their respective allotments in the church, we may yet know our waste places to be built, and "the Lord of Hosts to be for a crown of glory, and for a diadem of beauty unto the residue of his people."

Our beloved friend Mary Powell was the youngest daughter of Robert and Mary Jefferys, and was born the 14th of 4th month, 1767, at Melksham, which continued to be the place of her residence through life, with the exception of five years after her marriage, in 1819, with the late William Powell, of Nursteed, near Devizes.

It appears by a manuscript she has left, that from childhood her mind was mercifully led to seek after the knowledge of those things that pertain to life and salvation. Observing in others

the beauty of conformity to the Divine will, she fervently sought and was favoured to experience, in seasons of deep prostration of soul, a portion of that most sublime enjoyment, a union and communion with the Father through the Son.

She remarks that at this period she was careful not to read unprofitable books, but spent a considerable part of her time in perusing the Scriptures, the journals of our early predecessors in religious profession, and the dying sayings of many of them, as recorded in "Piety Promoted," which she relished as food both pleasant and profitable; being sometimes much tendered, particularly by the accounts of the matchless life, love, sufferings and death of the blessed Redeemer for the sake of degenerate man.

Her heart, thus expanded by her Heavenly Father's love, was led to covet the same experience for all; considering that they with herself were frail and accountable beings, in need of the extension of preserving power. Yet under the apprehension that it would be required of her publicly to recommend an individual gathering to the true Shiloh, that He might be known to be "Wonderful, Counsellor, the Mighty God, the Everlasting Father, and Prince of Peace," she suffered the discouraging consideration of her own unfitness for the engagement, so to mar the work of the Lord her Maker, by not yielding simple obedience to the manifestations of his will, that she had to lament the want of that increase of strength which would have made her, at a much earlier period, a prepared and useful vessel for his service.

In her 27th year she first appeared as a minister, with these words, "If we believe in the Light let us walk in the Light, that we may become the children of God without rebuke." Amongst the numberless favours of a kind providence, she gratefully recognizes the love and persevering concern for her best welfare, of Sarah Stephenson, the seasoning virtue of whose weighty and gathered state of mind was strengthening to her own, and was a means of attaching her more closely to the Author of all good. With this friend she was afterwards closely united in the work of the gospel, visiting with her many parts of this nation, Ireland and Scotland. And in the year 1801 she accompanied her in a visit to Friends in America, where, in the midst of arduous service, her beloved and valued friend was removed from her by death. She was mercifully supported under this deep and severe trial, and soon after its occurrence felt at liberty to return to her native land.

In 1812, in company with Sarah Tuckett, she visited the families belonging to Gracechurch Street Meeting, and in 1814 those of her own Monthly Meeting; and she subsequently visited, in connection with other friends, many parts of this kingdom.

From an early age she was exemplary in the practice of private retirement, and esteemed it a privilege to assemble with her friends for the purpose of Divine worship, and when prevented, was careful to seek ability to unite with them in spirit before the throne of grace. Her reverent, watchful deportment, both in meetings for worship and discipline, was very instructive, and her communications in the ministry were frequent and weighty, conveying the evidence of the fresh anointing of the Holy Spirit, and of a deeply exercised mind. She was often concerned to impress on others the awful uncertainty of time, and the need of diligence in preparing for a never-ending state of being. At the last two meetings in which we were privileged to have her company, and to hear her voice, her manner and subject were so solemnly impressive, as to convey the feeling to our minds that she was bidding us farewell in the Lord. For those in early life she evinced an effectionate interest, and was often engaged persuasively to recommend their seeking for themselves that sanctifying operation of the Spirit of Truth which best prepares for usefulness in civil society and the church militant, and can alone procure for any the sustaining hope of being permitted to join the church triumphant in heaven. Possessing a peculiarly sensitive mind, she was tenderly alive to the trials of others, qualified to sympathize with them under affliction, and proved a valuable and welcome visitant by the bed of suffering, and at the house of mourning. Her strength of intellect and clearness of judgment were remarkably preserved to the close of her life; she continued to be a true mourner over the declension from that vital religion which was so conspicuous in the lives of our early predecessors, remarking in one of her memorandums, "So excellent is the principle of that inward Light, which was not only professed by our early Friends, but by which many of them were actuated, and supported under grievous sufferings, that I think I can desire nothing better for myself and others, than that we may become, as they were, living witnesses thereof. If this were more generally the case, it would not be needful to search for the testimonies of past generations in order to convince or refute gainsayers in the present day; for I believe consistent christian example would be the most powerful argument for regarding the inward manifestation of the Spirit of Christ, as the highest privilege of man."

Our dear friend said but little during her last illness, which was of some weeks continuance, but made frequent allusion to the long-desired termination of her earthly pilgrimage, and was enabled gratefully to acknowledge that she felt no condemnation. Her life had evidenced that the work of pure religion had not been neglected, and she was prepared for the experience of a peaceful close, which, after a few hours of extreme suffering was granted her. We believe the following tribute of thankful praise, found

amongst her papers, will pourtray her feelings in the prospect of the solemn change:

"When I contemplate, O Most High! thy unmerited benefits and mercies bestowed on me, an unworthy creature, thy greatness and goodness, thy justice and truth, thy loving kindness, condescension and long forbearance; how admirable, how unutterably glorious, how adorable art thou seen to be, thou High and Holy One, who graciously designest that thy creature man, by faithfully occupying with thy gift of grace, vouchsafed through thy beloved Son, should be prepared for receiving a crown of peace in thy eternal kingdom of rest, there to praise Thee with saints and angels for ever."

IMPORTANT DECISION OF A SLAVE CASE.

The case of Lewis Pierce, who claims his freedom from his master, Robert Tilghman, of New Orleans, came up in the Common Pleas, on habeas corpus, before Judge King, on the 23d inst.

After argument by counsel, the Judgegave his decision as follows:

The constitutional question raised in this case is free from real difficulty. The State of Pennsylvania, like any other independent sovereignty, has the clear right to declare that a slave brought within her territory becomes ipso facto a freeman. This was and is a principle of the common law, (Somerset's case, State Trial, vol. 20,) and is in terms asserted by the 10th section of the act of 1780.

Pennsylvania retains all the rights of any other sovereignty, which she has not ceded or renounced in entering into the national compact, which binds this confederacy together. If she has stipulated any thing in that compact which limits her otherwise plenary power in regard to the passage of such a law as the act of 1847, then of course the act of assembly must yield to the paramount authority of the Constitution of the United States. This restraint on the plenary authority of the State, if it exists at all, is to be found in the third section of the fourth article of that instrument, which declares that "no person held to service or labour in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labour, but shall be delivered up on claim of the party to whom such service or labour may be due."

It seems to me difficult to argue that this section, which is a mere stipulation to surrender fugitives from labour, escaping from their owners in one State into another, has any relevancy to the right of a State to declare free, slaves brought voluntarily into her territory by their owners. Where the master of his own motion brought his slave into a free State, the operation of whose laws he is bound to know, what ground has he to complain if those laws give freedom to his slave?

It was his own act which has produced the result, and for all the legal consequences of which he must of course respond. Has such a state of things anything in common with the case, in which a slave has, against the will, and without the agency of his master, fled from his service in one State, and sought shelter and protection in another? This was the case intended to be provided for by the 3d section of the 4th art. of the Constitution of the United States. And, undoubtedly, Pennsylvania is bound to the faithful execution of this, as of all other obligations imposed on herself, in becoming a party to the national Union.

But when Pennsylvania stipulated with her sister States, to deliver up fugitives from labour, fleeing from other States, and seeking shelter in her territories, she certainly never meant to deprive herself of the right, pertaining to every independent sovereignty, to forbid the voluntary introduction of slaves into her territory by their owners, under the penalty of their being immediately declared free. Such a renunciation of her natural and inherent authority, as an independent State, can neither be inferred from the letter nor spirit of the only article of the national constitution, having any relation to the subject.

The case on principle seems clear. The petitioner has been brought by his master into this State, where he has served him for some time. By being thus brought voluntarily into the State, the petitioner became ipso facto free. The right of sojourners to retain their slaves for six months, given by the act of 1780, having been expressly repealed by the act of 1847, the case stands on the common law and the general provisions of the act of 1780, which gives freedom to a slave voluntarily brought by his master from another State into this Commonwealth. The prisoner is at liberty to go where he pleases.—*Ledger.*

ON SWEARING.

"But I say unto you, Swear not at all, neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great king."—Matt. v. 34: 35.

"Because of swearing the land mourneth."—Jer. xxiii. 10.

The W——, a vessel of upwards of 400 tons burden, was freighted from this port, (Liverpool,) for a trading voyage up the Mediterranean Sea. I was intimately acquainted with the captain's nephew, an accomplished young man, of handsome person, but, alas! a willing victim at the shrine of pleasure. He had shipped himself for the voyage as steward. When leaving Liverpool, I put into his hands a small bundle of Tracts; and, in proof of his esteem for me, he promised to read them at his leisure, and likewise to distribute some among the ship's company. Not an individual from the captain to the cabin-boy, appeared to have the least sense of religion; nor do I believe

they had a Bible or New Testament on board. On the return of the vessel, about twelve months afterwards, as soon as my young friend could step on shore, he paid me a visit. On my saluting him with, "Well, what cheer, my lad?" he answered, (at the same time, the tears trembling in his eyes,) "Through the mercy of God, I am well, and the whole ship's crew." Surprised at hearing a strain of pious gratitude flow from those lips which formerly were seldom opened except to pollute them with profane conversation, I said, "William, what has produced this change in your look, your address, your language? How is it that you acknowledge it is of the Lord's mercies that you are not consumed?" "Sir," said he, "I will relate particulars:

"You recollect on my taking leave of you, you placed in my hand a small parcel of Tracts; and I promised to read them: this I have done. On leaving the port, we had a favourable wind through the Channel. The wind then chopped round direct in our teeth, and we had to contend with light contrary winds till we entered the Gut of Gibraltar. During this part of the voyage, I had little or no opportunity to read the Tracts. I did on the first Sabbath turn them over, and put a few in my pocket, and occasionally taking one out, gave it a sneering glance, and then handed it to one of the boys or men with a smile of ridicule. On passing the Gut, we had a tedious, though pleasant, voyage to Smyrna. Having much time upon my hands, I now and then looked at a Tract, to pass away time. One evening,—I well remember the evening,—it was about an hour before sunset; there was scarce a breath of air; we had spread all the canvass we could, which lay flapping idly against the mast; the men on board were some sitting on the forehatch, others lolling over the windlass, now and then whispering a curse instead of a prayer for a breeze; the wide and beautiful expanse of water, smooth as glass, was bounded by a clear and serene sky; and the smoke of Mount Vesuvius was just visible in the horizon; every object seemed hushed; not a sound was heard but our own breathings, and the gentle breaking of the sea against the bows of the vessel. I was looking over the ship's side, viewing the calm and peaceful close of another day. This brought to my recollection the evening when I took my last farewell of my friends at home. Musing thus, my mind had acquired a tint of melancholy. I just then put my hand into my jacket pocket, and, feeling some paper, took out what proved to be the Tract entitled, *The Swearer's Prayer*. I read it aloud, in the hearing of the whole of the crew; and I suppose the state of my feelings was manifested by my tone of voice. When I had read it, a curious kind of silence ensued; not one of us felt inclined to raise his eyes from what they were fixed upon, fearing to meet the look of another, and knowing that, to a man, we were all shockingly guilty of swearing. At length, we looked at each other in a side-long kind of way; and one man said, "Mr. William, I never heard or thought of this before; this kind of reading has made me feel very strange; I'm all over trembling; I don't think I should like to swear again, shall you, Jack?" turning short to a seaman alongside of him, who looked him full in the face, and burst into tears. The shedding of tears ran like a contagion through the whole company. After weeping in silence with our faces hid with our hands, one man said, "Jack, suppose we hand up a prayer to God for forgiveness. Mr. William, you have had more learning than we,—you can make a prayer." Alas! I had never prayed; I could only sigh; I really thought my heart would burst. O how dreadful did sin appear! One of the men then broke the silence. With his arms across his breast, and tears of penitential sorrow rolling down his cheeks, he cried out, "O God, who made our souls, have mercy, and pardon the miserable crew on this deck!" There was not a heart that did not respond, "Lord, hear this prayer, and forgive!" But, not to enter into detail, *the Lord was pleased to work a change in the whole of the ship's company.* One circumstance I must not forget to mention. The captain, a drunken, swearing character, thought his men were bewitched. On the following morning he came on deck, and, as usual, was giving his orders, mixed with fearful oaths, when one of the men, in a most respectful manner, begged he would not swear at them,—they should obey his orders with more comfort to themselves without it. Indeed, on his return from the voyage, the captain remarked to a person, that he was obliged to refrain from swearing, it began to appear so singular on board."

A PREACHER IN BONDAGE.

LOUISVILLE, Ky., Sept. 9, 1848.

On the 7th inst., Peter Roberts, a free man of colour, a regularly licensed Methodist preacher, a member of the Indiana African Conference, was sold at public auction before the Court House door, in this city, for the term of one year. He was bought by J. L. Hyatt, for $75 50.

Roberts was arrested and carried before a Justice of the Peace, by James S. Speed, on a charge of having violated an act passed by the Legislature of Kentucky, in 1846, which prohibits free Negroes from migrating to, and remaining in the State more than thirty days; and provides that any negro who is convicted of a violation thereof, shall give bond with security in the penalty of $500, conditioned that such negro shall leave the State within ninety days, and never more return; and if he fail or refuse to

give such bond, that he be sold for the term of one year, to the highest bidder.

Roberts was convicted of a violation of this act, and was ordered to give the bond, which he refused to do, and he was then ordered to be sold —whereupon the counsel for Roberts applied to Chancellor Nicholas for a writ of prohibition, which was awarded, returnable to the Jefferson Circuit Court, arresting the order of the sale.

The case on the writ of prohibition was argued before the Hon. Wm. F. Bullock, on the 6th and 7th instants, by Messrs. Thurston and Speed for Roberts, and Messrs. Guthrie and Logan for the Justice of the Peace. Roberts filed a declaration in prohibition, alleging in substance, that he was a citizen of Indiana; that he had resided there for a number of years; and that he was, at the time he was arrested, residing with his wife and children in Jeffersonville, Indiana; that about the first of July, 1848, he had rented a barber's shop in the city of Louisville, Kentucky; that he carried on the business of a barber during the day, and crossed the river to his residence in the evening, and returned in the morning to his employment; that he was born of free parents in the State of North Carolina, and had emigrated from there to the State of Indiana a number of years ago; that he was arrested under the act referred to, tried and convicted, and would be sold, unless the Justice was prohibited by this Court—To which the Justice pleaded the arrest, trial and conviction in bar, and the plaintiff demurred to the plea.

The grounds of the demurrer, as argued by the counsel for the plaintiff were, that the act under which the plaintiff was convicted, was in violation of the Constitution of the United States —see fourth Article, second Section—which provides that 'the citizens of each State be entitled to all the privileges and immunities of citizens in the several States.' The case was very ably argued on behalf of Roberts, by Messrs. Thurston and Speed, and on behalf of the Justice by Guthrie and Logan, and occupied the Court two days.

Judge Bullock decided, that free negroes were not citizens of any States of the Union, in the sense the word Citizen was used in the Constitution of the United States. His opinion was delivered orally, and I can only give you the substance of it. He held the negro was only a sojourner in the United States, and had no guarantees under the Constitution; that he was not a party to the social compact, either of the State Governments or of the Government of the United States; that any State might drive the free negroes from their midst; that they were aliens and strangers in a strange land.

The Judge was about two hours in delivering his opinion.

Before his opinion was delivered, I was of the opinion that 'citizens,' as used in the Constitution of the United States, covered all classes and conditions of men who were born upon our soil, of free parents, and who were not aliens. But it seems that the negro born in the United States has no country. If this be true, we may do as the ancient Romans did, make slaves of these foreigners—as they are here without protection.

It would be well if a similar case to that of Roberts was taken to the Supreme Court of the United States, in order that this clause of the Constitution might be expounded.—*Pittsburgh Gazette.*

ANIMAL IMPULSES.

A flock of animals is actuated by one unanimous impulse. Birds rise together from the ground; wheel in simultaneous phalanx in the air, and light again at the same time, like a band of well-trained soldiers moved by one governing voice. Flocks of quadrupeds do the same. When one sheep leaps, all follow; where one pauses and hesitates, all make a full stop. There is no individuality of purpose or of action. A crowd of human beings act in the same way if they allow the first suggestion of blind impulse to sway them. But how differently do reflecting men act, where each has an individual opinion, judgment, taste, and feeling.

British Quarterly.

EFFECTS OF INTEMPERANCE.

It has been computed, that there are 600,000 habitual drunkards in Great Britain, and 60,000 of these die annually, 160 every day, 7 every hour, and probably not one of them had any idea of becoming a drunkard, but gradually became so from the moderate and habitual use of intoxicating drink.

That three-fourths of the crime, misery, and pauperism of the land, and a large proportion of the expenses of gaols, of hulks, of transports, of county rates for police and for prosecutions, of union houses, of poor rates, and of lunatic asylums may be traced to strong drink.

That the sum of fifty millions a year, in hard cash, is spent in the United Kingdom for Intoxicating liquors; and it has been computed (and the computation is believed to be much under the mark,) that the working classes, through their drinking habits, throw away the opportunity of earning fifty-five millions a year in wages; and but little exceeding one million is raised annually for all the charitable and benevolent institutions of the United Kingdom.

"Justice Erskine, at the Salisbury assizes, when sentencing a gentleman to six months hard labour, for a crime committed through strong drink, declared that 99 out of every one hundred criminal cases were from the same cause. Judge Coleridge, at the Oxford assizes, said he never knew a case brought before him, which was not directly or indirectly connected with

intoxicating liquors. Judge Patterson, at the Norwich assizes, said to the grand jury, 'If it were not for this drinking, you and I should have nothing to do.'"

"No one crime on earth destroys so many of the human race, nor alienates so much property as drunkenness."—*Lord Bacon.*

It has been pretty clearly ascertained, that in the English nation alone, about 50,000 temperate men become drunkards every year.

What a dreadful scourge to humanity is this mighty engine of destruction—*intoxicating drink.*

EMANCIPATION IN DELAWARE.

A mammoth petition is in circulation in Delaware, praying the Legislature to abolish slavery in that State. It is receiving the signatures of nearly all the citizens of that glorious little State. The Blue Hen's Chicken says that "from appearances it will be one of the largest petitions ever offered to the Delaware Legislature." It will be recollected that an effort was made in the Legislature a year ago to abolish slavery, and was very near being successful. This aroused the people to the consideration of the subject, and it will, doubtless, be accomplished.—*N. Am. and U. S. Gaz.*

The following beautiful lines were found in the pocket of an English clergyman, who was suddenly killed by a fall from his horse.

What dost thou, Oh, wandering dove,
From thy home on the rock's riven breast?
'Tis fair; but the falcon is wheeling above:
Oh! fly to thy sheltering nest—
To thy nest, wandering dove, to thy nest!

Frail bark, on that bright summer sea
That the breezes now curl but in sport,
Spread cheerly thy sail, for though pleasant it be,
Ne'er linger till safe in the port—
To the port, little bark, to the port!

Tired roe, that the hunter dost flee,
While his arrow's e'en now on the wing,
In yon deep, green recess, there's a fountain for thee,
Go, rest by that clear secret spring—
To the spring, panting roe, to the spring!

My spirit, still hovering, half blest,
Midst shadows so fleeting and dim;
Ah! knowest thou thy rock and the haven of rest,
And thy pure spring of joy?
Then to Him, fluttering spirit, to Him!

DEATH OF THE FLOWERS.

BY BRYANT.

The melancholy days are come,
The saddest of the year,
Of wailing winds and naked woods,
And meadows brown and sere.
Heaped in the hollows of the grove,
The withered leaves lie dead,
They rustle to the eddying gust
And to the rabbit's tread:
The robin and the wren are flown,
And from the shrub the jay,
And from the wood-top calls the crow,
Through all the gloomy day.

Where are the flowers, the fair young flowers,
That lately sprang and stood
In brighter light and softer airs,
A beauteous sisterhood?
Alas! they all are in their graves,
The gentle race of flowers,
And lying in their lowly bed,
With the fair and good of ours.
The rain is falling where they lie,
But cold November rain
Calls not from out the gloomy earth
The lovely ones again.

The wild flower and the violet,
They perished long ago,
And the wild rose and the orchis died
Amid the summer glow;
But on the hill the golden rod,
And the aster in the wood,
And the yellow sun flower by the brook
In autumn beauty stood.
Till fell the frost from the clear, cold heaven,
As falls the plague on men,
And the brightness of their smile was gone
From upland, glade and glen.

And now when comes the calm mid day,
As, still such days will come,
To call the squirrel and the bee
From out their wintry home,
When the sound of dropping nuts is heard,
Though all the trees are still,
And twinkle in the smoky light,
The waters of the rill;
The south wind searches for the flowers
Whose fragrance late he bore,
And sighs to find them in the wood
And by the stream no more.

And when I think of one who in
Her youthful beauty died—
That fair, meek blossom that grew up
And faded by my side;
In the cold moist earth we laid her,
When the forest cast the leaf,
And we wept, that one so lovely
Should have a life so brief;
Yet not unmeet it was, that one,
Like that young friend of ours,
So gentle and so beautiful,
Should perish with the flowers.

SUMMARY OF NEWS.

EUROPE.—By the steamer Niagara, dates from Liverpool to the 7th inst., have been received. The tendency of the cotton market was still downward. But little change had occurred in the corn market. The money market continued easy. The trials of the Irish insurgents were progressing. A number of Chartists had been tried at London, and several sentenced to transportation for life. The Republican insurrection in Baden, had been suppressed, and its leader taken prisoner. The French Assembly, in the discussion on the Constitution, had decided in favour of a single legislative chamber, by a vote of 530 to 289.

ELECTION.—The contest between the opposing candidates for Governor, both in Pennsylvania and Ohio, has been very close. William F. Johnson is returned as elected in this state by a majority of a little over two hundred, in a total poll of more than three hundred thousand votes. Ford, the Whig candidate in Ohio, is supposed to be elected by a small majority.

FRIENDS' REVIEW.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. XIV.

(Continued from page 83.)

R. J. to Sarah Hustler.

London, 5th mo. 20th, 1785.

Dear Sarah Hustler,—Thy dear mother, my precious companion, being gone to meeting, and I not quite well in my chamber, having thee with the rest of her beloved offspring often in my near remembrance, it seems as if I may tell thee, if thou art willing to be instructed by the divine Monitor within, which is the only true teacher, there will be little occasion for any of the Lord's servants, either to be grieved with any thing in or upon thee, or to fear thy coming forward answerable to the merciful intention of infinite goodness towards thee; who having drawn thy worthy mother out of the vanities of this world, called her by His grace, and established her among his humble children, and engaged her mind on thy account; will bring thee also into the same comfortable experience in thyself; why then should any *little matter*, things that thy own good sense and better judgment allow to be very little things, impede thy advancement towards an establishment in the Lord's favour? Is there any thing too great or too valuable to be parted with for the sake of that unshaken peace, which all these outward things united cannot furnish? Be obedient, then, my dear; give up every thing, however pleasing, when the divine requisition is, "*give up*," that so thou mayest be enabled to step forward in beauty and strength, when the further call is heard—"*Keep not back.*" O how my heart is and has often been exercised on thy account, and on account of thy dear brother William, lest for want of an early conformity to divine manifestation, you should go wider and wider into the paths of defection; and in so doing render yourselves unworthy of a place in that succession which will be filled up in the Lord's family, whether they who are first indulged with the heavenly offer are willing or not; for he has determined that "his table shall be filled," and many from the highways and hedges are already brought in to sit down amongst his faithful children, delighting in the lifting up of his glorious countenance, rendering him the acceptable fruits of obedience and love in their season. And dear children, I am persuaded this is the season, the blessed season, for you to begin, by bowing under the cross of Christ, conforming to its humbling, restraining effects; and with a noble and righteous firmness, disdaining to be brought under the power of the foolish customs and fashions of this degenerate and deluded age; for if you honour the Lord in heart and conduct, you will not only rise superior to them all, but, what is infinitely better, will be honoured by Him, who hath promised to do it for such.

And as dear William is more in the way of temptation in divers respects, being often in an exposed situation, arising from the necessary business in which he is engaged, I wish him to be on his watch, and not give way to the subtile whisperings of the adversary, who may attempt to persuade him, that to keep in a plain, humble appearance, is unmanly, and that the road to preferment, riches and honour, is pleasant, and may be safely pursued in the time of youth. But that by an inward attention to the inspeaking voice of divine wisdom, he may understand its intelligent indisputable language—"By humility and the fear of the Lord, are riches, honour and life," and wisely prefer it. Thus, dear children, is my heart concerned for you—receive it as the fruit of love—feeling you near as if you were my kinsfolk according to the flesh; yea more near than some of these; and under this concern I do intreat you, "Be wise for yourselves," remembering that "the wise shall inherit true glory, when shame shall be the promotion of fools;" hereby you will be good examples to the younger children, beloved by those who love what is only lovely, and "Make glad your father, and give your mother joy."

R. Jones having written to S. Grubb, proposing that they should be associated in a visit to reland, S. G. being at the time from home on

religious service, writes on the 31st of Fifth month, and, after expressing her apprehension that she should be most easy to lay the subject before her friends on her return, adds—"It has ever been a great trial to me to avow a concern to any religious service, and to act in obedience thereto most humiliating. I seldom attempt it as long as a stone is left unturned, in endeavouring to put it by, so that I hope my dear friend will have a little compassion on my doubts and hesitations; for the more I see myself, the greater need I find that all my prospects and feelings should be weighed in the just balance of the sanctuary, time after time, to prove whether they increase or decrease in pure strength. I feel near sympathy with thee, my beloved friend, especially in parting with a humble-minded, sympathetic companion, whose trial and loss, will, I trust, with thine, be repaired by the Comforter from the Father."

S. G. in allusion to the desolating effects of unfaithfulness among some among whom her lot was at this time cast, says—"May I ever remember, in prospects so distressing, the instructive conduct of the archangel, who brought no railing accusation, but wisely left the work to that Hand which can do all things, with or without us.

Her proposed mission to Ireland, closing from her view, R. J. made preparation for going into Sussex, and she esteemed it a favour that her friend, Deborah Townsend, obtained on the 31st the consent of Peel Monthly Meeting, to accompany her. Sixth month 2d, she makes this brief note—"At Plough Court, in great distress, gave up for Ireland." And on the morning of the 3d, she writes, that after a night of deep distress, this prospect so clearly opened, and every thing else so closed up, that her full resignation became absolutely necessary. "I have, therefore," she says, "yielded to it, as the path for me to pursue, in order to obtain that peace which no substitute, no contrivance of the creature, no human exertion can procure, because it is reserved for obedience only. The great lesson of self-abasement and mortification has been singularly renewed to me, from which, though the Divine blessing, I hope to derive lasting instruction and benefit." On the same day she writes to C. Hustler—"Pray for me, that I may not be left to run at uncertainty, for I am likely to be led in paths that I have not known. I should be glad thou wouldst encourage dear S. Grubb to move forward. Her Robert, I expect, will accompany her over the water. Let her know that my heart is nearly united to her. I now feel, in this sudden movement, the force of the expression—"Ye are not your own." But if I may in any sort be acknowledged by HIM, it matters not, whether or not I am owned by Abraham's descendants, or acknowledged by the nominal lifeless professors of Israel; those who are not doing the works of Abraham nor of the wrestling seed. Feeling thee in the precious heavenly fellowship to be of the seed, I freely open my heart to thee; thou knowest I love thee, and wish thee all "joy and peace in believing," that thou art one of the tried chosen number who will not be forsaken by Him unto the end, and in whom he will yet shew forth his praise. Lift up thy head in hope, and trust in Him who is able to help thee over and through all—yea, He will do it."

On the 4th of Sixth month, with her "face turned toward the land she had feared, and without any certainty of a companion," she took her departure for Liverpool, where, on the 13th they embarked on board the Earl of Charlemont packet for Dublin, and landed at Rogerson's quay. Here, on the 20th, they commenced a family visit, which was completed on the 14th of Seventh month, comprising "in all 115 sittings, in which, though deeply exercising, at times Truth prevailed, and we enjoyed peace, and only —— and —— refused a visit from us."

"I have been," she says, "without a woman friend, except Sarah Dillwyn, who just went to keep me in countenance; yet the Lord hath been my helper, and I have abundant cause to bless his name, and to rejoice (however strange it may appear to some) that I came when I did. I have been a feeling witness of his great mercy, and love manifested towards this people; they received us joyfully; and though we have been exercised in much plain dealing, yet the influence of best love has been felt; and though all are not alike sensible, yet many feeling minds, have, I trust, been encouraged and quickened in right prospects. I never knew S. Emlen more favoured."

A letter from Capt. Truxton to Samuel Emlen, received at this time, says—"Present my best compliments to Rebecca Jones, and to that worthy old favourite of mine, Thomas Ross. May God of his infinite mercy and goodness, continue his blessing towards you all; and after you are satisfied in your own minds that you have done your duty towards Him and towards your brethren in this eastern world, that He may be pleased to conduct you to your families, relations and friends in safety, is my sincere wish and prayer."

The following lines addressed to her by S. Grubb, and dated Seventh month 1st, have reference to the engagement just noticed: "My mind sympathizes with thee and thy companions in your exercising engagement. It is a work in which, comparatively speaking, the weather changes many times in the day. Sometimes the clouds hang so low as even to baptize the inhabitants of that climate in them, from whence there is so blessed a connection with the great ocean of wisdom and strength, as to extend the baptism thereto. Here we find our spiritual Moses, through whose Almighty power the clouds break, the earth is refreshed with celestial rain, and the Sun of righteousness breaks forth.

Then they who delight in his precious influence revive in vigour, and press forward with new alacrity of soul. Thus may your spirits be supported to persevere in the Lord's work, and to do valiantly in restoring the ancient path of purity, simplicity and dedication of heart."

(To be continued.)

REMARKS ON CAPITAL PUNISHMENT.

(Concluded from page 85.)

The last evident reason for this decrease which I shall advert to, is the extreme difficulty, amounting to almost an impossibility, of conviction for those crimes where the laws make the penalty death. So repugnant has this unnecessary barbarism become to the feelings of nearly all intelligent men, that juries, courts, and witnesses, are alike unwilling to return just verdicts upon the cases submitted for their decision. In all countries entitled to the claim of civilized, the intelligent part of the community, upon whom most commonly devolves the responsibility of giving judgment in capital cases, whether as judges or juries, have their minds so impressed with the awfulness of the punishment affixed to the crime of which the prisoner is charged, that a false sympathy is begotten in their breasts, and they permit the slightest appearance of innocence to outweigh the most direct evidence of guilt; and thus a countless number of felons are let loose, free from all punishment, and emboldened by impunity to repetition of crime. It is well known that, in this state, a conviction for murder can but rarely be obtained; the repugnance against the death penalty is so great, that at least one-third of the jurors, formed from the respectable classes of the community, constantly refuse to convict on the clearest testimony of guilt. This repugnance is carefully noted by those who have been familiar, from their infancy, with profligacy, recklessness and crime, whose ranks of habitual villainy usually furnish the subjects of criminal justice, and it serves to increase their supposed chances for escape from the penalty of their offence, and thus weakens the restraining influence of the law. How encouraging this difficulty of conviction, and necessary uncertainty of punishment, must prove to any one meditating murder! This difficulty to convict under the gallows-code, doubtless had a controlling influence to induce those governments which are now our bright exemplars in the cause of humanity, to prove to the world, by actual experiment, the advantages which must accrue to every community by dispensing with the office of the executioner. It is an admitted axiom in penal jurisprudence, that the *certainty* of punishment tends far more to deter men from committing crime, than its severity. And the criminal statistics of England demonstrate this to be practically true. In those offences which were formerly punished by death, as soon as the penalty was changed, the proportion of convictions to trials increased thirty per cent, whilst the number of those crimes committed, decreased to a considerable degree. Those who commit the gravest offences against their fellow men, are commonly such as have been *trained up*, by a positive process, to violence and blood, and taught to hold their own lives as valueless, except as affording the means of sensual gratification, and those of their fellow beings as nothing when in their way to the prosecution of this chief aim of their existence. Therefore the uncertainty of the punishment of death, has far less influence to restrain such as these from the commission of crime, than the certainty of the more humane and Christian infliction of imprisonment. Thus a strong argument against the continuance of the death penalty, is found in the uncertainty of conviction, and the consequent inducement held out to the vile and dissolute to commit crime.

Having shown the invariable uniformity of success which has attended this measure in those communities where it has been adopted, and cursorily glanced at some of the many explanations which can be offered for this result, I shall omit any further consideration of the *necessity* of the death penalty as a restraining influence, believing that it will not be entertained for one moment, by any honest, intelligent friend of good government, after he has given the subject even a slight investigation under the direction of truth.

Another powerful objection to the horrible practice of quenching man's vengeance for wrong and injury in the blood of his fellow man, criminal and murderer though he be, is the fallibility of human judgment, and the uncertainty inseparable from human evidence, whether circumstantial or direct. When we remember how prone the wisest are to err, even after all points in a question have been fairly presented for their decision, and think of the many causes which may conjoin to proclaim the prisoner guilty of a crime of which he is innocent, we must contemplate with horror the revolting spectacle of the judicial murder of this innocent man, the victim to a mistaken judge or jury, or perchance a perjured witness. This is not a mere fancy sketch, supposed to excite sympathy for our cause, but a reality, verified by more than a hundred instances in the English criminal history, and by not a few in our own, where the innocence of the poor victims have only been discovered after the hangman had completed his irreparable work. Doubtless, the number of those equally innocent, who have been sacrificed on the altar of human fallibility and human vengeance, but to whose memory subsequent developments have not concurred to render justice, is a mighty host when compared with the company of those whose freedom from the crime for which they have suffered an ignominious death,

circumstances have tended to disclose. It appears to me that this reason alone should induce all good men to use the entire force of their influence, to abolish this inhuman and savage practice; for these fallacies of judgment, and consequent sacrifice of innocent lives, must occur so long as this irremediable penalty is retained, and man continues to be mere fallible man.

Another consideration fraught with pressing influence, to enlist in this cause every individual who believes those momentous truths of the immortality and future accountability of the human soul, is the awful thought that man dares to assume the right to hurl his fellow man, often in a state of manifest unpreparedness and unfitness, into that never-ending, unceasing existence of reward —that *eternity* which lies rayless and echoless beyond the grave. How awful to contemplate that the criminal, who, equally with his judge and his executioner, is stamped with the mysterious impress of the image of God, should be sent, in his impenitent state, to a doom, from the mere conjecture of which the reflecting mind stands appalled. This thought baffles my feeble powers to elucidate, yet I sincerely desire it may fully impress every reader with a deep conviction of its importance; a realization of the awful responsibility which even a tacit sanction of the act imposes.

In conclusion, let me entreat those who are adverse or indifferent to this important reform, at once to examine carefully the evidence which experience amply furnishes to quiet every doubt, and fortify every hope, for the result of our adoption of a humane criminal code, and the entire abolition of the hideous barbarism, of official, legal murder. W. R. W.

For Friends' Review.

LIFE OF THOMAS FOWELL BUXTON.

(Continued from page 88.)

As the members of the Cabinet were pledged to the introduction of a measure in Parliament for the final extinction of slavery in the colonies, and a day fixed upon for the annunciation of their plan, it was confidently believed that the days of Negro slavery in the British possessions were nearly numbered. Still, enough remained undetermined, to excite serious apprehensions. Among the friends of emancipation, no inconsiderable diversity of sentiment prevailed. The opinion had been early advanced, that if the slaves were liberated, their owners must be compensated; and to this opinion the Cabinet appeared strongly inclined. The more zealous abolitionists, considering slavery as morally and unquestionably wrong, regarded such a concession as a dereliction of principle. But Buxton and such of his coadjutors as comprehended the circumstances in which they were placed, and the strength of the West India interest, with which they were obliged to contend, took a more temperate view of the subject. Decided as their sentiments were in regard to the intrinsic injustice of slavery, they were anxious to effect its abolition by the instrumentality of the government; and, if possible, to conciliate the planters, so as to secure their co-operation in the measure. It was also desired, that while the slaves were liberated, their owners should not be subjected to a ruinous loss.

As an annual meeting of the Anti-Slavery Society occurred a short time previous to that on which the plan of the government was to be opened in Parliament, that occasion was taken for an effort to reconcile the abolitionists to the expedient of a compensation. The chair was taken by Lord Suffield, who, we may remember, had stood a short time before almost the solitary advocate of emancipation in the House of Peers, and Buxton undertook the delicate task of introducing the proposal. He opened the subject with a cautious exordium, and afterwards grappled boldly with the question, in such manner as to procure the general acquiescence of the audience. He was ably followed by Dr. Lushington and others, in consequence of whose exertions all opposition to the measure was for a time apparently withdrawn.

Lord Althorp, as stated in our last number, had named "the 23d of April" as the time when the government plan for the abolition of slavery should be opened in the House, but in consequence of some changes in the Cabinet, the motion was postponed to the 14th of the following month. In the mean time, no exertions were spared to manifest the hold which this subject had taken of the public mind. Meetings were held and petitions prepared in almost every part of the country. The signatures attached to the petitions presented at this session, were estimated at nearly a million and a half. At a meeting of delegates held at Exeter Hall, a communication to the Ministry was agreed upon, and presented next day by deputies from nearly every place of note in the kingdom.

On the day assigned for opening the question in Parliament, Buxton presented a petition from the females of Great Britain, which, he told them, was not prepared or even thought of ten days before, and yet, within that time, it had obtained one hundred and eighty-seven thousand signatures. He added that it was so heavy he could not carry it; when three others joining him, the petition, by the united strength of the four, was placed on the table.

The subject was opened by Secretary Stanley, who had been in the office little more than a month, and yet had made himself master of its dangers and difficulties. He noticed the extent of public feeling on the question of slavery, and attributed that feeling to the operation of religious principle; he recurred to the repeated but unavailing efforts of the mother country to prevail on the colonial governments to legislate on the

subject; but not a single step had been taken by any one of them, with a view to the extinction of slavery. He entered forcibly into the argument, with which Buxton had furnished him, of the rapid decrease of the slaves, and the enormous amount of punishment which had been inflicted upon them; and he insisted that the ignorance, degradation, and want of economy, which were usually adduced as evidence of their unfitness for freedom, were the necessary results of their servile condition. The arguments, principles and facts, thus announced from the treasury bench, were those which the abolitionists had been labouring for years to impress on the House. But when the plan, proposed for the redress of the evils, which had been so eloquently described, came to be unfolded, its provisions were far from satisfactory.

It was proposed that slavery should be abolished throughout the British dominions; but that those then in servitude should be apprenticed for a certain time to their former owners; in other words, should labour during three-fourths of the day for the benefit of their masters; the latter, in return, supplying them with food and clothing. This was deemed a payment, in part, of their value, and the remainder was to be made up by a loan of fifteen millions of pounds, which was subsequently changed to a bonus of twenty millions. All children under six years of age, were to be set entirely free. Stipendiary magistrates were to be appointed to carry those measures into effect; and means were to be provided for the moral and religious instruction of the negro population.

In this outline of the plan, two features are presented to which the most ardent abolitionists were greatly opposed, viz.: compensation to the planters, and the apprenticeship system; and Buxton was severely censured, and his integrity called in question, on account of his assent to them. To the former he does not appear to have had any decided objection; and to the latter he agreed, under a conviction that nothing better could be obtained. The apprenticeship was in fact a continuance of slavery during three-fourths of the time; but under another name. As this apprenticeship, whatever time it might be allowed to continue, must at length expire, it was an improvement upon the system of permanent slavery. There was likewise a possibility that the term of apprenticeship might be rendered a brief one.

When Stanley's bill was introduced, it was found that the time of apprenticeship was fixed at twelve years, and Buxton became anxious to change this feature without destroying the bill. The grant of twenty millions was acceded to as a sacrifice to secure the emancipation of the slaves, and the bill was permitted to pass through its early stages without opposition; but when it came into the committee of the whole, prior to its third reading, he moved as an amendment that the term of apprenticeship should be limited to a single year. The arguments with which he supported this motion, exposed the absurdity of the apprenticeship itself. "If," said he, "we are to have neither wages nor the whip, neither hope nor fear, neither inducement nor compulsion, how any man can suppose we shall be able to obtain the labour of the negroes, is to me unintelligible." He seems clearly to have seen that the apprenticeship must be a total failure, or the msintenance of slavery under the name of freedom.

After an animated debate, the motion was lost by a minority of seven; and Secretary Stanley, next day, consented to reduce the apprenticeship from twelve to seven years, which was afterwards reduced to six. It being intimated in the course of the discussion, that the sentiments which Buxton might utter in that House would fall with singular force on the minds of the negroes, he remarked in reply, "If the faintest echo of my voice could ever reach them, most earnestly, most emphatically would I implore them, by every motive of duty, gratitude, and self-interest, to do their part towards the peaceful termination of their bondage. I would say to them, the time of your deliverance is at hand, let that period be sacred, let it be defiled by no outrage, let it be stained by no blood, let not the hair of the head of a single planter be touched, Make any sacrifice, bear any indignity, submit to any privation, rather than raise your hand against any white man. Continue to wait and to work patiently; trust implicitly to that great national and paternal government, who are labouring for your release. Preserve peace and order to the utmost of your power; obey the laws, both before and at the time of your liberation; and when that period shall arrive, fulfil the expectations of your friends in England, and the promises they have made in your name, by the most orderly, diligent and dutiful conduct."

This is substantially the advice, which, if their voice could be heard, the true friends of the slave, in all parts of the world, would gladly address to that suffering class.

When the question of compensation came up, Buxton voted for granting twenty millions to the planters. This he did as the safest means of securing the peaceful extinction of slavery. He, however, moved to withhold one half of it until the apprenticeship should be terminated; but this motion was lost.

The bill for the total abolition of colonial slavery, passed the House of Commons, on the 17th of Eighth month, 1833. It went with little delay through the House of Lords, and on the 28th of the same month, received the royal assent. And it is worthy of remark, that the monarch whose assent to this bill was then given, was the same man who, about forty years before, while Duke of Clarence, denounced the aboli-

tion of the slave trade in the House of Lords, and bestowed upon the abolitionists the terms of fanatics and hypocrites, including Wilberforce by name. But a more signal evidence of the progress of opinion, on this subject, appears in Buxton's own case. In a letter to Zachary Macauley, written soon after this bill was passed, he remarked: "I look back to the letter which you and I wrote to Lord Bathurst, in 1823, containing our demands, twelve in number. Bad as the bill is, it accomplishes every one of these, and a great deal more. Among the rest, the day is fixed after which slavery shall not be." And that day, we observe, was not later than the 1st of Eighth month, 1840, even admitting the apprenticeship to be slavery in disguise; whereas in 1823, Buxton proposed to emancipate the children, ameliorate the condition of the adults, and leave slavery to expire with the existing generation.

I do not find the provisions of the act as it finally passed, in the Memoirs of Buxton's life; but, from other sources, we learn that the slavery of the negroes in the colonies was to end on the 1st of Eighth month, 1834, and with that date their six years' apprenticeship was to commence.

This was certainly an awkward, if not a delusive emancipation. It was freedom prospectively granted; but one important change, important at least in principle, was introduced. The apprentices were not subject to arbitrary punishment from their employers. And the stipendiary magistrates by whom their punishments were to be awarded, were restricted to twenty-nine instead of thirty-nine lashes. It is rather surprising that this miserable plan was not productive of more injury than it was. But as this nominal apprenticeship was no part of the plan of Buxton and his coadjutors, they were not answerable for its consequences.

As the negroes were generally almost destitute of education, it became an object with their friends, to establish schools among them, and Buxton obtained information that a legacy bequeathed in the early part of the last century, for the redemption of white slaves in Barbary, had accumulated to upwards of one hundred and ten thousand pounds, and that no more Christian slaves remained in Barbary. This sum, after considerable trouble and expense, was obtained, and vested as a fund, the interest of which was to be employed for the education of the negroes. To this sum a temporary grant of twenty thousand pounds a year was added by the government: and the proper application of the money in the establishment of schools, and the employment of teachers possessed of the requisite qualifications, occupied much of Buxton's time and attention. A number of young men were engaged, and sent to the colonies to superintend the education of the coloured race. Normal schools were established in the most important colonies, and in them more than five hundred teachers were trained.*

The interval between the passage of Stanley's bill, and the time when it was to go into effect in the colonies, was one of considerable anxiety. The abolitionists could not repress the fear that the apprenticeship—that nominal freedom, with much of the reality of slavery—would be productive of disorder; but the day of nominal freedom passed quietly over, and thus consigned to the winds, all the predictions of insurrection and massacre, with which the advocates of slavery had alarmed themselves and their credulous hearers.

In Bermuda and Antigua, the apprenticeship was rejected by the local authorities, and the slaves rendered actually, as well as nominally, free. In the former, the whites were nearly equal in number to the slaves and free coloured race, but in Antigua the slaves numbered nearly thirty thousand, the free blacks four thousand five hundred, and the whites two thousand five hundred.† Yet the sudden emancipation of these slaves, unprepared as they may have been, was not attended with any disorder. It was customary during the days of slavery, to proclaim martial law at the Christmas holydays, but when the slaves were liberated, the fear of insurrection was so completely removed, that the usual proclamation was withheld, and *the militia was exempted from service.*

A little time was sufficient to prove the inefficiency of the apprenticeship, so far as the relief of the labouring class was concerned. A visit to the islands of Antigua, Montserrat, St. Lucia, Barbadoes and Jamaica, by Joseph Sturge and Thomas Harvey, in the autumn of 1836, and early part of the following year, brought to light many of the abuses attending this system; and the publication of their narrative excited such a feeling of indignation, that a large body of delegates was sent to London, in the beginning of 1838, to urge the discontinuance of the apprenticeships. With this measure Buxton at first refused to concur, from a belief that the effort would probably be ineffectual, and that the success of their labour to secure to the negroes the entire liberty of British subjects, would be endan-

*The seminaries on this foundation were called the Mico schools, from the testatrix the Lady Mico; and Sturge and Harvey, in their account of their visit to the West Indies in 1837, relate that J. M. Trew, the principal director, stated in a public assembly, that at one of those schools, where a collection was made among children for missionary purposes, the sums contributed being greater than were expected, he inquired how they obtained their money, and found that it was earned by teaching their adult friends and neighbours to read, after the labours of the day were over. Nearly every one was occupied in teaching his parent, uncle, or neighbour, and even in some cases the grand-father and grand-mother; so highly did the adult and the aged prize the opportunity of learning to read.

‡Thome and Kimball.

gered by it. He had always been opposed to this system, but hesitated in regard to the propriety of breaking it down when its period of termination was so near.

After various efforts, both in Parliament and out of it, the two last years of the apprenticeship were given up, and West Indian slavery ceased to have a legal existence on the 1st of Eighth month, 1838. This was a cause of thankfulness and rejoicing with Thomas Fowell Buxton, though he predicted that those thus emancipated would be assailed by many attempts to curb and crush their liberty. E. L.

(To be continued.)

ADVICES OF LONDON YEARLY MEETING.

(Continued from page 824.)

Whilst the remembrance of our Creator ought at all times to be present with us, we have been again concerned that the day more especially set apart for religious duties, may be rightly observed amongst us. Let those hours which are not passed in attending our meetings, be so occupied as to strengthen habits of piety and devotion. It is good to exercise an especial care that the converse of the day be not such as to dissipate any religious impressions which may have been received. The households of Friends ought to be assembled at least once in the course of the day, for the public reading of the Holy Scriptures, and for retirement in spirit before the Lord. And we wish particularly to call the attention of those who are in remote and country situations, to the purport of this advice. 1828. P. E.

In these days of religious liberty, and in which our intercourse with those of other societies is widely different from that which obtained in the times of our pious predecessors, it becomes us to be especially careful that we do not in any way compromise our ancient principles and testimonies. We believe that it is equally incumbent on us, as on those who were made instrumental in the first gathering of our society, to maintain those views and practices by which they were distinguished. And we feel desirous that both in the performance of our civil duties, and in associating for objects of benevolence, all our dear friends may be concerned not in any way to forfeit the character of consistency, but in all things to adorn the doctrine of God our Saviour. It is, we believe, alike important to our own benefit, and that of the universal church of Christ, that we do not shrink from filling that station in it which Divine Wisdom has assigned us, but in singleness of heart give ourselves up to what it may be our individual duty to perform. 1828. P. E.

The humble endeavour to observe the precepts of the Gospel leads to purity of heart and conduct; it induces strict integrity in all our transactions; and gives rise to the exercise of that meekness and charity which shine forth in the conduct of the true and practical believer in the Christian religion. If we seek first the kingdom of God and his righteousness, we shall be instructed by the example of pious men, but not blind to their infirmities; comforted by their society, but not dependent upon it; helped by religious conversation, but not disposed to enter into it hastily or superficially. If we are concerned aright for the cultivating and cleansing of our own hearts, impressed with the importance of our own stewardship unto God, and duly sensible of our own sins and great need of forgiveness from Him, we shall become very cautious how we converse on the failings of others, and anxious not to violate that charity which is enjoined upon all; that love which is the true badge of discipleship.

The great importance of cultivating true piety and virtue, is what we are at this time concerned earnestly to press upon every one. If this become, as it ought to be, the main object of our lives, the fruit of the Spirit will be apparent. But we are constantly to bear in mind, that this is not the place of our rest. The warfare must be maintained; we can at no period put off the armour with safety: we have an unwearied enemy to contend with; whose temptations are diversified, subtle, and insidious: the path of life is an arduous one; but, thanks be unto Him who is omnipotent, his grace is all-sufficient: as He is daily sought unto, he strengtheneth our souls and increaseth our confidence in Him; and, if we faint not, but persevere unto the end, He will give the victory, through our Lord Jesus Chirst. 1829. P. E.

May we all draw nigh unto God in prayer—ask the assistance of His grace to help in time of need—and look unto Him as our merciful Father who is in heaven: assuredly believing, that, as He is approached in reverence and faith, He will graciously answer our petitions, and supply all our need, in and through Christ Jesus. As this sacred duty, so forcibly enjoined in Holy Scripture, is correctly understood and performed aright, parents will become so sensible of its great value to themselves, that they will feel the importance of turning thereto the attention of their beloved offspring; and, as they seek for wisdom and strength to act rightly herein, they will be assisted by Him to whom they should desire, that they and their children may be wholly dedicated. 1830. P. E.

Now, dear friends, of every rank, state, and condition, let us endeavour to be one in the Lord: that He may shower down of his mercies, gifts, and grace upon all. This will keep each in his proper place. The young will be mild, submissive, and teachable; and will become early acquainted with that power which is their only safe conductor through life, and their hope in death. These are near to our hearts. The very remembrance of them awakens

our tenderest feeling, and prompts our prayer to the Lord for their preservation. The middle-aged will stand firm in their day, as watchmen upon the wall, and as valiants, having on the armour of light, to withstand the attacks of the enemy. And the aged will have to rejoice both in retrospective, and prospective view. The past will recall to their gladdened remembrance the numberless mercies of the Lord; and the future, through the power of an endless life, and the efficacy of that redemption which comes by the Lord Jesus, will open to them the prospect, and satisfy them with the assurance, of being His for ever. Amen. 1808. P. E.—1833.

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 4, 1848.

We learn that our Friend Thomas Wells, whose visit to the Penobscot and Passamaquoddy Indians is noticed in this column below, proceeded after this visit, to the Half Yearly Meeting for Nova Scotia and New Brunswick. After attending a number of meetings among the few Friends scattered over that section of country, he returned to Vassalborough, in Maine, where he was at the time of our latest information. If this labour of love, and the brief notice which we have given, should contribute in any degree to direct the serious attention of Friends, or others, to the condition of those feeble, scattered remnants of the once numerous tribes that occupied this continent, the labour will not be lost. It is no subject of regret, that the wigwam and hunting ground of the wild wandering inhabitants of the forest should be changed into the comfortable mansion and cultivated field of civilized man; but it is cause of serious lamentation that the aborigines of this favoured land should be swept away by the resistless tide of civilization, instead of being transformed into a happy, cultivated and christian community.

The notice from European intelligence of the sale of plate, portraits, &c., belonging to the Duke of Buckingham, furnishes a striking illustration of the enormous sacrifices which are made to luxury and pride. How many poor might be clothed with the mere trimmings of the vain world! And how great an amount of good might be accomplished, if the sums locked up in plate and costly furniture, were judiciously expended in promoting industry and relieving want among the poor of England and Ireland.

Indian Tribes.—In several preceding numbers of this journal, notice has been taken of a visit which our friend Thomas Wells was making to the scattered bands of aborigines still residing in the North-eastern parts of the United States, and the adjacent sections of the British possessions. Since our last publication, on this subject, some further information has been received. We find that eight companies of these people belonging to the Penobscot and Passamaquoddy tribes have been recently visited; our friend has passed among them, in some cases, from one tent or wigwam to another, endeavouring to inspect their situation, and impart such counsel as their condition required, and they were capable of receiving. He also laboured among them in one or more public assemblies, striving to impress upon them the necessity and the advantage of a pacific spirit.

It appears that these tribes are mostly professors of Christianity; but such Christianity as they are taught by the Roman Catholic priests, who possess an almost unlimited control over them. A few of them live in frame houses, which have been erected within the last seven years, and exhibit some appearance of cleanliness and comfort, but their general character and manner of life correspond to a very low position in the scale of civilization. Their habitations are very dirty, and nearly destitute of furniture. Though their land, if properly improved, is amply sufficient to furnish the means of comfortable support, yet they generally lead a wandering life, depending chiefly upon hunting, fishing, and begging, for a precarious subsistence.

A few, and only a few, were found able to read, and to those some copies of the scriptures and other books were presented. When the subject of education was urged upon them, they appeared willing and desirous to enjoy its benefits; but they do not feel at liberty to act on the subject without the consent of their priest; and sectarianism presented a difficulty. The Roman Catholic priests were afraid that if protestants were permitted to instruct the natives, they would induce them to withdraw from the Roman Catholic faith.

It is, however, proper to mention, that our friend was respectfully treated by such of the clergy as fell in his way, and that they gave him permission to visit the natives in their own habitations, and in a collective capacity. One of the priests gave him to expect that a school should before long be opened among them.

Whether their numbers are increasing or declining, is a question upon which the communication, received furnish no satisfactory information; but from the condition in which they are mostly found, we can scarcely arrive at any other conclusion than that they are generally if not rapidly melting away, and leaving a void to be occupied by the more energetic Anglo-Saxon race.

DIED —On the evening of the 14th ult., SARAH PENNOCK, daughter of Abraham L. Pennock, of Upper Darby Township, Delaware County, aged 27 years.

Her life was one of remarkable purity, simplicity and unpretendingness. With a heart deeply sympathising with the oppressed and outcast, her path of duty seemed especially to be, to aid within the sphere of her power, in mitigating the wrongs and sufferings of her fellow-beings. To the afflicted of every kind, her hand of help was cheerfully extended. With those in bonds she felt as bound with them; those labouring in their behalf she felt to be her brethren. For the wrong-doer and oppressor, her affectionate wishes went forth for their recovery from evil; with desires that all temptations to it should be withheld by those in a higher light. Obedient to her convictions of right, she was prompt to lay down at the altar of Duty every selfish gratification. In fulfilling those convictions she did not stop to enquire, What shall this man do? Her piety was seen in her quiet works rather than in her professions; but it was not the less sincere and ardent. Thus far prepared for the change, by a well-ordered life and right affections, we trust, through the Saviour's mercy, she is now inheriting His promise to "the pure in heart."

BALTIMORE YEARLY MEETING.

The following account of this annual assembly, was communicated by a valued correspondent:

The Yearly Meeting held in Baltimore for the Western Shore of Maryland, Virginia, and the adjacent parts of Pennsylvania, as its title implies, comprehends in its limits a very extensive district of country. Some of the Meetings which report to it are situated in the centre of Pennsylvania, and some in the very southernmost part of Eastern Virginia; so that their members are not only very widely separated from each other, but they are also placed in widely different circumstances. Many of the Meetings are small, and their distance from Baltimore precludes a large representation at the Yearly Meeting; so that, in proportion to the whole number of members, those who are able to attend are comparatively few.

On the present occasion the number in attendance was larger than usual, and what was pleasant, no representative was absent. The sittings of the Yearly Meeting began on Second day, 23d ult., the Meeting of Ministers and Elders having been held the Seventh day previous. Minutes and certificates for several brethren and sisters, in attendance from within the limits of New England and Philadelphia Yearly Meetings were received and read; as also epistles from all the Yearly Meetings of Friends. The reading of these testimonials of brotherly love and sympathy, was felt to be strengthening and encouraging. The London General Epistle was directed to be reprinted for distribution among our members and others.

On Third day morning the state of Society was entered upon, and considered, and the Meeting being introduced into much exercise and concern on account of deficiencies which are acknowledged to exist among us in relation to the maintenance of some of our Christian testimonies; much impressive and valuable counsel was imparted, and a Committee was set apart, with the Clerk, to embody the exercise which prevailed, in a Minute, to be sent down to the subordinate Meetings. In the afternoon the Minutes of the Meeting for Sufferings were read, and approved, and it was pleasant to learn that care was being taken by it to circulate some of our standard and approved authors. The Report from the Standing Committee on Indian concerns was also read. It was interesting and satisfactory. The establishment among the Shawnees was shown to be in a condition of usefulness and prosperity. The Meeting directed its usual annual contribution towards its support.

On Fourth day a Minute from New York Yearly Meeting, informing that they had appointed a Committee to meet in conference with similar Committees of other Yearly Meetings on the subject of the existing difficulties in Society, and proposing that we should unite with them in the concern, was read. Under a solemn and weighty sense of the importance of the proposition, it was fully united with, and a Committee was accordingly set apart for that service.

The Committee appointed last year to visit and assist some of the subordinate Meetings, made a report which indicated that they had laboured in the cause, and that there had been some improvement witnessed. They were reappointed, with an addition to their number.

On Fifth day afternoon, after reading the Minute of the exercise of the Meeting, and epistles to all the Yearly Meetings of Friends, the Meeting concluded, having been mercifully favoured to transact its business, through its several sittings, in harmony and love.

Names of the Committee of Conference:—Hugh Balderston, Richard H. Thomas, Samuel Worthington, Joseph King, Jr., Nathaniel C. Crenshaw, Jonah Sands, Wm. A. Thomas, John Scott, Joel Cook, Isaac Brooks.

THERE WAS A GREAT DEAL OF TIME LOST!

In attending a number of meetings held by the Society of Friends, to which the inhabitants of several villages were at different times invited—those meetings commencing, as is the custom of that Society, in silence—I was more than once informed, that though the ministry of those who in gospel love had requested these meetings to be convened, had been peculiarly acceptable and refreshing to the people, yet the expression of gratitude from several of them, was accompanied by the observation, "*but there was a great deal of time* LOST." This simple circumstance led me to consider how it is, that amongst a serious and professing people, "Time can be

considered to be lost," which is spent, or ought to be spent, in striving in reverential silence to subdue all wandering thoughts, and waiting in humility and faith, for the precious influence of the Spirit of Him who hath promised to be in the midst of the two or three, who are gathered together in His name.*

I thought, that if the form of prayer, which is frequently repeated by persons of different denominations, on entering a place of worship—whose reverential manner has often conveyed instruction to myself—were only succeeded by a desire to lift up the heart in secret aspirations unto Him—in endeavouring, in reverential prostration of soul, to centre all its affections and desires on Him alone (its Almighty Creator) who must be worshipped—if worshipped aright—in the temple of the heart—the time spent by the Society of Friends, at such meetings, would not appear long—much less as "Time lost."

I have thought that one of the great errors of religious professors, and one that was sometimes the occasion of incalculable loss to themselves, was the belief that words were *essential* to the performance of worship; hence the anxious desire, on all occasions, when gathered together for this solemn and important purpose, to hear words spoken, or for the congregation immediately to offer up vocal prayer or praises to the Host High, however unsanctified and unprepared the hearts of *some* of those assembled before Him may be. When we reflect that God knows the most secret thoughts of the heart—that He ever beholds its true state and condition—prayer and praises offered unto Him, unless the mind is really *at the time* under the softening influence of the power of His grace, must, at the best, be an unsanctified offering—and the query may well be put to such, "Who hath required this at your hands?"† &c.

If we could imagine, for a moment, an earthly monarch, surrounded by his subjects, and at the same time knowing the inmost thoughts of their hearts, could we suppose that he would be pleased with the offering of thanksgiving or praise from them, unless he saw that it arose from the feeling of love *then* prevailing in them? Would not the offering of the lip, unaccompanied by the flowing feeling of the soul, be but mockery and mere lip homage in his sight? And would it not rather be the duty of his devoted subjects to hearken to his voice, and wait to know his will concerning them, individually, than to be on all such occasions sounding the cymbal of praise, or bending the knee before him?

It may be said, we ought always to be prepared to put up our petitions to the Most High, and to praise him, in the sanctuary; but is the heart of the most devoted Christian *always* prepared for this service? Have we not all often occasion *first* to "draw near" unto Him, who, through his Holy Spirit, can alone prepare us to perform acceptable worship? whether it be in vocal supplication, or in those sacred breathings and mental aspirations, which are of themselves true and acceptable prayer, when arising from a sense of our wants, or from a broken heart and a contrite spirit. If Christ is "in the midst of two or three gathered together in his name," ought we not to seek after the softening and contriting influence of his Spirit, in the secret of the heart, where, only, his presence can be known or felt?

"If anything be revealed to another that sitteth by," saith the Apostle, "let the first hold his peace." Doth not this imply that the power of Christ, and the prompting or restraining influence of his Spirit, may be known and felt, in regard to the exercise of spiritual gifts; and that he does really preside over every rightly gathered assembly of his people? If we grant this, can we withstand the conclusion, that his followers ought to present themselves in solemn stillness before him, waiting for the influence of his Spirit, previous to the offering of prayer or praise, or to the preaching of the word? If we do thus decide, we must, I think, also conclude, that if time so spent in silent waiting upon the Lord be "Time lost," the fault is our own; and that we are yet but on the threshold of Christian experience.

I should be sorry to appear, in the least degree, disposed to accuse my fellow-professors of the Christian name, yet I cannot but think, that, if we were more in the practice of private meditation—"of communing with our own hearts, and being still;"* more constant in seeking, with reverential awe, to lift up the heart in secret prayer and thanksgiving unto Him, who knows what we have need of before we ask Him;† if it were our earnest and continual endeavour thus to fulfil the Apostolic injunction, "*Pray without ceasing;* in everything give thanks; for this is the will of God, in Christ Jesus, concerning you;"‡ we should be better prepared, when publicly assembled together, to meditate on his goodness; and the time thus spent would not appear as "so much time lost." We should not hear the heavy yawn, or the secret whisper, but all would at least *strive* to prostrate themselves, in spirit, at the footstool of Him "who filleth all in all," and whose holy and pure Spirit dwelleth in the hearts of his humble and dedicated followers, of every name: many of whom can reverentially acknowledge, that his presence is to be felt, both when publicly assembled before Him, and in the more private retirement of the closet; tendering the heart of the humble believer, and preparing him to pray with the spirit and with the understanding also, and to offer the tribute of thanksgiving and praise, with unfeigned and hallowed lips.

*Matthew 18: 20. †Isaiah 1: 12.

*Psalms 4: 4. †Matthew 6: 8. ‡1 Thess. 5: 17, 18.

Words, though good, when spoken in the fear of the Lord, and under the sanctifying influence of his Spirit, are not, therefore, really essential to the performance of true worship—of that worship which our Saviour has declared, must be performed in spirit and in truth.* But words, if uttered only from forms, or prompted by the mere activity of the imagination, must often obstruct the tranquil and contriting influence of the Spirit in the heart of the believer, and tend to lead him into a "form of godliness" rather than into the "power thereof."

It will be observed, that my object in making these few simple remarks, is not to enter into any abstract reasoning in support of silent worship, but to call the attention of my fellow professors of the name of Christ, to the advantage of some preparation of heart, previous to entering upon any outward acts of devotion, and to the necessity of seeking to be instructed by the Spirit of truth, who our Saviour declared should guide his followers "into all truth, and shew them things to come."†

I may now perhaps be permitted to point out a few of the ways in which "time is really lost" by too many under the Christian name. "Time is lost," if we do not meet punctually at the hour appointed for worship. By this, we do not only suffer loss ourselves, but disturb the devotion of others. "Time is lost," and condemnation will follow, if, when met together for the purpose of Worship, we suffer the eye to wander, and the thoughts and imaginations to roam at large, instead of seeking ability to worship God aright, and to be prepared to receive, as the thirsty ground, those Gospel truths, which the rightly exercised minister may be called upon to communicate. "Time is lost" if we indulge in idle conversation, spend it in frivolous pursuits, devote too much of it to this world, or lose opportunities of seeking an acquaintance with our God, and thus neglect the important duty of working out our own salvation with fear and trembling. Nay, ime would indeed "fail me to tell" of the variety of ways in which this precious gift may be wasted or lost; for the right employment of which, as of every other talent, the righteous Judge will call us to account. How often, in travelling from place to place, or in cases where the waste of time occasioned by want of punctuality, is regretted, from worldly motives, by all classes of men, might these scraps and fragments be improved, instead of being lost, if it were our constant concern to avail ourselves of every opportunity to turn our hearts to the Lord, and watch for those times of refreshing which are sometimes felt to flow from his presence, even in the crowded mart, and amidst the hum of the city, as well as in the solitude of the closet or the field. We shall not, I venture to predict, at the close of life, regret the employment of that portion of time, which, either in the public assemblies of the Lord's people, in retirement before or after prayer, or in connection with the reading of the Holy Scriptures, has been spent in seeking after the sensible influence of his Spirit, in stillness and prostration of soul, nor count this

"A GREAT DEAL OF TIME LOST."

If in endeavouring to worship God aright, we discover nothing more than our inability, in our own strength, to bring into subjection our wandering thoughts; if we were only made sensible that we need his aid every moment, or are convinced of our utter unworthiness, and inability of ourselves to say, even "Abba—Father," with acceptance, (See Romans 8: 15, and 4: 6) we shall have learnt some important lessons in the school of Christ,—lessons more calculated to promote our growth in the root of vital religion, than all the ceremonial of a mere outward worship; or any devotional acts performed in our own strength, and consequently without the help of the Holy Spirit.—*Religious tract.*

*John 4: 23. †John 16: 13.

AN UNKNOWN REPUBLIC.

Among the higher recesses of the Pyrenees there exist two small republics, having scarcely any dependence on, or connection with, the monarchy of Spain on the one hand, or the newly-got-up republic of France on the other. One of these—Andorre—is not unknown to the world; but the other, which is of considerably less extent and population, may never probably have been heard of in England. Goust, as this obscure little commonwealth is termed, has its *locale* at the southern extremity of the valley of Ossau, or rather the track which leads to it there begins. This track winds along the face of a steep, through forests, rocks, and clouds, till the stranger, faint and dizzy, begins to fancy that he is in the night mare, climbing some miraculous bean-stalk. But courage! Goust is no mushroom power: it is full of the ease and dignity of years; and at every step you find the traces of bygone generations. Here the corner of the cliff is rounded; there a rustic seat invites you to rest for a moment; and again the hewn trunk of a tree affords you passage over some mountain torrent. Pleasant is it for the wayfaring man to pause in such a place; to feel the sunbeams showering upon him through the trees; to drink of the sparkling waters, with his hand for a cup; to lean over the precipice, and watch them leaping in mad joy into a bottomless abyss; to listen to their voice as it mingles with the singing of birds; and to see in imagination the distant world below, with all its paltry cares and mean ambitions. And more than pleasant for him is it to resume the journey after such a pause, to stride forward like a giant refreshed, and to feel that his spirit belongs to that upper region to which his feet are hastening.

The apex of the mountain is at at length sufficiently near to be discerned above your head, for you are now between three and four thousand feet from the level of the valley, and a beautiful and yet fantastic scene it presents. Instead of the naked rocks you might have expected, a green coronal hangs upon the peak; and this, as you approach, resolves into trees and bushes, and gardens and fields, forming a little fairy oasis, belonging more to the air than the earth. This is the domain of Goust; and in the midst of these trees are its ten houses, inhabited by its population of fifty souls.

We cannot answer for the exact number of the people; but we know that the number of the houses has been the same through all tradition. Indeed the permanence of every thing at Goust is its most striking characteristic; and in the present age of revolution, it may be worth while to try to ascertain the cause. As for the government of the community, we are not prepared to say that it has any definite form at all. At any rate there is no council-chamber, no parliament, no justice-room. Certain voices are listened to with respect and obedience, but age appears to be the sole qualification. At Goust all intellects are alike, the sole difference being made by experience. A man of a hundred years of age is wiser than a lad of fifty or sixty; and indeed till the first-mentioned age is attained, the judgment can hardly be reckoned mature. Centenarians are the rule amongst the old men, not the exception; and Dr. Cayet, the chronicler of the place, who writes in 1605, mentions the death in that year of an individual who was born in 1482.

The religion of Goust has neither priest nor temple; but, except when they are shut up by the snow during winter, the inhabitants do not suffer the insularity of their position to deprive them of spiritual comfort. Laruns is the grand centre of the Christianity of the country; and thither, on great occasions, descend the population of the peaks and precipices of this portion of the Pyrenees. At Laruns they are baptised, married, and buried; for people die some time or other even at Goust. Lovers walk to the distant church to become husband and wife, and infants are carried thither to be sprinkled or immersed; but the dead, whom it would be difficult to carry along a descending path cut in the face of an almost perpendicular cliff, require some contrivance. They are made to slide down the precipice, and the mourners follow, having hold of a rope attached to the coffin. When the path becomes at length more practicable for a funeral procession, the cortège is met by a priest, and they take their way, with holy hymns, to the cemetery of Laruns.

But these are not the sole visits of our republicans to the lower world. They carry milk and vegetables even to the Eaux-Chaudes, and may be seen trafficking for luxuries, comforts, or necessaries in the most distant corners of the valley of Ossau. There is, indeed, one commodity—luxury, comfort, and necessary in one—the search for which brings every young man of Goust into the valley at one time or other. At home there are young girls enough, but all are within the prohibited degrees of consanguinity, and it is necessary to go abroad for a wife. Down, therefore, they plunge—these adventurous bachelors; and casting the eagle glance of the mountaineer round this Tempe of the Pyrenees, they are not long in singling out their destined bargain. The marriage takes place, as we have said, at Laruns; and then comes the young wife's expedition, undertaken probably for the first time, into the cloud-land which is henceforward to be her home. As she ascends farther and farther from the level earth, and the path becomes narrower and steeper, she clings closer and closer, it may be supposed, to the arm she has selected for her support in the journey of life. The valley beneath is already covered with tumbling clouds, and she is terrified to look back upon the dizzy path by which she has climbed out of the vapour. Forward—forward—is her only hope; her destiny is fixed beyond recall; the metaphors of poetry are to her substantial facts. But how beautiful is the oasis that at length rewards her labour! How deep is the feeling of security with which her lately quaking heart is filled! And how strange the next morning is the silence of the desert air, which awakens her with a start and a thrill! But her dream is interrupted by the hungry yet joyous cries of the household for breakfast; and in half an hour the young girl of Ossau is converted into the thrifty, thoughtful, methodical, hard-working matron of Goust.

This incident is fertile in consequences; for the union of the two families does not end here. The adventurous brother of the bride follows her steps, both in affection and curiosity, to see what strange abiding-place the soaring fancy of his sister has chosen. Among the curiosities of the place, his eye rests upon a rich warm cheek and flashing eye, which has the same effect upon him—for love delights in contrasts—which the pale and pensive face of the girl of the valley produced upon the heart of the mountaineer. The one damsel descends as willingly as the other climbed; and by and by the daughter of Goust becomes the wife of Ossau. Thus are knit together by kindred sympathies the two extremes of the region, and sweet thoughts and loving memories fly backwards and forwards, like doves, between heaven and earth. Thus, too, the principle of population is regulated, and the human ebb and flow go far towards keeping the numbers of the oasis at an average which has remained steady for ages.

But when this equilibrium is interrupted by circumstances—when, for instancce, there comes some additional mouths, which threaten, when they grow larger, to stint the commons of the

hamlet—then appears the wisdom of the government of Goust. A boy, perhaps two or three, if it be necessary, are equipped, and sent forth to push their fortune in the valley. And these are no loss to the hamlet: they form its advanced guards, and become *points d'appui* of its traffic. They are not exiles, but agents. They are true colonists, linked to the motherland by love and reverence, and a constant interchange of good offices.

But although our hamlet escapes some of the evils, it yet misses, we must own, some of the advantages of a society in a more complicated state. In it individuals are nothing, and the mass every thing. There is no opportunity for the innovations of genius, no field for experiment and improvement. The whole body politic must advance at once, or all remain stationary. Originality is reckoned madness; novelty is a crime—an insult. Agriculture and implements, manners and knowledge, are at this day what they were in the time of Henri Quatre; and long before then, the enduring stereotype had been cast. The stream of the world rolls by several thousand feet beneath, washing the base of that eternal rock, but unable to reach the summit with its voice or its spray.

Goust, we have said, is a democracy; and it is so in the strictest sense of the word. Distinctions of rank are unknown, and the only existing superiority is that of age. As a man in the progress of years becomes callous to the ordinary enjoyments of life, there open out to him new vistas of power and utility. Seated before their cottage doors, wrapped in the twilight radiance of the setting sun, the decemvirs of the hamlet receive the homage of their descendants. Their decisions, however, are not despotic, but constitutional; for the government is traditional, and the qualifications of a functionary are nothing more than years and memory. Property remains to this day on its original basis. No family has an inch more land than its neighbours. There being no inferiority of wealth, there is no pride of purse; and when the condition of all is known to all, there can be no pretension, no ostentation, no hypocrisy. It would seem, indeed, that there is an equality even in the intellect of the inhabitants, the means of its cultivation being so humble, and so uniform; and thus the hamlet of Goust presents an almost absolute equilibrium, individual, social, and territorial, and may be looked upon as an expression of the democratic state in its simplest and purest form. Such as it is, it might form a useful study, both as regards its advantages and disadvantages, for the statesmen of these last days, if they could only raise their eyes high enough from the crowd that is rushing and struggling on the surface of the earth.

We have only to add, that this hamlet is one of several perched on the pinnacles of the Pyrenees, and almost forgotten by the parent state to which they belong. Escaping interference through their poverty, insignificance, and remoteness, they have grown up into self-supporting communities, and preserved a traditional independence in the midst of the political changes which have convulsed the rest of the country.—*Chambers's Edinburgh Journal.*

VARIETIES OF MILK.

As far as we know, no nation uses the milk of any carnivorous animal. There is no reason for believing that the milk of this order of animals would be either disagreeable or unwholesome; but the ferocity and restlessness of the creatures will always present an obstacle to the experiment. The different milks of those animals with which we are acquainted agree in their chemical qualities, as is confirmed by the fact, that other animals beside man can be nourished in infancy by the milk of very distinct species. Rats and leverets have been suckled by cats, fawns by ewes, foals by goats, and man, in all stages of his existence, has been nourished by the milk of various animals, except the carnivorous. The milk of the mare is inferior in oily matter to that of the cow, but it is said to contain more sugar, and other salts. The milk of the ewe is as rich as that of the cow in oil, but contains less sugar than that of other animals. Cheese made of ewe milk is still made in England and Scotland, but it is being gradually disused. The milk of the ass approaches that of human milk in several of its qualities. To this resemblance it owes its use by invalids in pulmonary complaints, but it has no particular virtue to recommend its preference, and is only prescribed by nurses. Goat's milk perhaps stands next to that of the cow in its qualities; it is much used in Southern Europe. It affords excellent cheese and butter, its cream being rich, and more copious than that from cows. Camel's milk is employed in China, Africa, and, in short, in all those countries where the animal flourishes. It is, however, poor in every respect, but still, being milk, it is invaluable where better is not to be procured. The milk of the sow resembles that of the cow, and is used at Canton and other parts of China. The milk of the buffalo is also like that of the cow, though the two animals belong to different species. Every preparation of milk, and every separate ingredient of it, is wholesome; milk, cream, butter, cheese, fresh curds, whey, skimmed milk, butter-milk, &c. Butter-milk and whey will undergo a spontaneous vinous fermentation, if kept long enough, and alcohol can be distilled from it. The Tartars, it is well known, prepare large quantities of spirituous drink from mare's milk.—*Laing's Notes of a Traveller.*

For Friends' Review.

PROTECTION OF PROPERTY.

Among the decisions of the Louisiana Courts of Justice, reported in a late number of the National Era, I find the following: "Where a slave became intoxicated, and going presently into a boat, fell overboard and was drowned, the person who sold him the liquor, on which he got drunk, was condemned to pay the owner the price; and it was held that the owner need not prove that the defendant knew the negro was a slave, and that the presumption is that a black man is a slave. 11 Mart. Rep. 10."

Though no great admirer of slaveholding law, I think the principle of this decision might be applied with advantage to cases in which the person intoxicated was not a slave or a black man. If the man who, by neglect or design, destroys the property of another, is justly required to make restitution, the principle is as applicable to other species of property as to that in the persons of men. The man who is not a slave, is, or ought to be worth as much to himself or to his family, as a slave is to his owner. A freeman indeed must be, rather a worthless character if he is not of more value to his family and himself, than the generality of slaves are to their masters. Would it not then be a judicious provision of law, to require that when a man becomes intoxicated, and thereby loses his life, or is rendered unfit to provide for his family, the seller of the liquor on which he got drunk, should remunerate the family for what they had lost? It does not appear reasonable that the bread of the wife and children should be less carefully protected, than the property in slaves. When the husband and father, upon whose labour and care a family is dependent for support, is either brought to his grave, or rendered a nuisance by intoxication, the injury sustained is incalculably greater than that which arises from the loss of a slave. The price of the slave who was drowned, being paid, his owner may purchase another and supply his place; but what pecuniary remuneration can compensate the heart-broken widow and fatherless children, for the loss of their natural protector and support?

The injury is not diminished by being inflicted with the knowledge and consent of the primary sufferer. That circumstance, indeed, is an important part of the evil. It is like binding the owner, and then stripping him of his property. A slavery which binds the will and the affections, is more complete than one which merely controls the actions. The man who furnishes an inebriate with liquor, exercises an imperious authority over him, by disarming him of the will and resolution to resist.

If, by any species of legislation, or process of law, the burden of supporting the families that are reduced to want by the use of intoxicating liquor, could be thrown upon the trader, through whose instrumentality the liquor was obtained, the consequence would probably be a great diminution of the quantity consumed, and the preservation of ninety-nine out of an hundred who now fall victims to habits of intemperance. For the expense of maintaining these destitute families, would sweep off so large a part of the profits, that very little would be left to stimulate the avarice of dealers. L.

ITEMS OF ENGLISH INTELLIGENCE.

The number of deaths in London during the week ending 10th month 7th, was 1,005, which is 149 below the average, in the corresponding weeks of the last five autumns. Of the deaths, 13 were from Asiatic cholera. Scarlatina and typhus fever are the prevailing disorders; the former with unusual severity; there have been 180 deaths from scarlatina during the week; 47 is the average number.

The Revenue Returns do not indicate that the distracted state of Europe has had much effect in diminishing the prosperity of England. There has been a greater importation and consumption during the present year, than in the year 1846, when money and food were unusually abundant and cheap.

There is a glimmering of hope that Sir John Franklin and his companions may shortly be heard of. It will be remembered that no tidings of this unfortunate exploring party have been received for a very long time, and that Sir James Ross has left England with an adequate force in search of the survivors. The only foundation of the hope derived from recent intelligence is the statement of an Esquimaux Indian; but the circumstantiality of the report gives it great weight.

Among the new works announced, are two volumes of Macauley's History of England, from the accession of James the II.—"The Saxons in England," by J. M. Kemble, and "Loyola and the Jesuits," by Isaac Taylor, the eloquent author of the Natural History of Enthusiasm.

The furniture, plate and works of art at the Duke of Buckingham's mansion at Stowe, were sold at auction, for the enormous sum of three hundred and seventy-five thousand dollars.

The Banker's Circular estimates the deficiency in the wheat crop of 1848, below an average crop at 21,500,000 bushels; but affirms that the stock remaining over in the hands of farmers will more than supply it.

A parliamentary return of the accidents on railways in the United Kingdom, for the half-year ending 30th June last, shows that 90 persons—passengers, railway-servants, and others—were killed, and 99 wounded by such disasters

during that period. Thirteen of the deaths were from causes beyond the control of the sufferers, while 57 resulted from misconduct or want of caution in the victims themselves; 18 trespassers and others met their death by crossing or standing on the railway; one person was killed by the misconduct of an engine-driver; and one committed suicide. Nearly all the passengers who were wounded suffered from circumstances they could not control. The passengers for the half-year numbered 26,330,492.

PROTECTION FROM CHOLERA.

We published last week, some remarks upon Professor Davis's theory of electricity and atmospheric phenomena being the cause of cholera. Chambers' Edinburgh Journal, in an article on the subject, maintains that electrical changes are the true cause of such migratory diseases as cholera and plague; and, indeed, of all epidemics. The true remedy, therefore, is the purification of the atmosphere, and the chief subject to effect this is *Chlorine Gas*, which is an ingredient in common salt. Whole streets and towns can be fumigated with chlorine gas, as easily as a single dwelling. In the year 1832, the town of Dumfarline, in Scotland, was affected with cholera, from the 3d of September, until the 23d of October. At that date every street, lane and alley were fumigated with chlorine gas. *Within five days the pestilence was entirely annihilated.* In Edinburgh the gas was used, but rather late, and in several other towns with equal effect. It was ascertained beyond a shadow of doubt, and to this fact we beg the earnest attention of our readers, and the public at large, that every house in the infected districts in which chlorine gas was used as a disinfecting agent in the cholera of 1832, *enjoyed an absolute immunity from the disease*, and this fact is the great preservative against that frightful disease, and a positive proof that cholera owes its origin to electrical changes in the atmosphere. We request our chemists to prepare in time the necessary quantity of this gas. Care must be taken in using it, as the gas, in a pure state, is destructive of animal life, and must not *be inhaled in the lungs*. In *all* other epidemics it is equally good.

We are quite sure we cannot convey to our readers any information more valuable, because should we be affected with this epidemic, we rob it of half its terrors by providing a remedy and guarding against its ravages, inasmuch as we cannot run away from it. Another very simple prevention is recommended by a medical writer, who saw much of the cholera in 1832 and 1834. The weakened state of the stomach, he says, which predisposes to cholera, is so decidedly obviated by eating freely of common salt at our meals, that it is believed that three-fourths of the cases which would otherwise occur, may be prevented by this simple addition to our food. The writer recommends for an adult a small tea spoonful, three times a day, either at breakfast, dinner, tea or supper. It may be eaten with fish, animal food, poultry, game, bread toast, or bread and butter. The same beneficial results are not obtained by using salt meats, broths, &c., in which salt is disolved, because, by the action of heat, and a long admixture of salt with other matter, a change is produced in its properties, and the preventive power destroyed. This is very simple, and should be remembered if the time for using it arrives.—*N. Y. Star.*

CRUELTY AND HUMANITY.

A relation of mine, always better satisfied at succeeding in his *aim*, than the result of his shot, brought down a monkey from a high tree. The poor creature, mortally wounded, was able to catch at the branches *as it fell*; and having *so* reached the ground, he was shocked to see it as large as a child of three years. He put away his gun, and hastened to it. The monkey placing its hand upon the wound, looked into his face with an expression which seemed to imply, "*What have I ever done to you that you should kill me?*" He took it in his arms, and tried to stop the bleeding, while the creature growing weaker, yielded itself to the comfort that he gave:

> "And the big round tears
> Chased one another down his innocent nose
> In piteous course."

Still there was the expression of reproach, heightened by the misery of poor ———, who, in the distraction of his mind, felt at that moment as if he would have given almost his life for the recovery of his victim. He then took it gently to a pool, to put a period to the protracted sufferings of nearly an hour, and exerted his resolution by immersing it in the water. Holding it during the brief struggle, he turned from the sight; but when all was still, and he ventured to look, there were the monkey's eyes wide open under the water, with the same sad reproachful expression, and fixed upon his. From that day he never used his gun; and being a man of acute sensibility, he often said, "*that* hour's experience had embittered his life."—*Diary by R. J. L.*

THE BOY WHO WOULDN'T HAUL WHISKY.

A lad drove his team four miles to a mill, to get a load of flour, to haul to the canal. When he arrived at the mill, the miller, told him they had no loading; the mill was out of repair, but as he was a boy he would help him to a load, so that he might not lose his half day's work, which would amount to one dollar. Said he,

"You may drive across the way to the distillery, and load up, and I will pay you just the same price for hauling the load of whisky that we do for hauling flour."

The lad thought a moment, and then looked up very pleasantly, and said he, "I don't know what father will say, but our horses can't haul whisky, and so he wheeled them off with right good cheer, and drove home and told his father.

"Right," said the father, "you've done right John; 'touch not, taste not, handle not.' It's money well spent, John. Carry out your principles any where, every where, and be kind about it, but decided." —*Western Friend.*

Christ no where says, Ye shall know the tree by its leaves and flowers, or ye shall know men by their talk, or ye shall know them by the good story they tell of their experiences, or ye shall know them by the manner and air of their speaking, and emphasis and pathos of expression, or by their speaking feelingly, or by making a very great show by abundance of talk, or by many tears and affectionate expressions, or by the affections ye feel in your hearts toward them; but—"by their fruits shall ye know them."

Edwards.

CAPITAL PUNISHMENT IN FRANCE.

In the French National Assembly an attempt to abolish the death penalty in all cases has failed. The Rev. M Coquerel, M. Rabnau, Destout de Tracy, Lagrange, and Victor Hugo maintained the necessity of abolishing the penalty from considerations of religion, morals, justice, expediency, humanity. They seemed to make a deep impression upon the Assembly, and the friends of the measure were in high hopes that it would be adopted. But the motion was lost; although the penalty was abolished so far as it related to all political offences.

N. Am. and U. S. Gaz.

Those who fancy the book of nature contains all the instruction which is essential to their happiness, should consider what they will do when that book is closed. DILLWYN.

SPEAK NOT HARSHLY.

BY JULIA A. FLETCHER.

Speak not harshly—much of care
Every human heart must bear;
Enough of shadows sadly play
Around the very sunniest way;
Enough of shadows darkly lie
Veiled within the sunniest eye.
By thy childhood's gushing tears,
By thy griefs of after years;
By the anguish thou dost know
Add not to another's woe.
Speak not harshly—much of sin
Dwelleth every heart within;
In its closely covered cells
Many a wayward passion dwells.
By the many hours mispent,
By the gifts to errors lent,
By the wrong thou didst not shun,
By the good thou hast not done;
With a lenient spirit scan
The weakness of thy fellow man.

SUMMARY OF NEWS.

EUROPE.—The steamship Europa arrived at New York on the 25th ult., with Liverpool dates to the 14th, having made the passage in eleven days. No material change in the markets is reported. The trial of Smith O'Brien has resulted in a verdict of guilty of high treason, and he has received the usual barbarous sentence for that offence, to be hanged, beheaded and quartered. The verdict of the jury was accompanied by a recommendation to mercy. McManus has also been convicted, and will doubtless receive the same sentence.

The cholera has made its appearance in England and Scotland. In London 13 cases are reported, and 25 in Edinburgh—20 of the latter proving fatal. In two cases in Woolwich the patients died after an illness of but seven hours. The French Assembly was still engaged on the Constitution. The question whether the President should be elected by the Assembly or by the universal suffrage of the people, had been decided in favour of the latter method, by a vote of 602 to 211. The President must be a native and citizen of France, and must receive an absolute majority of all the votes polled. If no candidate have such majority, the National Assembly shall choose one of the five highest on the poll. An amendment, excluding from the Presidency the members of the Royal and Imperial families, was withdrawn by the mover. It appears now to be the desire of all parties, the government included, to fix the permanent government as soon as possible, and it is supposed the Constitution has been ere now adopted, and that the Presidential election will shortly take place. An insurrection broke out in Vienna on the 6th, the immediate cause of which appears to have been the part taken by the Emperor against the Hungarians in the Croatian war. Many of the troops and National Guards fraternized with the insurgents, and after a bloody conflict, the government party was defeated, and the Emperor fled from the city, which remained in the possession of the people. The Minister of war was put to death by the populace. The following reports are given of the ravages of the cholera. In Hamburgh, from the 1st to the 26th of Ninth month, 1,339 cases—650 deaths. Berlin, up to 30th of the same, 1,704 cases—1,012 deaths. At Damascus, not fewer than 10,000 persons are supposed to have died within the twenty days preceding the 27th of 8th month.

☞ A Friend is desirous of having four Friends as boarders—two men and their wives might be comfortably accommodated. The situation is a pleasant one, in a business part of the city. Enquire at No. 71 Wood Street, near Marshall.

FRIENDS' REVIEW.

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MEMORIALS OF REBECCA JONES.

NO. XV.

(Continued from page 99.)

R. Jones to James Pemberton.

Dublin, 6th mo. 29th, 1785.

Esteemed friend,—Thy truly acceptable salutations of the 23d of Second month, and 13th of last month, came duly; the first received at London, the other yesterday, and both were occasions of comfort and encouragement to my drooping mind: having had many conflicts and exercises, through all which the Lord has been merciful beyond what I have even dared to expect, and among other favours received, having had the wing of a valuable experienced mother cast over me, in my beloved fellow labourer, C. Hustler, is not one of the least. We have in many depths (few heights) with increasing love and truest unity been exercised together for the space of twelve months, and found it a close trial to separate at London the week after the Yearly Meeting, when she returned home with her husband. And now that I am like to be favoured with the company of Sarah Grubb, a daughter of William Tuke, (who after their Quarterly Meeting, the latter end of this month, intends crossing from England,) I view it as an additional provision by kind Providence, which renews the obligation on me, to be still more humble and devoted in his service. I thought it was rather confirming to my mind that thou shouldst even think of my coming into this nation, which I did not give up to without great fear and much exercise of mind. I left London the 4th instant, and took a few meetings in the way, in company with my dear friends S. Emlen and son, G. Dillwyn and wife; got to Liverpool the 11th, and on the 13th in the packet, (a brig,) from thence crossed the water hither, landing the 16th, not without sea sickness, as usual, but resigned and quiet in mind.

And now I am engaged (till my companion comes) in going with G. D. and S. E., from family to family in this city; but whether Samuel will make a thorough visit of the kind, is not known; G. D. will hardly, and I hope soon to be released; but thou knowest S. E. is much led in this line, and is peculiarly gifted for it. He is at times weak and discouraged; but on the whole I do not think him in a much more enfeebled state than when in Philadelphia.

* * * * * * *

It was cause of great joy to meet thy dear brother John at London, and the more so to find him so easy and cheerful in spirit, as well as that he appears improved every way, except that he is and does look older. Whether he will cross from Scotland, whither he is gone with Father Ross, (as Capt. Truxton used to call him,) into this nation again, is a matter, I believe, not fully settled in his own mind. But I trust he will be wisely and safely directed.

I note thy brotherly desire on my account with thankfulness to Him who is so rich in mercy, and boundless in compassion still, that he is pleased to require no mighty works at my feeble hands, so that he should condescend to accept my little labours of love in his cause, is humblingly marvellous in my eyes, and must be so to others in whose hearts a place has been found for so poor a creature. * * * * *

Thou wilt doubtless hear from different hands how and where our American friends are. I can only say, I believe they are all well, and I trust in the Master's appointment; as well as that they are much in the acceptance of Friends where they travel. I may inform thee there is a large body of Friends in this city. Their meeting, when fully gathered, is in number, I think, equal to ours at the Bank, and no ministering Friend belonging to it but one woman Friend, who has a small testimony. Many of them appear hopeful, especially among the younger and middle rank. My landlord and his wife, Joseph and Jane Williams, are steady, valuable Friends.

Please give my love to thy wife and children, to H. Pemberton, (bid her be still resigned and patient on dear John's account; he is in good hands and prosperous,) to thy kindsfolk, * * * and to other dear friends in thy freedom.

'Tis cause of humble thankfulness that I still retain a place in the minds of my dear friends at home. May their prayers with mine ascend for renewed help and preservation.

* * * * * * *

Thy brother John has left a sweet savour behind him in this land, and so have all the other Friends who have been here; and oh that I may be kept from doing any harm, for I do very little good, except 'tis secretly, yet I dont murmur, but am content. Thy account of dear W. Savery and D. Offley, is comfortable. May they be preserved through all. My love to them. Tell D. O. his letter came safe, and was acceptable. I should like to hear from my friends often, but I feel my own unworthiness, and knowing that others must know it, I forbear asking.

And now, desiring that I may not be forgotten, in this dark corner, by those who have my welfare and the welfare of the great and good cause at heart, which is increasingly dear to me, though a feeble servant, who can do little, very little, for its advancement, I conclude, and remain thy affectionate friend, R. Jones.

To H. Drinker and wife, and M. Sandwith;

Dublin, 6th mo. 30th, 1785.

Much esteemed friends and old kind neighbours, H. D. and wife, and M. Sandwith,—I dont forget my former acquaintance, but often (among many others) think of you and yours with continued desires for your preservation, every way, that as you with me have been made experimental witnesses of the care and kindness of our merciful Creator, many ways vouchsafed, we may neither distrust his continued mercy, nor withhold from him his due, even the surrender of ourselves and all with which he has blessed us, into his holy hand, suffering him to have his own way and work in and upon us in time, and finally lay down our heads in peace, in a happy and joyous eternity.

H. D.'s few lines of Third month 12th, accompanying G. Churchman's, were truly acceptable, and more than I expected, considering how many are his engagements, which, I understand, are not lessened. Should a suitable opportunity offer, I should like my dear love given to A. James and his precious wife and their children—I have sympathized with them all—to your connections—to your kinsfolk the Jarvises, neighbours Walns, Hartshorns, Howells, and to other dear friends in your freedom.

Dear S. Emlen and son, G. D. and wife, with myself, left London the 4th inst., embarked from Liverpool the 13th, and landed here the 16th. S. E., whose service is great in familes, with G. D., found their way opened to a visit in that line here, and, as a feeble link in the chain, I have been united with them. We have been engaged about ten days, and there being as large a number as I think there is in our Bank Meeting, the weather very trying in this crowded city, and some of the band weakly, we dont take above six in a day, so that if the whole is gone through, it will take me at least three weeks more to complete it. But S. E. often talks of going back to England, and taking ship from thence home, which, I apprehend, he will in a short time. He is, as usual, often poorly and discouraged; at other times better and cheerful, but strong in his Master's service, and is, with G. Dillwyn, greatly owned therein. Indeed, it seems a day of precious visitation to Friends here.

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Our friends from America are, I believe, all well in different parts of England, and dear J. Pemberton has left an open door in the minds of Friends and others here; so have the other Friends who have visited this nation. May their honest labours be blest!

* * * * * * *

"*Seventh month 25th*, 1785.—R. S. and wife, G. D. and myself, engaged in a family visit to friends at Ballitore, and Catleds. Began at Abraham Shackleton's school, amongst about fifty boys, mostly not members of our Society. This was a time of great favour."

During this visit, which, by a subsequent note, we learn, consisted of 16 different sittings, R. J. was introduced into much discouragement. Her friend S. Grubb having arranged to meet her at Dublin, found herself detained to attend the Monthly Meeting at Warrington, and a meeting at Liverpool. She at length embarked in the Havre packet, and had a tedious and distressing voyage. Being compelled to put in at the Isle of Man, she was detained there two nights; their provisions were entirely exhausted. Rebecca had received letters addressed to Sarah since her embarcation, and also tidings that she had actually sailed. Hence she was in great distress of mind, and brought very low; ready to conclude that if through her means so dignified an instrument should have been lost to the church, she must be under a delusion, and her mission a mistaken one. On their way from Richard Shackleton's, (accompanied by his wife,) to visit some friends in the country, R. J. was riding in much mental depression. George Dillwyn being on horseback, rode up to the side of the carriage and said—"Be comforted, Rebecca, Sarah is safe on terra firma." When they had reached the house to which they were bound, R. J. found a Bible in the window, and opening it, her eyes rested on 1 Kings xvii. 24. She said—"George, art thou willing to be tried by this?" He replied, after a solemn pause, "I am!" and she read aloud—"Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." It had been their design to remain that night in the country, but in consequence of G. D.'s firm impression, they returned toward Ballitore. Whilst they were on their way, in the dark of evening,

they met an Irish car, bringing S. G., who having landed, was hastening to join them.

S. Grubb says—"In a few days we set forward together, viz.: G. D., R. Jones, and myself; our prospects comfortably corresponding one with another, we cheerfully concurred therewith to travel in company." On the 4th of Eighth month, returning to their lodgings after a little mission to Christians Town, they had a solemn sitting with the family from whom they were about to part, on which occasion R. J. was enabled (as S. Grubb expresses) "in awful supplication to breathe for continued support, and preservation in the path of obedience; which," she adds, "comfortably contented our spirits together." Next day they set forward, leaving Sarah Dillwyn at Richard Shackleton's.

On the 1st of Eighth month, she writes from Ballitore to Joseph Williams, who was her kind host at Dublin.

* * * * * * *

"I am yet a very poor creature, but hope to be content, and to feel the reward of peace in reviewing my labours in your city. May the professors of truth in that place be favoured so to submit to the divine visitation, that the scales will fall from their eyes, and they see for themselves the necessity there is for many to come away 'from Lebanon, from the top of Amana, from Shenir and Hermon, from the mountains of the Leopards, and from the Lion's den;' that so our Heavenly Father may delight to dwell among them, even as He did among their forefathers, as they come into the experience of the fulfilling of his gracious declaration,—'This people have I formed for myself; they shall show forth my praise.'"

(To be continued.)

IMPORTANCE OF THE INSIGNIFICANT.

It is one of the marvellous arrangements of Providence, that results of the greatest magnitude and importance, are not unusually caused by operations apparently so insignificant as to be reckoned scarcely worthy of notice. Nothing, however, is really insignificant—all has a meaning—all tends to one harmonious whole in the order of creation.

Some beautiful illustrations of this proposition are to be found in the animal kingdom, particularly in the immense and wonderful influence of minute animated organisms upon the actual form and mass of the globe! The chalk formation fills every reflective mind with wonder. The chalk-beds of England are many hundred feet thick, and many miles in extent. Who raised this wall of white around our coast? Who piled up those precipitous masses, from which all the labour and skill of man can only detach a few comparatively insignificant morsels? 'We did!' utter a myriad-million animalcules, whose dead bodies we thus behold. It is beyond conception; but the microscope assures us of the fact. These vast beds are composed of the shells of infusory animalcules. A 'line' is the 12th part of an inch. Now these creatures vary from the 12th to the 280th part of a *line* in thickness! It has been calculated that ten millions of their dead bodies lie in a cubic inch! 'Singly,' says a popular writer, 'they are the most unimportant of all animals; in the mass, forming as they do such enormous strata over a large part of the earth's surface, they have an importance greatly exceeding that of the largest and noblest of the beasts of the field.' Theirs is a safe humility; for while the greater creatures have many of them become extinct, and left no posterity, the descendants of these ancient earth-architects live and thrive to this very hour. The polishing-slate, or tripoli of Bilin, presents us with another instance in point. The investigations of that greatest of microscopical observers, Professor Ehrenberg, have shown that this substance consists almost entirely of an aggregation of infusoria in layers, without any connecting medium. These are much more minute than the chalk animalcules. A cubic line contains about twenty-three millions of them, and a cubic inch has been calculated to be the cenotaph of forty thousand millions of these beings! The weight of a cubic inch is about 220 grains, and that of the siliceous shield of a single animalcule is estimated at the 187,000,000th part of a grain! The infusorial rock at Bilin forms a bed fourteen feet in thickness, and about fifty hundred weight is annually consumed of it at Berlin for different purposes. Two origins are now ascribed to limestone—one, that of chemical precipitation; the other, which has a direct connection with our subject, ascribes the formation to the labours of the infusoria. There can be no doubt that many of the enormous beds of this substance, with which we are familiar, are the results of the accumulation of innumerable millions of these tiny creatures. They swarm in all waters, indifferently in salt as in fresh; and secreting from the lime held in solution by such water the necessary material for their shields or calcareous skeletons, they form by their enormous aggregation, in process of time, the vast strata of which we speak. For this purpose, it is necessary that they should be capable of multiplying immensely; and this they do by the different processes of spontaneous fissuration, gemmation, and the development of ova. The white calcareous earth, so common at the bottoms of bogs and morasses, has its origin in the ceaseless labours of these creatures; and the 'bog-iron ore' of geologists consists of the ferruginous shields of others. Thus, as has been aptly remarked by the old Latin proverb, 'iron, flint and lime, all formed by worms,' which was probably a sly sarcasm against philosophy, modern science has shown to be actually true in the history of the animalcules. The Great

Pyramid of Egypt has been looked upon by men as a miracle of human power and skill: yet every stone in its composition is a greater far, for the limestone of which this vast structure is built was erected long ago by an army of humble animalcules more numerous than all the hosts of a thousand Pharaohs. It has been finely said by Young—

'Where is the dust that has not been alive ?'

though perhaps he little knew the wide application of the truth he was enunciating. In Lapland, we are told that in certain places there exists a stratum of earth called *bergmehl*, full of fossil animalculites. It contains four per cent. of animal matter, for the sake of which the wretched inhabitants, when hard pressed for food, collect this earth, and mixing it up with a portion of the bark of trees ground to powder, use it as food. The town of Richmond in Virginia is entirely built on a bed of siliceous marl composed of these creatures, and on the average about twenty feet in thickness.

From the consideration of these stupendous results of animalcule labour, we may turn to the equally interesting one of that of the zoophytes. When we mention the term coral formations, it will certainly convey to the major part of our readers that impression of the vast importance of apparently insignificant beings which we desire, since, thanks to the interesting and popular character of many of our valuable scientific works, much information on the subject is now abroad. Let us, however, mention a few of the remarkable works executed by these indefatigable labourers. Captain Flinders describes a coral-reef on the east coast of New Holland which is 1000 miles long. In one part it is unbroken for a distance of 350 miles. Enormous masses of this structure also brave the fury of the wide-spread waters of the Pacific. These groups are from 1100 to 1200 miles long, by 300 or 400 in breadth. The following extract from that most interesting work, 'Darwin's Journal,' will convey a good idea of the extent of these labours in one spot—Keeling Island—which is an entire mass of coral:—'Such formations rank high amongst the wonderful objects of this world. Captain Fitzroy found no bottom with a line 7200 feet long, at a distance of only 2200 yards from the shore. Hence this island forms a lofty submarine mountain, with sides steeper even than the most abrupt volcanic cone. The saucer-shaped summit is ten miles across; and every single atom, from the least particle to the largest fragment of rock in this great hill—which, however, is small compared with very many other lagoon islands—bears the stamp of having been subject to organic arrangement. We feel surprised,' he adds, 'when travellers tell us of the vast dimensions of the Pyramids and other great ruins; but how utterly insignificant are the greatest of them whem compared to these mountains of stone accumulated by the agency of various minute and tender animals.'

Our final illustrations may be taken from the kingdom of inorganic nature. Our endeavour is to show the vast energies of the expansive force of such an insignificant thing as a drop of frozen water, or a foot of heated rock. Whoever has read Scoresby's interesting and valuable work on the arctic regions, must have been struck with the account he gives of the broken state of the rocks in Spitzbergen. On landing, he ascended the beach towards several hills of some elevation; but he found that climbing was almost impossible, in consequence of the excessively loose state of the stones on the surface. It was in vain to attempt to walk, as the feet lost their hold, and the traveller came down in a shower of stones. The only pace to be adopted was that of a sort of jumping run, which proved inordinately fatiguing. 'These rocks,' he writes, 'appear solid in the distance, but on examination, they were found to be full of fractures in every direction, so that it was with difficulty that a specimen of *five or six pounds* in a solid mass could be obtained. The least movement sent floods of stones down the rock. Cliffs of a thousand feet were found fissured in every direction; and toward the sea-edge, stones weighing more than two or three ounces each could not be obtained. Darwin makes the same observation on Terra del Fuego and within the Andes. Here, he says, he often observed that where the rock was covered with snow, its surface was shivered in an extraordinary manner into small angular fragments. On the Cordilleras, the rock crumbles in great quantities, and masses of detritus slide down every spring like great avalanches. There can be no doubt that this enormous destruction of rock is due to a very simple cause. Many of our public buildings suffer in a similar manner; and in the severe winters of Quebec, the most serious damage is done to the granite piers by the same force. Yet the power which thus levels the great mountains by degrees, and brings them to communion with the dust of the lowly earth, is but the expansion of water, which, becoming infiltrated into their substance, or dropping into crevices, rends them asunder, when it is in the act of freezing, with a force nothing can resist. How important an agent this is in the work of renewing the earth we need scarcely say.

From certain experiments made in America by a gentleman of practical scientific research, it appears that it is impossible, in countries having a variation of more than 90 degrees Fahrenheit annual temperature, to construct a coping of stones five feet long in which the joints will be water-tight. Mr. Lyell, proceeding on the calculations arrived at in these experiments, states that if we can suppose a mass of sandstone a mile in thickness to have its temperature raised 200 degrees Fahrenheit, it would lift a superin-

cumbent layer of rock to the height of ten feet. 'But suppose a part of the earth's crust 100 miles thick, and equally expansible, the temperature of which was raised 600 or 700 degrees. This might produce an elevation of between 2000 and 3000 feet. The cooling of the same mass, again, might afterwards cause the overlying rocks to sink down again, and resume their original position. By such agency we might explain the gradual rise of Scandinavia.' Calculations have been made by geologists which appear to account for the elevation of land in Sweden by a rise of only 3 degrees temperature, (Reaumur,) supposing the stratum to be 140,000 feet thick. Upon a similar supposition, the rise and fall of the waters of the Caspian Sea might be explained, supposing its bed subject to alternate elevations and depressions of temperature. Again, if the strata were principally clay, as it is well known that that substance contracts when heated, we might account for the subsidence of land on the supposition that the clay strata were contracting under the influence of heat. No one at all acquainted with the enormous, the, in truth, immeasurable force of contraction and expansion under the influence of caloric, will feel a doubt that the cause assigned is at least adequate to the effects produced. Yet how insignificant a thing an icicle! how apparently inappreciable the amount of increase in a heat-expanded stone!

When all creation inculcates the same truth, it would be manifestly easy to multiply examples by rambling over many other equally interesting fields of study. But to give a complete view of the subject is neither within the scope, nor is it the legitimate object, of an 'article.' It appears, indeed, as if the wisdom and power of the Creator were in nothing more manifest than in the astonishing force He has committed to the charge, not of the great and mighty of this world of nature, but to the humble and individually feeble insect or animalcule. The remark of Sir John Herschel forms an apposite conclusion to our paper:—'To the natural philosopher there is no natural object that is unimportant or trifling. From the least of nature's works he may learn the greatest lessons.'—*Chambers's Journal.*

For Friends' Review.

DOING GOOD.

It is hardly to be supposed that there are many in our Society wholly swallowed up in a spirit of selfishness. Most will have an occasional feeling to "do good" to others. Where extreme suffering is immediately and directly relieved, it affords gratification, even if the hand dispensing the benefit is actuated by an unregenerate heart. But we look for such acts of beneficence or mercy, from those especially who make the high profession of Christianity that members of the Society of Friends do.

Yet such deeds of benevolence, greatly needed around us, are rarely called for within the limits of our own Society. Its poor are systematically provided for. Those who labour *within* the Society, must direct their aim at a higher object than the supply of mere physical wants. To visit and encourage the despondent and neglected, are duties not sufficiently practised among our own members. Active labourers of the right kind, in sustaining the discipline—and in promoting true righteousness in the Society—are greatly needed.

The work of reformation and usefulness in the church, is attempted in various ways, and from different motives. Some—too few—having been redeemed from the "bondage of corruption," are desirous, from their inmost souls, that others should experience a similar redemption; but so great, so awful, so self-abasing, have been the feelings attending this change, that, however strong their love, they cannot and dare not undertake any important work in connexion with it, without some satisfactory evidence that they are really fitted for such a work—fearing lest they may, in consequence of unfitness, really do more harm than good. They feel that they cannot invite others, by words or actions, to an enclosure, within which they themselves are not to be found.

Another class are like those who would try to serve God and Mammon. They would like exceedingly to inherit two kingdoms. They wish to pursue with heart and soul the business of this life. They wish to enjoy the ease, comfort and honours of the world. But they wish, perhaps, that these honours may be so transformed in exterior, as to be such as may result from a high name and influence in religious society. The faithful witness, however, has not been silent within them. They have felt the necessity of something more than all this to prepare them for eternity. But they cannot give up their darling desires and pursuits; and hence they labour with much zeal to "do good;" for they hope that this "good" may serve them as a sort of passport over the obstructions created by their short-comings and failures. The stings of conscience, to their unsurrendered hearts, only stimulate them to renewed exertion in "doing good," if, happily, they may find ease and peace of mind, without a full surrender.

Another class, to draw off their own minds from the humiliating duty of self-renunciation and abasement, dwell too much upon the importance of correct principles and opinions in others. In constant contention for these, and in urging others to come precisely into their views, they persuade themselves they are promoting the cause of true religion. They forget, or try to forget, that in looking more at others than themselves, individual reformation is neglected.

They set aside the great truth, that the regeneration of one's own heart is incomparably more important than the mere speculative opinions of another person, without such regeneration. All true reformation is only to be effected by each individual attending most vigilantly to his own heart.

Apart from motive, the kind of instruments, and mode of doing good in the Christian church, are worthy of deep thought. There are a great many in our Society, as well as in others, who act upon the principle, that if they make a *consistent outward profession*, and are not guilty of any flagrant violation of the Christian law, it is quite sufficient, so far as their influence in the church is concerned. Such persons may sincerely wish, to a certain extent, to subserve the interests of the Society and of religion, by their zeal and activity in spreading sound principles and good advice among others. But however useful their labours may sometimes *appear* to be, yet in reality there is an impossibility in really promoting the cause of Truth, unless their every day life and inmost heart, correspond to their outward profession of religion. For the higher a man's profession, and the greater his zeal for religion, if this profession and zeal are not joined to a sincere spirit and holy life, the greater will be his influence for evil. "If the light which is in thee be darkness, how great is that darkness." "How can a corrupt tree bring forth good fruit." If the words of our Saviour be true, that "out of the abundance of the heart the mouth will speak," not less will his *actions* sooner or later speak his real thoughts and develope his true character. The influence of a single insincere professor—and the more artful the profession the greater will be his ultimate evil influence—may sometimes blast the good influence of many good men.

This is not mere theory. In my own acquaintance, I have known, perhaps, more serious young people staggered and turned aside, by the discovery of the superficial or hollow professions of active and influential members, than from any other cause, or possibly from all other causes put together. Those professors, for set occasions, would put on serious behaviour—with little or no real feeling—they would discourse much on religion—they would maintain an appearance of consistent members—until some act of petty selfishness, or of avarice, or extortion, or pride, or passion, or gross self-indulgence, discovered apparently by accident, caused a feeling of disgust towards the whole Society. Such young persons should, it is true, distinguish the genuine coin from the counterfeit, for the counterfeit would never exist were there none of the genuine; but those whose spiritual perceptions may be recently awakened, or who may, to speak figuratively, "see men as trees walking," cannot readily discriminate.

Happily, sincere professors—true followers—are yet to be found—the most useful, though frequently not the most conspicuous—who are faithfully treading the path of the cross, and are seeking their own salvation and the happiness of others, and not "to be seen of men." They trust in God, and therefore do not faint by the way. Remembering that important things are not accomplished without difficulty, they are willing to live a life of constant self-denial, that they may attain eternal glory. They are willing, if need be, to forsake all, that they may win Christ. They know that it is only through much tribulation that they can enter the heavenly kingdom, and in faith they look for consolation to the time when they shall become inhabitants of a house not made with hands, eternal in the heavens. B.

For Friends' Review.

MILTON'S BLINDNESS.

"On my bended knee,
I recognize Thy purpose, clearly shown;
My vision Thou hast dimmed that I may see
Thyself—Thyself alone.

* * * * * *

"Oh! I seem to stand
Trembling, where foot of mortal ne'er hath been,
Wrapped in that radiance from the sinless land,
Which eye hath never seen."*

To contemplate Milton in his blindness, is almost to contemplate man in his noblest attitude. To watch a pious Christian of Milton's transcendent genius, resolutely struggling against a bereavement, and a multiplicity of adverse circumstances which threaten and seem sufficient to overwhelm him,—and while he meekly bows to the hand that smites him, maintaining through the conflict his upright position, and instead of sinking under the depressing conviction that his God was displeased with him, boldly, and thankfully acknowledging "his paternal clemency and benignity," and challenging all the energies of his mighty mind, for the accomplishment of high purposes,—is indeed a cheering spectacle, and eminently calculated to confirm our faith in the unfailing efficacy of that grace, which the Apostle Paul, on a certain occasion of trial, was assured was sufficient for him.

Who can appreciate the deprivation of sight, to Milton? who, but a man like Homer, gifted with Milton's mind, and visited with Milton's

* In *Friends' Review* of First month 1st, 1848, will be found "Milton's Prayer of Patience," from which the above two stanzas are copied. This *Prayer* also appears in the *London Friend* of Tenth month last, where it is stated by the Editor, that it was forwarded "by a correspondent, as taken from the *Oxford edition*." There must be some misunderstanding of this matter, with the London Editor, or his correspondent, as that beautiful poem was written by a gifted friend—E. L. Jr.—of this city, for Friends' Review, and appeared originally in it, at the time above mentioned.

bereavement? One might on this occasion, almost imagine him giving expression to the touching exclamation of his own Eve—"must I thus leave thee, Paradise?" But we would not anticipate, nor do we find, that this great man could waste his time in useless bewailings over the irremediable and afflictive dispensation of Providence; for he too well knew that it was his duty, rather, "lowly to bow, adoring," and "in prose or numerous verse," to "justify the ways of God to man."

"Thee, Sion, and the flow'ry brooks beneath,
That wash thy hallowed feet, and warbling flow,"

nightly, he visited; and being experienced in the school of affliction, which is often blessed with power to break down the will of the strong man, and bend it into subjection to the Divine will, to him "all seasons and their change" were pleasant alike.

"Sweet was the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun,
When first on this delightful land, he spreads
His orient beams, on herb, tree, fruit and flower,
Glist'ring with dew; fragrant the fertile earth,
After soft showers; and sweet the coming on
Of grateful evening mild; then silent night,
With this, her solemn bird, and this fair moon,
And these the gems of Heav'n, her starry train."

And although to him returned not,

"Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine,"
Yet "neither various style,
Nor holy rapture, wanted he to praise
His Maker, in fit strains pronounc'd or sung
Unmeditated, such prompt eloquence
Flow'd from his lips."

And inasmuch as "wisdom" was to him, "at one entrance quite shut out," how earnest is the prayer,

"So much the rather, thou, Celestial light,
Shine inward, and the mind through all her pow'rs
Irradiate."

And how remarkably was it given him to

"Feed on thoughts, that voluntary move
Harmonious numbers; as the wakeful bird
Sings darkling, and, in shadiest covert hid,
Tunes her nocturnal notes."

But let us allow Milton to portray, in his own exquisite manner, his feelings on the loss of his sight. The extract below is taken from his "Second Defence of the People of England."* While we cannot but acknowledge that every sentence gives evidence of the intellectual superiority of the writer, we are also sweetly impressed with the meek acquiescence of the Christian. These beautiful lines in his *Samson Agonistes*, too, are brought afresh to our recollection, and we doubt not, that those "secret refreshings" he speaks of, were the true source of his strength.

"Many are the sayings of the wise
In ancient and in modern books inroll'd,
Extolling patience as the truest fortitude;
And the bearing well of all calamities—
All chances incident to man's frail life,
Consolatories writ
With studied argument, and much persuasion sought
Lenient of grief and anxious thought;
But with the afflicted in his pangs, their sound
Little prevails, or, rather, seems a tune
Harsh, and of dissonant mood from his complaint;
Unless he feel within,
Some source of consolation from above,
Secret refreshings that repair his strength,
And fainting spirits uphold." T. U.

"I do not regard my lot, either with weariness or compunction; I continue in the same sentiment, fixed and unmovable; I do not think my God displeased with me, neither is he displeased; on the contrary, I experience, and thankfully acknowledge his paternal clemency and benignity towards me, in every thing that is of the greatest moment; especially in this, that he himself, consoling and encouraging my spirit, I acquiesce without a murmur in his sacred dispensations. It is through his grace, that I find my friends, even more than before, kind and officious towards me; that they are my consolers, honourers, visitors, assistants. Those who are of the highest consideration in the Republic, finding that the light of my eyes departed from me, not being slothful and inactive, but while I was with constancy and resolution placing myself in the foremost post of danger for the defence of sacred liberty, do not, on their part, desert me. Nor is it an occasion of anguish to me, though you count it miserable, that I am fallen in vulgar estimation into the class of the blind, the unfortunate, the wretched and the helpless, since my hope is, that I am thus brought nearer to the mercy and protection of the universal Father. There is a path, as the apostle teaches me, through weakness, to a more consummate strength. Let me, therefore, be helpless, so that, in my debility, the better and immortal vigour may be more effectually displayed; so that, amidst my darkness, the light of the Divine countenance may shine forth more brightly; then shall I be at once helpless, and yet of giant strength; blind, yet of vision most penetrating: thus may I be in this helplessness, carried on to fulness of joy; and in this darkness surrounded with the light of eternal day."

*The *Defensio Secunda, pro Populo Anglicano*, was originally written in Latin. A translation of it by Robert Fellowes, A. M., of Oxford, appears in Hooker's Philadelphia edition, 1845, of Milton's Prose works, vol. 2, p. 491. The passage as now given, was forwarded to the writer some months ago, by a friend in England.

For Friends' Review.

FRUIT FOR MARKET.

Farmers, especially those in the vicinity of our large cities, where land and labour are both high, have sometimes reason to complain that they scarcely receive remunerating prices for their wheat, their corn, or their beef.

In the old States on the sea board, where we pay fifty or one hundred dollars per acre for our farms, we cannot expect, now that the facilities of transportation are so great, to enter profitably, so far as those heavy and staple articles are concerned, into competition with the West, where they buy their land for less than it costs us to pay for a cart load of ashes; and where their rich virgin soil needs no manure, and but little labour in raising their crops. But in the neighbourhood of our populous cities, our farmers possess one great advantage over those of the West, which, I think, is hardly appreciated. I allude to the great demand for fruits, particularly those of the smaller and more delicious kinds.

In an account of the late Annual Exhibition of the Burlington County Agricultural Society, I observe that one of their members, William Parry, of Cinnaminson, who, by the way, is a very enterprising young farmer, handed into the proper committee, "a statement of the proceeds of eighty-three hundredths of an acre of raspberries, producing $200 clear profit."

We are aware that there is uncertainty in the crops of strawberries, raspberries, &c., but so also is there in those of potatoes and wheat. That the subject is worth looking at by our farmers, is the opinion of a PLOUGHMAN.

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 11, 1848.

In some of our preceding numbers, we have directed the attention of our readers to the wonders of creation as exhibited in the countless host of luminaries with which the vault of the visible heavens is decorated, and brought into view the immeasurable distances which separate them. In the present one, we give an extract from Chambers's Journal, under the title of "Importance of the Insignificant," which exhibits the descending scale of nature in a point of view almost equally astonishing. When on the one hand we contemplate the rays of light traversing for ages the space between our globe and a distant star, with the inconceivable velocity of nearly two hundred thousand miles in a second, the understanding is bewildered with the reflection; and when on the other, we are taught that living and organized creatures exist so exceedingly minute, that millions of them may be crowded into the smallest space to which our language has furnished a name, we justly conclude that the lower as well as the higher extreme of the scale of creation, lies far beyond the view and comprehension of man. In whatever direction we urge our inquiries into the works of creation, we find a field the limits of which lie beyond our vision. All nature inculcates the acknowledgment, "Great and marvellous are thy works; in wisdom hast thou made them all."

BALLOON ASCENSION.—On the afternoon of the 1st inst., Dr. Morrill made what is said to be his seventh aerial ascension. He began to inflate his balloon about one o'clock, on the vacant lot adjoining the Academy of Natural Sciences, in this city, and at half past four, he cast himself and his buoyant globe loose from the earth, and ascended into the atmosphere. The day was well suited to the enterprise, there being a gentle breeze from the south west, which carried the adventurer slowly over the city, from most parts of which the balloon was visible during nearly three quarters of an hour. The height while passing over the city is given as half a mile. He descended in safety, after being an hour afloat in the atmosphere, in a field near the Rancocas rail road bridge, about twelve miles from Philadelphia.

Of the moral effect of such exhibitions, it is not easy to speak with approbation. It is certainly not advisable to collect such large masses as usually assemble on such occasions, unless some object is to be gained of more importance than the gratification of a vague and idle curiosity. And it is difficult to assign a motive of sufficient weight to justify such a fearful exposure of life. If we inquire what additions have been made to the useful sciences, by the numerous aerial flights which have been accomplished in various parts of the world; or what portion of the secrets of nature we can reasonably expect to extort, by such adventures, we shall not readily find an answer which shall justify the risk. Yet perhaps a brief view of the philosophy of this aerial navigation, and of the early adventures in this line of experiment, may be interesting to some of our readers.

It is a well known principle in hydrostatics and pneumatics, that a solid body, when immersed in a fluid of greater specific gravity than itself, will float and rise towards the surface. In other words, if a solid immersed in a fluid, occupies a greater space than its weight of the fluid does, it will float; if less, it will sink. Thus a hollow sphere even of iron, if sufficiently thin, will float in water.

Of all the gaseous substances hitherto discovered, the lightest is hydrogen gas, which has about one-fourteenth the gravity of common air. Thus 100 cubic inches of common atmospheric air, at a temperature of 60°, and under a barometrical pressure of 30 inches, weighs 30.5 grains troy; but 100 cubic inches of hydrogen gas, at the same temperature, and under the same pressure, weighs only 2.117 grains. If then, a hollow sphere, 20 feet in diameter, was filled with hydrogen gas, with the temperature and pressure above mentioned, the

gas enclosed would weigh about 22 pounds avoirdupois; but the weight of atmospheric air, occupying the same space, under the same pressure and temperature, would weigh about 315 pounds; the difference, 293 pounds, is the weight which the air would sustain besides the hydrogen gas, enclosed in such a sphere. A globe of 20 feet in diameter, would contain a surface of 140 square yards. Hence a spherical balloon of that diameter, composed of silk, and inflated as above supposed, with hydrogen gas, would be pressed upwards with a force of 315 pounds, and downwards by 22 pounds, in addition to the weight of 140 square yards of silk, and the ropes and other appendages belonging to it. The solidity of a sphere increasing as the cube of its diameter, while the superficies increases only as its square, it is obvious that the buoyant power of a balloon increases with its diameter. As a balloon, when it rises to a considerable height, is subjected to a diminished pressure, the elasticity of the enclosed gas will necessarily cause it to swell, and if due allowance for this expansive force is not made in filling the balloon, a rupture and consequent collapse may be the consequence.

The first balloon that was launched into the air with an adventurer attached, was sent up from Paris in the autumn of 1783. It ascended to the height of 3000 feet, carrying two aeronauts, Pilatre de Rozier and the Marquis d'Arlandes. They remained in the air 20 or 25 minutes. This balloon was raised by rarifying the air with light combustibles. Shortly afterwards, a balloon, 28 feet in diameter, formed of tiffany, and filled with hydrogen gas, was launched from the same neighbourhood, carrying two adventurers, who remained afloat in the atmosphere an hour and three-quarters. They alighted about twenty-five miles from the place of ascent.

In 1785, two men, Blanchard and Jefferies, crossed the channel from England to France in a balloon, occupying two hours and three quarters in the flight. In the same year, Pilatre de Rozier, the first aerial adventurer, and Romain, an Englishman, attempted to cross the same channel in the opposite direction. They used a double balloon, the upper filled with hydrogen gas, and the lower inflated with air heated by a lamp. At the height of above 3000 feet the balloon took fire, and the whole apparatus instantly fell. Some portion of the hydrogen gas, which was suffered to escape, had, no doubt, come in contact with the lamp. Some years afterwards, a Venetian nobleman and his lady, after several successful ascents, fell from a vast height and perished on the spot.

In 1804, two young French philosophers, Biot and Gay Lussac, made an ascent for the purpose of experiments in relation to magnetism, electricity and galvanism, in the upper regions of the atmosphere. They ascended to the altitude of 13,000 feet, or about two miles and a half. Their observations, though curious in themselves, do not appear of sufficient practical importance to justify the exposure; and we may hope that such experiments will not be often repeated.

Telegraphic Despatch.—We have a striking illustration of the speed with which intelligence is now transmitted, in the fact, that the polls of the presidential election closed on the evening of the 7th inst., at 10 o'clock, and the morning papers of this city, on the 8th, contained partial returns from the western counties of Pennsylvania, and the following states, viz.: New Jersey, New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, Maine, Delaware, Maryland, Virginia, North Carolina, Ohio, Kentucky, Indiana, Illinois, and Michigan. To this may be subjoined a circumstance which the editor witnessed a few years ago, while at Harrisburg. A fire occurred there one evening about 9 o'clock, and next morning at breakfast we had a Philadelphia paper containing an account of the fire. The intelligence had been sent by telegraph, inserted in the paper, and that paper carried from the one city to the other in ten or eleven hours.

More particular accounts than those already published, respecting the late Yearly Meetings of Baltimore and Indiana, have been received, but they came too late for insertion in the present number.

Married,—At Friends' Meeting, Frankford, on Fifth-day, the 12th ultimo, Wm. W. Smedley, to Mary Ann, daughter of Stephen Webster, of the former place.

——, At Friends' Meeting House, in Worcester, Mass., on Sixth-day, the 27th of Tenth month, Dr. George S. Collins, of Providence, R. I., to Laura S. Capron, daughter of Effingham L. Capron, of the former place.

Died,—At Fall River, Mass., on the 25th of 8th month last, after an illness of about three days, Robinson Buffinton, a member of Swansey Monthly Meeting, aged 64 years.

By the decease of this Friend, the religious Society to which he belonged, has been bereft of a valuable and faithful labourer; the poor and lonely, of a sympathizing friend and benefactor; and the young and inexperienced of a kind and cheerful counsellor. In his life and practice he was careful to observe the injunction of our Saviour, "When thou doest alms, let not thy left hand know what thy right hand doeth." Though called to his final account after a short illness, he appeared prepared to meet the messenger of death with resignation and composure, and to experience as his surviving friends may humbly trust, that "blessed are the dead that die in the Lord."

——, At West Gardiner, Maine, on the 7th of

Ninth month last, aged 71 years, ABIGAIL, the wife of Noah Farr, a member of Litchfield Monthly Meeting, in which she had several years acceptably occupied the station of Elder. Her illness, which was short and attended with much bodily suffering, was borne with patience and Christian resignation. Relying upon the mercy and merits of her Redeemer, she passed quietly and calmly through the valley of the shadow of death, leaving upon those who witnessed her close, the consoling impression that her end was peace.

TELEGRAPH FROM BOSTON TO HALIFAX.

The latest St. John (N. B.) papers state that the arrangements for extending the line of telegraph from Boston to Calais, on the Eastern border of Maine, and thence to St John, are in full progress, and that the completion of the line to the last-named place is anticipated by the 1st of December. From that point, a further extension is to be made to Halifax, and it is expected that early in the ensuing Spring, the enterprise will be completed, thus placing Halifax and New Orleans in telegraphic communication, and doing away for the future with expresses, steamboats, pigeons, and all other schemes heretofore resorted to by the newspaper press for facilitating intercourse between these remote points.

For Friends' Review.

BEAUTY AND AUTHORITY OF RELIGIOUS MEETINGS.

Having returned to my own home, after a week spent with my beloved friends, and with them partaken of the privilege of mingling in the exercises of the Yearly Meeting, recently held at Baltimore, where I was for the most part a silent travailler with my friends, I may say, that I have seldom, if ever before, witnessed, on the like occasion, a more pleasing or a more satisfactory exhibition of those principles of action and of conduct, which John Barclay portrays in one of his letters, as those which should regulate the body when met together for transacting the affairs of the church. I furnish a few extracts below from the writer above alluded to, in the hope that they may prove an incentive to us, to pursue such a course, on all similar occasions, as will enable us to revert back to it with feelings of gratitude and thankfulness to the God and Father of all our sure mercies. W.

"The true authority as well as beauty of our religious meetings, from which I cannot exclude those for the right ordering of the affairs of truth, stands upon, and consists in that without which the very form is a mockery, though the best of forms. It is not age—it is not any station in the church—it is not an outward knowledge or experience in the letter of those laws, which the spirit of truth has led our forefathers to adopt—much less is it any repute among men grounded upon outward possessions, which will make one living stone for the Master's use, in the building up of his beautiful city, the new Jerusalem. How much need, then, is there for all amongst us who fill any of the offices of the church, and even for such as may be in the highest stations, and may have been made of eminent service therein, yet again and again to wait upon the Lord, yet again to bow down their souls; so that every high thing, that would exalt itself within them, may be abased under the humbling influence of that power, which bruiseth and breaketh in pieces, which bringeth us low, and keepeth us low, even as children and babes willing to be led about and instructed, and ready to esteem another better than ourselves. Now as individuals are brought into such a feeling, tender state as this, they become sweetly qualified to take those places which the Master-Builder ordereth for them in his house—in his family—in his vineyard. They thus receive capacity and authority to labour for the great cause, and in the name and power of their leader, they have strength to bind and to loose—to help and to heal the weak and the wounded; and they have the spirit of patience and of pity given them, to plead with and to pray for the tempted—the tossed—the tried. And O! the tenderness that is shown by such as these, on behalf of their poor fellow creatures, who may be overtaken or overcome of evils or error; knowing that they themselves stand only through the mercy of the Most High."

LETTER TO A CLERGYMAN.

"CROMER HALL, August 22d, 1826.

"*My Dear* ——,

"I very much wish you would come into Norfolk, for I really want to have a conversation with you; and, it is odd enough, that it is upon a business entirely yours, with which I have no kind of concern. I remember two observations of yours, which little as I might appear to heed them at the time, made a deep impression on me. The one was, 'I should very much like to be a country gentleman. I would not have the best horses, or dogs, or farms, in the county; but I would exert myself to improve the people who were under my influence. A country gentleman, thus employed, *totis viribus*, might accomplish a vast range of good.' The other was, when you said to one of your parishioners who was fond of music, 'I, too, love music; I hope to enjoy a great deal of it, but I will wait till I get to heaven.' Now, having had the use of these observations for some years, I feel bound to return them to you for your use and benefit, for it strikes me you want them just at this time. I hear you are going to build a house; no doubt you will do it with excellent taste: then it will require to be suitably furnished; then the grounds must be improved about it, and, by that time, your heart will be in it. I am sure that house will lead to your secularization. It must melt you down towards an ordinary country parson; not the parson who loves

his dinner and his claret, but rather towards that refined class of triflers, who exquisitely embellish houses and gardens, and who leave the minds and souls of their flocks to take care of themselves. You see I have scratched out 'into' and inserted 'towards,' because I am bound in truth to confess, that I am sure you will, under any circumstances, and, in spite of all seductions, be an exemplary clergyman. You will have your schools, and your weekday services, and your sound, lively, evangelical doctrine in the pulpit; but what I mean to say is, that just so much of your affections as you give to your house, exactly so much will you withdraw from your parish.

"After all, the discharge of a man's duty, and, *à fortiori*, of a clergyman's duty, requires all the strength we can give it. The world, and the spirit of the world, are very insidious, and the older we grow, the more inclined we are to think as others think, and act as others act; and more than once I have seen a person, who, as a youth, was single-eyed and single hearted, and who, to any one who supposed he might glide into laxity of zeal, would have said, 'Am I a dog?' in maturer age become, if not a lover of the vices of the world, at least a tolerator of its vanities. I speak here feelingly, for the world has worn away much of the little zeal I ever had. 'What is the harm,' you will say, 'of a convenient house: what is the harm of a convenient house being elegant; of an elegant house being suitably furnished?' The same personage who insinuates this to you, said to me, 'Where is the harm of having a few dogs,—those few very good; you preserve game—do it well—do it better than other people:' and so he stole away my heart from better things. I have more game, and better horses and dogs than other people, but the same energy, disposed of in a different way, might have spread Bible and Missionary Societies over the hundred of North Eppingham.

"All this applies to you, more than to any person I know. You have, by a singular dispensation of Providence, obtained a station of influence; you have a vigour and alacrity of mind, with which few are gifted; upon no man's heart is 'the vanity of this life' more strongly stamped. You have a great, and, as far as my experience goes, an unequalled influence over those around you. These together, constitute great power of doing good. The question is, shall you give it wholly to God, walking through life as one who really despises the indulgences on which others set their hearts; acting fully up to your own creed, and the convictions of your better moments, or will you give two-thirds of that power to God, and one-third of it to the world? Will you have your music here, or will you wait a few years for it? Old Wesley said, when called upon, according to the Act of Parliament, to give an account of his service of plate, in order to be taxed, 'I have five silver spoons; these are all I have, and all I mean to have, while my poor neighbours want bread.' This is the spirit, which becomes a minister. Will you say, twenty years hence, to death, when he pays you a visit, 'I built this house,—by the confession of all men, a parsonage in the purest taste; I selected these pictures: observe the luxuriance of the trees I planted; just do me the favour to notice the convenience of this library, and the beauty of the prospect from that window?' or will you say, 'I have spent my days in this homely habitation, where there is nothing for luxury to enjoy or taste to admire; but there is my parish, not a child there but can read the Bible, and loves it too: in every house there is prayer, in every heart there is an acknowledgment of Christ, and that he came into the world to save sinners?' I do not mean to say, even if you build your house, that when that epoch arrives you will not be able to show a very good parish, as well as a very good parsonage; I only mean to say, that the house and the parish will be the inverse of each other; the better the house, the worse the parish. The less you surround yourself with accommodations, the less you conform yourself to the taste of the multitude; the more exclusively, and the more powerfully, you will do your own work.

"No man has a surplus of power: meaning by power—time, talents, money, influence. There is room for the exercise of all, and more than all, which the most affluent possesses. Perhaps one parish is enough for the full employment of this power; if not, the neighbourhood will take off the redundance; if not, there is three quarters of the world, which is heathen, and wants his aid. There, at least, is full occupation for the wealth of his mind, and his purse. It is, therefore, arithmetically true, that so much as he devotes to the secular object, he withdraws from the spiritual. It is not more clear, that a man having a large hungry farm for his livelihood, and a garden for his recreation, that as much manure as he spreads on his garden, of so much he deprives his fields. He grows more flowers and less bread. But this is not all: it is not merely the quantum of his force which he thus wastes, that is the least part of his loss. He touches the world at one point, and the infection reaches him by the contact; if he resembles others in his house, why not in his table? why not in his society? why not in anything, which is not positively wrong?

"Now every word of this sermon is inconsistent with my own practice; but never mind that, truth is truth, whoever speaks it.

"It may be a way—

'Out of this wreck to rise in,
A sure and safe one, though thy master missed it.'

"But why do I write all this to you? solely because I have the highest opinion of you and

your powers. I have watched your course now for many years with interest; and I am very desirous that the Rector of A——— should equal the Curate of B———. The objects of vulgar care, and the pursuits of vulgar ambition, are not for you. I hope to see in your parish, an example of what may be done by a clergyman having talents, income, influence, out of the common order. It just occurs to me that all this may be misapplied, that your house has not, and is not likely to have, a tittle of your affections. Be it so—then give this letter to your housemaid to light your fire with. But if you suspect that you want the friendly freedom of this hint, in the midst of your present prosperity, keep this as a memorial of the attachment of

"Yours, very truly,
"T. F. Buxton."

A TESTIMONY

Concerning Christiana Whiting, *deceased, who died at Tottenham on the 21st of the 6th month,* 1847, *aged* 85 *years, a minister upwards of* 48 *years.*

The memory of the just is blessed. This declaration seems appropriate to our deceased friend Christiana Whiting, the recollection of whose life has left behind it a sweet savour. In giving forth a testimony concerning her, we desire to commemorate that grace by which she was enabled to show forth the ornament of a meek and quiet spirit. She was the daughter of John and Judith Whiting, and was born in Cheapside, London, on the 15th of Second month, 1762: we are not acquainted with many of the circumstances of her youthful days, but find that, in a conversation with a friend, she expressed, that in early life it was made known to her, that, if faithful, she would have to publish to others the glad tidings of the gospel, which she felt to be so precious to herself. She lived for many years as a kind and faithful companion of her brother-in-law, Ady Bellamy, of High Wycombe, and whilst there was acknowledged as a minister in the year 1799. Some time after the death of this Friend she removed to Tottenham, and became a member of this Monthly Meeting in the Tenth month, 1812. She continued to reside here for the remainder of her life. Our dear friend, in much humility, manifested her possession of that pure and undefiled religion before God and the Father which showed itself in her care for the widow and fatherless in their affliction, whilst endeavouring watchfully to keep herself unspotted from the world: and we may say that the many poor and needy whose cases were made known to her, were seldom permitted to pass by unheeded, even when age and infirmities precluded her from personally inquiring into their condition. In the concerns of our Society she took a deep and lively interest; and her heart appeared to be established in those spiritual views held by us as a people. Her ministry was plain and practical, and she was often concerned to press upon her friends with affectionate earnestness, the necessity of preparation for their final change. On one occasion, in her declining years, and with reference to the opinion of a friend that she would before long be taken hence, she remarked:—"O! that I may be received as one of the pardoned;" afterwards repeating emphatically the following stanza:—

"O! then to have recourse to God,
To pray to Him in time of need,
To feel the balm of Jesus' blood;
This is to find a friend indeed."

On another occasion, she observed, "When we were in Bath many years ago, my mind being in a very tried condition, it was said to me, 'Thy life is hid with Christ in God;' the distinctness of the words quite surprised me: this," she remarks, "had often been a source of consolation to me."

Our dear friend was, for several years, confined much to her house, and prevented from assembling for public worship: in the course of this time her friends had much comfort in visiting her, when the liveliness of her spirit and her concern for their prosperity were often striking and instructive: the manifestation, too, of her continued zeal for the welfare of our religious Society was great, and notwithstanding she was prevented from taking an active part in the engagements of the Church, yet her mind seemed always alive to its interests. To a friend who visited her, she expressed her comfort with the narrative of the dealings of our Lord with the thief on the cross, and, with a depth of humility, and with feeling acknowledgment, stated, that both the thief and herself stood on common ground, each a free recipient of that redeeming love and mercy which come from God through our Lord and Saviour Jesus Christ. At another time she said, that she believed it would be well with her, even if she did not see the light of another morning, but it hardly became a poor weak creature like herself, to say "Come Lord Jesus, Come quickly." On the 24th of Sixth month, 1846, after a night of but little sleep, she observed, that she had been favoured to feel a little nearer heaven—all was quietness—all was peace—no conflict—and she had been reminded of the passage, "Ye shall have a song, as in the night when a holy solemnity is kept." On a later night she said that so much that was sweet and precious to her had been granted, that she was ready to doubt whether she might receive it, but she had been enabled to do so, and her heart had greatly rejoiced in it; among other things that passage from Isaiah, "For a small moment have I forsaken thee; but with great mercies will I gather thee," was brought before her, and, alluding to seasons in which she had had to suffer much from a loss of sensible comfort, she added, "but now the dispensation

is changed," and she acquiesced in the remark, that she had been permitted to sit as a guest at the Master's table. At another time when a friend was about to take leave of her, her mind being sweetly stayed upon God, she quoted the following lines :—

"Behold thy prisoner! loose my bands,
If 'tis thy gracious will;
If not, contented in thy hands
Behold, thy prisoner still."

Thus was our dear friend a servant in waiting: as such she lived from day to day, and, at last, was summoned at a moment apparently unlooked for,—she was found lying as if in sleep, on the morning of the 21st of Sixth month, 1847. The spirit had, as we reverently trust, been translated from its frail tenement of clay, to join the just of all generations.

She was interred at Friends' burial-ground at Tottenham, on First-day, the 27th of Sixth month, 1847.

THE COLLIER BOY AND HIS CANDLE BOX.

On May 3d, 1815, a dreadful accident took place in Heaton Main Colliery, near Newcastle-upon-Tyne. The workings of the colliery at this time were at a very great depth. At about half-past four o'clock on the morning of the above day (Wednesday,) the water from some old workings broke through the coal in the north-west part of the present colliery. Some of the men who were working near the spot where the water forced its entrance, ran immediately to the shaft, and happily escaped out of the pit. On their way, they met Mr. Miller, the underviewer, and informed him of what had happened, when he ran to give the alarm to the other men, who were working in the higher part of the pit, in the hope that they might be able to effect their escape also; but this, alas! they could not do, and he himself perished. The water rushed in with dreadful rapidity, and flowing naturally to the lower parts of the workings, soon cut off the only means of escape, by closing the bottom of the shaft, in which the water soon rose to the height of nineteen fathoms.

Exertions were immediately made to reach the spot where the men were supposed to be, from some other workings, but without success. Three large engines (one of one hundred and thirty horse power,) were instantly employed in endeavouring to draw the water from the pit, but without the desired effect, as the water in the shaft, which was at first nineteen fathoms in depth, afterwards became deeper; from which it appeared that the water was coming out of some old waste into the pit. During Thursday night the water gained upon the engines, notwithstanding they discharged one thousand two hundred gallons per minute; and when the lowest shaft was plumbed early on Friday morning, it was found to be thirty-three fathoms.

By this catastrophe seventy-five persons (forty-one men and thirty-four boys,) lost their lives. The sufferers left twenty-four widows and seventy-seven orphans, besides Mrs. Miller and her eight children, to deplore their untimely end.

From various difficulties, the bodies were not arrived at until upwards of nine months from the time of the accident.

On the 6th of January, 1816, the first body of the sufferers was brought up in a state of great decay; but ascertained by the neck-cloth to be that of William Scott, between seventy and eighty years of age, who attended one of the furnaces. In a few weeks afterwards, the remains of the rest were found in different situations, in the workings of the pit.

There was one part of the workings very much on the rise, where several men and boys had been employed at the time of the inundation. At a crane adjoining the place, there were ten human bodies, and the carcases of two horses found. The water had never risen so high as the above workings, by eighty or a hundred yards. On proceeding up the wagon-way to within about fifty yards of the crane, there were found two bodies lying near each other, and every ten or fifteen yards other two bodies; from whence it was conjectured, that these men had gone, by two at a time, to the tail of the water; and their strength failing them through suffocation, they had fallen down and died.

Who can describe the scene after the breaking in of the water, and when all hope of escape was cut off? The thought of seventy-five human beings all at once shut up in a pit, with the appalling prospect of a lingering, though certain death, is unspeakably distressing. They had not died from hunger, as they had killed one of the horses, and had cut slices off its hind-quarter, some of which were found in the caps and wallets of the men unconsumed. They had likewise an abundant supply of spring water. The exhaustion of the atmospheric air by the influx of water bringing with it foul air, was no doubt the cause of death, probably in a day or two at most. Many of the men, and some of the boys, were pious, and most of the latter attended Sunday schools. It is probable that the pious men would employ their time in exhorting those who were irreligious to repentance and faith in Christ.

After the bodies were put in coffins, the relatives were permitted to go down the pit for the purpose of recognizing their husbands or children; and Elizabeth Thew, whose husband and two sons had perished, was among the foremost. She readily found out her son William's body by his fine auburn hair. What must have been her feelings, when in one of his pockets was found his tin candle-box, on which, in the darkness of the suffocating pit, or with only the dim light of his Davy lamp, the dear boy had, with a nail, engraved on his candle-box the following touching words :

Fret not, dear mother, for we were singing while we had time, and praising God. Mother, follow God more than ever I did.

And then on the other side were found the following words, which, it is supposed, must have been dictated by his father, as it bears his signature, though he could not write:

If Johnny is saved, be a good lad to God, and thy mother, JOHN THEW.

This letter, though short, is full of meaning; and to use the language of the apostle Paul, it may be with truth and propriety said, "He, though dead, yet speaketh." It has cheered the widow's heart in her solitary and destitute condition; and the precious memorial is treasured with great care. What could be more consolatory to her than the fact that her husband and two sons were "singing and praising God," even in the prospect of certain and painful death. Ah! what meaning is there in the words "while we had time;" or while the vital air enabled them to breathe and live. In this we may observe that the same grace which enabled Paul and Silas to sing psalms in the dungeon at Philippi, enabled these poor colliers to praise God under the most awful and appalling circumstances. Then again, his humble acknowledgment that he had not served God as he ought, in his exhortation to his mother, "Mother, follow God more than ever I did;" is a better test of his sincerity than any confident assertions relative to his religious state. Lastly, we see the anxiety of the father for the comfort of his wife in the simple expression to his son Johnny, that, if spared, (and this was the case,) he was to be "a good lad to God and his mother."

The following are a few additional particulars relative to William Thew, the writer of these touching lines.

He was the second son of John and Elizabeth Thew, and was seventeen years of age at the time of the catastrophe. A younger brother, John, was one of those who, on the alarm of the bursting in of the water being made, escaped with others by the shaft. William and John were scholars in the Byker Sunday school at the time, and were steady and well-disposed boys. William met in class among the Wesleyan Methodists, and attended an evening school, where he learned to write and cypher. His mother relates that her sons were very affectionate and steady; that after returning from their work, and when cleaned and refreshed by their meals, they were in the habit of reading the Bible to her; and never retired to rest without prayer. Many pleasing anecdotes are related by their mother, particularly of William, who seems to have been her favourite son. On one occasion, he said to her, "Mother, when I'm a man, I'll work hard for you, and keep you like a lady." His mother observes that his wishes and intentions have been in a manner realized in the support she has received by means of the letter he wrote to her in the pit.—*Abridged from a publication of the Religious Tract Society.*

SPEED AND POWER OF THE LOCOMOTIVE.
(BROAD GAUGE.)

The working of locomotives with ordinary passage trains is a much better indication of speed and power, and of the accommodation afforded to the public, than anything that can be gathered from a thousand experimental trips. We went down from Paddington to Swindon, one day, by the *Elk*—one of a broad-gauge class engines having 7-ft. driving-wheels, 17-in. cylinders, and 24 in. stroke. They are somewhat heavier than the class to which belongs the *Ixion*, so celebrated for her performances in the experiments instituted under the superintendence of the gauge commissioners. The fastest recorded trip ever made with a passenger train was from Paddington to Didcot (53 miles.) The train taken was 50 tons weight, and the time 51 min. 38 sec. The engine employed was the *Lightning*, one of the 8-wheel engines, with 8-feet driving wheels, 18-in. cylinders, and 24-in. stroke. On another day the lighter engine, the *Elk*, driven by T. Simpson, a very careful and experienced man, left Paddington at 10·50·30, with the usual morning express, weighing 50 tons, and reached Didcot at 11·45·25, performing the 53 miles, therefore—from a state of rest to a state of rest—in 54 min. 55 sec.; a very excellent work indeed for this class of engine. Again, on another day, we went down by the 12 o'clock train. The trip was an extraordinary one. The train consisted of six carriages, two luggage vans, two carriage-trucks and one horse-box—together about 95 tons. The engine employed was the *Bright Star*, with 7-ft. driving wheels, 16-in. cylinder, and 18-in. stroke. She is a lighter engine than the *Elk*, and was built by Messrs. Stephenson. Her original consumption of coke was between 40 and 50 lbs. per mile, but she has been almost completely altered in her proportions. Her boiler has been lengthened, different cylinders put into her, the fire-box enlarged, the lap of the valve altered—in fact she has been made quite another engine at Swindon, and her consumption of coke now averages from 23 to 32 lbs. per mile. With a train of 95 tons, the *Bright Star*, driven by R. Patterson, one of the oldest and best drivers on the line, left Paddington 12·3·10, and passed West Drayton (13 miles) at 12·20·27, having, therefore, got into speed with this heavy train, and run the 13 miles in 17 min. 17 sec. At the West Drayton station the caution signal was on, and the same signal was given by the policemen along the line till we came in sight of the Langley Marsh station (16 miles) where the red or danger signal was against the driver. As we approached the station the third class down train was seen about half a mile a-head. This we followed at a re-

duced rate of speed, and arrived at Slough at 12·28·47. The 18 miles were, therefore, gone over in 25 min. 37 sec., although we were kept back at a snail's pace for the couple of miles between Langley Marsh and Slough. The 13 miles from Slough to Twyford were—from station to station—performed in 17 min. 25 sec. With six stoppages, the train reached Swindon at 2·19·20, so that the 77 miles were performed in 2 h. 16 min. 10 sec. The time lost while the train was at a state of rest at the six stations —Slough, Twyford, Reading, Goring, Farringdon-road, and Didcot—was 24 min. 48 sec. The average speed, including all the stoppages, was 34 miles per hour. We believe there are not to be found on the narrow-gauge lines any two engines that would together equal this performance of the *Bright Star.—London Artizan.*

A WHITE MAN SOLD TO A NEGRO.

We find in a Louisville paper, a tale under the above caption, which represents the circumstance referred to, as most heart-rending. It appears that about thirty years ago, a law was enacted in Michigan, then a territory, authorizing a justice of the peace to sentence any vagrant, idle and disorderly person, and such as neglected their employment, and did not provide for themselves and their families, to be whipped, not exceeding ten stripes, or to be delivered over to any constable to be by him employed in labour not longer than three months, or to be *hired out for the best wages he could procure*, the proceeds to be applied to the use of the poor. Under this last provision it appears the heart-rending scene occurred. The sum for which the white man was sold is not stated, nor the time during which he was required to serve his sable purchaser, but it is presumable it could not exceed three months. How then did this negro master retaliate upon his white servant the oppression and cruelty so often meted to the coloured race? Bidding the newly purchased servant follow him, he led him to a steam boat, paid his passage to a place beyond the reach of Michigan law, and left him at liberty to take care of himself. How would the blacks who are sold to white men rejoice, if they could fall into the hands of such purchasers!

THE ARCTIC EXPEDITION—SIR JOHN FRANKLIN.

The Montreal Herald says: We have received from M. McPherson, Esq., of the Hon. Hudson's Bay Company's service, a letter dated Portage La Boche, July 27, 1848.

The letter contains the following information relative to Sir John Richardson, who, it will be remembered, is seeking Sir John Franklin by land, while Sir James Ross is engaged in the same service by sea. The last dates from Capt. Ross are, by way of England, to the 29th of July. At that day he was in Davis' Straits, in lat. 69 N.

Mr. McPherson says: "I have great pleasure in informing you that Sir John Richardson Dr. Rae, Mr. Bell and party, met us on the 11th of July, as far advanced as Athabasca Lake. They appeared in good health and spirits, and I should suppose that Sir John would reach the coast about the 27th or 28th of the same month. I have little doubt, however, that they will, on account of the lateness of the Spring in this quarter, meet with considerable detention from ice.

"The latest news from Peel's river brings reports that the Indians who frequent the coast had met with Esquimaux who showed them files and knives, which they said they had received from whites in 'two very large canoes,' to the eastward of the McKenzie. Indian rumors are so problematical that it is utterly impossible to vouch for their accuracy; but, at the same time, it is not improbable that such should have happened."

"We have farther advices by other channels from the far West, and regret to learn that the Hudson's Bay Company's Barque "Vancouver," was wrecked on the Bar of Columbia River, on the 8th day of May last; and that her valuable cargo, consisting of English manufactures, was lost. It is satisfactory, however, to know that the crew and passengers were all saved, and the ship and cargo were covered by insurance."

The same account of the Esquimaux report has been furnished to the Admiralty in London, by Mr. McPherson, in a letter dated March 1, 1848. The London Athenæum has the following in relation to the subject:

"It is only a week since that we afforded our readers the last probable glimpse of the exploring party who have gone out in search of a solution of the mystery that hangs over the fate of Sir John Franklin, previously to their issuing again from the mysterious ground on which that solution is to be sought; and now, for the first time since the missing adventurers were lost sight of, at the threshold of that same ground, an indication of their whereabouts has suddenly turned up. A letter, just received by the Admiralty from Chief Factor Macpherson, dated March 1, 1848, says:—'There is a report from Peel's River that the Esquimaux saw two large boats (query ships?) to the east of the Mackenzie River, full of white men; and they (the Esquimaux) showed knives, files, &c., to the Peel's River Indians, which they had received from these white men. Could these have been Franklin or Rae?' Mr. Hargrave, of York Factory, to whom Mr. Macpherson's letter is addressed, says, in communicating this intelligence to the Admiralty:—'It could not have been Rae in his last expedition, as his boats did not go beyond Committee Bay.' Mr. Hargrave

adds that, 'But little credence can be given to Esquimaux reports.' We do not see, however, any good reason for rejecting a rumour so welcome, and we gladly give it publicity. Presuming that the boats or ships seen were those of Franklin's expedition, their position, even east of the Mackenzie, is good, as regards success, and better still as respects safety, since they must have been very near the coast. It has been ascertained that open water exists, during the summer season, from the Mackenzie River to Behring's Straights; and we, therefore, dare venture to hope that the expedition may have effected the long desired Northwest passage this summer, and that the gallant party may be even at this moment approaching our shores. The anxiety respecting the lost party has grown finally to be very great, and the public will cling eagerly to the hope so suddenly presented. A very short time must test its value."

INCIDENTS AT THE FALLS.

We do not recollect whether we have before chronicled the romantic incident of a bird of the species called the "Phœbe-bird" having the last season built her nest under the wheel-house of the steamer "Maid of the Mist." A strange place, truly, for such a purpose—but we can conceive, however, that a bird, reared within sight and hearing of the mighty cataract, should, amid the clanking of the machinery and the rush of waters occasioned by the revolution of the wheels of the steamer, find a congenial place for rearing her infant family. At all events, Madame Phœbe-bird actually raised a fine brood of juvenile Phœbes, and, when fully fledged, conveyed them all in safety to the adjacent shore. "Often," said Capt. Filkins, "the parent-bird, (having left in search of food while the boat was at the landing,) might be seen to approach the boat when half way up to the falls, bearing food for her little ones. She would take possession with all the confidence of a free passenger, and after attending to her family and warbling forth a note of thanks to her kind protectors, again fly forth in farther pursuit. This was a scene of daily occurrence." This spring the same bird has returned to her unique nest, and bids fair to confer additional fame on the Maid of the Mist, by making it the nursery of another joyous brood.

Among the numerous "Guides to the Falls," both biped and quadruped, a large black dog of the mastiff species, belonging to Mr. Woodruff, the postmaster, should not be overlooked. He is intimately acquainted with almost every nook and corner of this world of waters, and often may be seen fearlessly leaping among the wildest crags and about the fearful precipices. It is said, however, that upon the erection of the new suspension bridge, the dog, being invited to a passage across, cautiously stepped a few paces upon it, and then, stopping, lay down and actually howled with terror. With some hesitation he at length backed out, and no inducement could since prevail on him to make a second attempt. We were much amused recently, to notice the dog attach himself to a party of four, about starting for a jaunt across the ferry; "Watch" started ahead, descended the stairs, and when we arrived at the boat at the foot, he was quietly sitting in the stern waiting for us.

Upon our arrival at the Canada side, with the air of an experienced guide, he preceded us to the table-rock, Barnett's Museum, the menagerie, and other points of interest, and on our return, re-entered the boat, crossed over, and arriving at the foot of the inclined railway, having apparently satisfied himself that it would be much less fatiguing to ride up than to mount the two hundred and odd steps, gravely seated himself upright on the cars, and rode up with the rest of the passengers. Such scenes as these we are told are of daily occurrence with this sagacious creature. He often makes the voyage up the river on the *Maid of the Mist.*

Buffalo Commercial.

A RIVER THOUGHT.

BY ELIZA COOK.

The banks of the river were lovely and bright,
As blossoms and boughs met the summer noon-light;
The moss hid the flowers, the trees screened the moss,
And the willows' thick tresses fell sweeping across.

The cottagers' homes on the sunniest side
Had wild hedges of woodbine that trailed on the tide:
And the deep-bosomed river rolled merrily by,
While its banks with their green beauty gladdened the eye.

But time took his way on those green banks at last,
And pulled up the flowers and trees as he passed;
He stretched his cold hand, the white cottage was down,
And the springy moss withered before his stern frown.

He trampled the woodbine, and blotted all trace
Of the willow so loved for its wave-kissing grace,
But he touched not the river—that still may be found
Just the same as when beautiful green banks were round.

The heart like the water may quicken and glow,
While rare beauty is seen on the furrowless brow;
It may gaily expand where love twineth a bower,
And faithfully picture the branch and the flower.

But time will soon plough up the forehead so sleek—
He will whiten the dark hair and shadow the cheek;
The charms that once dazzled will dazzle no more,
But the heart, like the water, shines on as before.

The tide gushes fast all as fresh and as fair
As it did when the alder and lily were there!
The change that has come o'er the place of its course,
Has not lessened its ripple, nor darkened its source.

And the heart that is beating with nature and truth,
May outlive some dear images mirrored in youth;
Some wrecks may be round it, but none shall e'er find
Its feelings less deep, or its yearnings less kind.

Oh! the green banks may fade, and the brown locks turn gray,
But the stream and the spirit shall gleam on their way;
For the heart that is warm and the tide that is free,
Glide onward unchanged to eternity's sea.

FRIENDS' REVIEW.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. XVI.

(Continued from page 115.)

R. J. to C. H.

Grange, near Charlmont,
8th mo. 13th, 1785.

Dearly beloved friend,—So it is, whether we have any thing worth communicating or not, when we are brought near to them we love, and feel in the precious covenant of life and heavenly fellowship, we cannot forbear saluting each other; and this is so much my case, that I am obliged to take up the cross to the disposition I feel, or should run thee to much unprofitable expense. I wrote thee from Ballitore; since then we (that is, G. D., my companion, and self,) have taken the meetings at Rathangan, Timahoe, Edenderry, Old Castle, Coothill, and Castleshane; to the four last, the inhabitants had an invitation on G. D.'s concern, and they were held, I hope, to some profit—the people behaving well; and Friends being desired, at the breaking up, to keep their seats, afforded me an opportunity for some relief. We had a very large satisfactory opportunity at a newly settled town called Prosperous, a few miles from Timahoe, (no Friends residing there,) which was held in the chamber of a large unfinished building.

Came to Joseph Nicholson's last evening, feeling our minds more inclined hither than to Dungamson, and are comforted in the company of his grandfather, J. Morton, who, though labouring under an asthma, is "an Israelite indeed." Several young people here appear hopeful; after to-morrow we may move toward Tobberhead. We have had rainy weather mostly since leaving Ballitore, so that I am more reconciled to the old post chaise, which G. D. and S. E. strongly urged my accepting. My limbs are better: but I am still a very poor affair, and dont know what will become of me in this journey; for I feel very little more than resignation; and that methinks I hear thee say is a favour; I join thee; because, whether I live through it or not, it keeps me quiet, so that I dont look far before me, but just live from day to day, and that more by faith than by sight. And in some of these my baptised moments, thou art brought so preciously near to my soul, that the enjoyment of the unity of thy spirit, is indeed a brook by the way, wherewith I am refreshed and encouraged still to trust in that good hand who has thus inclined thy heart towards a younger tried sister; and who will, I do believe, suffer thee and me to be tried no further than He will enable us to bear up under, if we retain our confidence in him to the end; cast, therefore, my dear friend, thy care upon him, for he careth for his depending children; and though, in his unsearchable wisdom, He feeds with the bread of affliction, and dispenses the waters of bitterness, oh, they are measured in the hollow of his holy hand, and in that unerring wisdom are given us, for the more full effecting of His inscrutable designs, and our perfect sanctification thereby. I know not why thou shouldst be so constantly present with me; I sometimes think and believe thou art in near sympathy with my tried situation; at other times, that, perhaps, we are again to be united in service; and again, if thou shouldst have thy commission extended to America, and we in the Master's appointment cross the great Atlantic together, it would be cause of humble rejoicing to more than myself; but let the cause be what it may, or ever so latent, the sensation is so sweetly comfortable! 'tis as a seal upon my spirit, that thou art under the special notice and regard of the heavenly Shepherd, whose voice is sweet, and countenance comely as ever, and will "put His own forth, go before them, and give unto them eternal life; and none shall be able to pluck them out of his holy hand," nor any thing past, present, or to come, separate them from his love and favour!

I have letters from home as late as 20th of 6th month. All well. They have not yet heard that "my mistress is taken from my head." When they do, they will bemoan me, as I do my own situation, yet am thankful for dear S. Grubb's company, who is a valuable, steady,

kind friend, and has been much favoured in her service. I love her, and wish she may receive no damage through me. * * * *

Now to Him that is able to keep us through all that may be permitted to attend, and to present us faultless before the throne of His glory with exceeding joy, I commit and commend thee, with my own soul, and remain with undiminished love and well-wishing, thy poor fellow pilgrim,

R. Jones.

On the 25th of Eighth month, our friends attended the Monthly Meeting at Lisburn. S. Grubb says, "My dear companions were silently baptized under a concern to visit the families of Friends in that place, though the time did not appear to be then come." After visiting various other places they returned to Lisburn, and, Ninth month 2d, commenced the visit which occupied about a week; "the Minister of ministers being near," as S. G. remarks, "to hand forth in the needful time (often after long suffering silence,) suitable instruction and consolation to the visited." Shortly after this they found peace in the performance of a family visit at Timahoe. Having been very generally through the meetings in Ulster, they had several very large and satisfactory meetings at different places among other professors there and on the way, particularly Ballinacree, Ballymena, Charlemont, Rathforland, Prosperous, Rathangan, Edenderry, and Tullamore. Referring to these places, she writes to John Pemberton—"An opening is made for us through thy dedication, and many, both Friends and others, remember thee with love and esteem." At Moat they met with Zachariah Dicks, from North Carolina. "I expected," says R. J., "G. D. and he would have united, but when companions are rightly yoked, great care should be exercised lest a separation do harm; and though I stood freely resigned to the thought of our being left, two poor females, to struggle alone, yet George did not see his way clearly to join Z. D., and we parted from him in love and tenderness.* After a week spent in Dublin, under great discouragement, she writes from Limerick, Tenth month 10th, to John Pemberton—"I need not tell *thee* how low the state of things is in this land. *The scarcity of living ministers fully evinces it*, as well as the deep feeling sense which has attended our minds; yet there is room to hope that some young people will, if not turned aside by the many stumbling blocks, be brought forward in the Lord's time. I feel for thee, dear John, in the tried exercising path in which thou art led, but as often as I look towards thee, the passage occurs—'He that soweth plenteously shall reap abundance;' and I trust the sweet enriching crop of divine peace will be thine at last. But as for me, I need the prayers of my friends, for I am of no service only that I am daily led in the way of the cross, and wish to be obedient, but have little strength. I am humbled with the kindness of friends to so *nothing* a creature!"

Her services in Ireland were extensive, and from the testimony of her companion and others, it is evident that she gave full proof of her ministry, and was in numerous instances made helpful to her fellow probationers. Having taken at Dublin their passage in a collier, bound to Whitehaven, they were detained by contrary winds. S. G. says, "We found it safe to look around us, that if any little service was omitted it might then be performed. * * * Standing in the resignation, and not being detained of ourselves, divers opportunities for public and private labour unexpectedly opened, generally tending to invite the ignorant, and to encourage the sincere and drooping minds, to a faith in the sufficiency of the gift of God in themselves, for the sanctification of the soul, and the necessary supply of every spiritual enjoyment, and qualification acceptably to worship, which must now, as formerly, be sought for in the beauty of holiness and in newness of life. We staid over another First day, when my companions G. D. and R. Jones were enabled to bring up living stones of memorial to the sealing, I trust, of their testimony on the spirits of many; and my cup of affectionate fellowship seemed to overflow in secret. The next day a gale rose in our favour, which we thankfully accepted, and were gently wafted over by it in twenty-five hours."

On the 20th of Twelfth month, our friends (including G. Dillwyn and wife,) landed in England, and on the 27th she thus writes to her valued friend, Joseph Williams of Dublin.

R. Jones to Joseph Williams.

Leeds, 12th mo. 27th, 1785.

Dear Joseph,—George Dillwyn having undertaken to announce our safe arrival at Whitehaven, in gratitude and thankfulness to the great Preserver of men, it was less necessary for me to write at that time; yet feeling increasing affection to thee, thy family, and other dear friends in Dublin, I thought it would not be unacceptable, to hear again from us, and how we are at present circumstanced. We staid meeting at Whitehaven, and went to Graysouthern that afternoon, where G. D. finding his way open for a visit to Cumberland, dropped anchor. Sally will stay in the neighbourhood until the Quarterly Meeting for that county, which is to be held at Wigton, the latter end of this week; after which I know not how they may be disposed, as G. D. like myself, sees but little at a time. We parted, under a persuasion that it was the right time and place to leave them. My dear companion S. G. and myself, proceeded in a post chaise by Kendal and Settle, to this place,

* G. D. continued with them through their visits in Ireland.

taking Wray, Bentham and Settle Meetings in our way, and arrived here last evening. The weather has proved very cold, and during the last two days much snow fell.

* * * * * * *

On taking a view of my late travels and small services in your nation, though I do find abundant space to write, *unprofitable servant*, yet I feel the evidence of peace, in a full persuasion that I went, continued, and returned, in the right time; and trust, the remembrance of the Lord's mercy and goodness, as witnessed by our little band, and felt to be extended towards a living, though small, remnant in different parts of your country, will follow me all the days of my life. I feel that thou and thy beloved valuable wife, with others, will be as epistles in our hearts, as we in yours, under the sweet influences of that love which many waters cannot quench. May you, dear friends, stand wholly resigned to His all-wise direction, whose fatherly care and protection are, and will be over you and yours while the race begun is continued in. And finally, I ardently breathe for you as for myself, may we be found in our lots in the end of days.

* * * * * * *

I hear that one of the Society from Congénies, in France, has come to London to consult with Friends, and has brought with him a long epistle, signed by about five hundred persons, giving a very full account of his people and their present condition; that his name is Marsillac, of considerable property, and though he has been a warrior, he appears to be a solid, sincere-hearted, thinking man, and that he proposes staying awhile to acquire the English language.

R. Jones.

The following is extracted from a letter from J. Pemberton to R. Jones:

"It appears there are in two places in our land, convincements similar to that in France, one about 150 miles from Danby, on the borders of Canada. A man who had been an officer in the army, grew dissatisfied and uneasy in his mind, retired home, and got into the quiet, and sat down with his family, retiring inward to wait upon God; this drew the attention of some of his neighbours, who came and sat down with them, but did not know there was any people whatever that held the same principle they were led to embrace, until some who had been in the army, and got some knowledge of Friends and their principles, called them Quakers; they then sought to be informed respecting us, and meeting with R. B.'s apology, rejoiced to find there was a people who professed this inward principle; their number is about 12 families who have embraced this doctrine. The other settlement is up the North river, on the west side of it, the number not mentioned."

[To be continued.]

INDIANA YEARLY MEETING.

We gave, in our fifth number, a general statement of the proceedings of that meeting, as contained in the communications of correspondents; but as their printed minutes have recently come to hand, we give this week some further particulars respecting that large and interesting assembly. On the subject of their correspondence with other Yearly Meetings, they say in their minutes:

"The printed General Epistle from the Yearly Meeting of Friends in London, and a written one from the same meeting, addressed to this, have been received and read at this time. We have also received and read an Epistle from each of the following named Yearly Meetings of Friends, viz.:—That held in Dublin, New England, New York, Philadelphia, Baltimore, and Ohio; these testimonials of the sympathy and fellowship of our dear Friends of other parts, have been afresh edifying and encouraging to us at this time."

They directed that 7000 copies of the General Epistle from London* should be printed for circulation in their families.

In the report of ministers and elders deceased, we find the names of five ministers and sixteen elders, the oldest of whom was nearly 93, and the youngest upwards of 32 years.

By the report of the Boarding School Committee, it appears that the average number of pupils during the winter session was about seventy-three, and the summer, fifty; and that the order and advancement were satisfactory. Their library has been increased, by purchase and donations, to upwards of seven hundred volumes. Philosophical and chemical apparatus have been supplied to illustrate those sciences.

A large part of the necessary labours on the farm and about the premises, has been performed by the pupils; and being paid for these services, a number of young men have, in this manner, greatly diminished the expense of their education. The committee suggesting to the Yearly Meeting that an act of incorporation would essentially facilitate the operations of the institution, the subject was referred to the Meeting for Sufferings; which body was authorized to proceed therein as they shall judge best.

The committee also reported that they had received from Friends in England a donation of 50 pounds sterling, upon which they had realized $245.55 for the purpose of erecting a Meeting house separate from the school buildings. This sum, with an addition of $300, which they had on hand, applicable to that object, the committee were authorized to employ for that purpose; it being supposed that these sums will be sufficient to defray the expense.

The General Committee on Education pro-

* This epistle appears in page 669 of this journal.

duced a circumstantial report, stating for each of the fourteen Quarters of which the Yearly Meeting is composed, the number of children of a suitable age to go to school, (amounting to 8,332;) the number taught in Friends' schools, (3,267;) the number taught in schools not under the care of Friends, (4,103;) the number who were not in the way of receiving instruction (20, of whom 11 are in one Quarter;) the number of Friends' schools, (79;) and the length of time they have been kept open; and the number of neighbourhoods (62,) where Friends reside, which are without schools.

In many of these schools it appears that the pupils are instructed, not only in the elementary branches, but in the sciences of geometry, algebra, geology, natural philosophy and chemistry.

A short report is given respecting an agricultural school within the Western Quarter, of which a more particular account will probably appear in our next number.

From the report of the Committee on the Indian concern, the following is extracted:

"Our establishment among the Shawnee Indians has continued under the superintendence of Jesse Harvey and wife until about the first of the Fifth month last, when our dear friend, Jesse Harvey, was removed by *death* from works to rewards. He quietly departed this life on the 12th of the Fifth month.

"Since that time the concern has been under the immediate care of Elizabeth Harvey, the surviving Superintendent, with the assistance of Richard Mendenhall, until the first of last month, when Richard and Sarah Ann Nixon left and returned home, and Rachel P. Hall having previously returned, leaving the establishment and school, at present, under the care of Elizabeth Harvey, and her two sons and one daughter.

"By the reports received from the Superintendent and Teachers, we are informed that the school has been kept up without vacation the past year, and the children have made satisfactory progress in their studies. About an average of forty-three children, or fifty-four during the winter, and thirty-one during the summer term, have received instruction. Of the boys, the average number has been about twenty-five, Fourteen read more or less in the Bible, three read in McGuffy's Third Reader, three in the Second Reader, and ten in the Third Reader; eight spell in Cobb's Spelling book, fourteen recite Geography, ten have studied Arithmetic, seventeen write, thirteen recite in the New York Expositor. The average number of girls throughout the winter has been about twenty-six; of these fifteen read in the Bible, and also read in McGuffy's Second Reader, three read in the First Reader, ten study Geography, four spell in Cobb's Spelling book as far as four and five syllables, and pronounce well, seven study Arithmetic, and nine write.

"The First-day School is kept up;—the children commit to memory and recite from the Bible in the morning, or read it without comment. Sometimes they read in Youthful Piety. In the afternoon they read in such books as they incline to choose, to wit: Youthful Tracts and larger works, containing religious instruction.

"The labours of the farmers have been crowned with plenty, the present year. We have forty acres of corn, which looks very well; one thousand six hundred and thirty dozens of wheat, one hundred and ninety-four dozens of rye, and about one thousand six hundred dozens of oats, all of a good quality; also about four acres of buckwheat, and between four and five acres of potatoes and other vegetables, all of which are very promising. There are also about two tons of good timothy hay. The clover that was sown entirely failed on account of dry weather. The Superintendent of the Methodist Mission kindly offered to bring their threshing machine and hands, and thresh for us—we to assist them in threshing theirs.

"Some of the larger girls have been employed in spinning wool. They make pretty good yarn. We had about fifty-three pounds of wool this season, besides some of the old crop. We think we can make stockings for all, and linsey for the girls, but the boy's clothing will have to be furnished some other way.

"On settlement of the Treasurer's account 11th of Eighth month last, we find he has received from all sources since last report as follows:

Balance in Treasury last year,		$178 87
Received from Baltimore Yearly Meeting		145 00
" " Ohio " "		290 00
" " Women Friends of Baltimore		99 00
" " Indiana Yearly Meeting		833 95
" " Women Friends of Indiana Yearly Meeting		42 76
		$1,589 58
Paid out on sundry accounts		1,419 44
Leaving a balance in the Treasury of		$170 14

Our indebtedness at that time was about $1,230."

The following is the report of the General Committee in relation to the people of colour:

"Accounts have been received from all the branches of this committee, from which it appears that Friends have been careful to attend to the duties assigned them. There has been a considerable number of schools taught amongst the coloured people the past year, for limited periods, which have in most cases been sustained by their own funds; though Friends have in several instances given pecuniary aid. Their schools have mostly been taught by coloured persons, and a considerable number of children have been receiving instruction in Friends' school, and their progress in learning is generally spoken of as encouraging: though a neglect on the part of some parents in using proper exertions for the school education of their children,

has been manifest. They have, in some places been attending First-day schools.

"The aged and destitute have in several instances been assisted, and considerable attention has been paid to the improvement of the moral condition of this much injured people; they have, particularly where the evil has been noticed to exist, been advised and encouraged to abstain from the use of spirituous liquor.

"In the case of the coloured women and children in the State of Georgia, which Friends have been paying considerable attention to for several years, we are now informed by competent counsel, that the claimants have had possession of the coloured people alluded to till their claim has matured into a legal title in the State of Georgia, and the statute of limitation entirely debars us of recovery.

"The case of the coloured girl in the State of Alabama, under the care of one of the branches, is still at issue.

"The settlements of coloured people in Brown county, Ohio, to which Friends have been extending care, are spoken of as making some progress in the improvement of their farms, &c., particularly the upper one.

"Those in Mercer county are said, many of them, to be living tolerably comfortable; and Friends are comforted in the belief that their labours in advising this much injured people have had a beneficial effect towards removing the prejudice which, in some places, has been manifested.

"And the committee feel very desirous that Friends every where may be careful to bear their Christian testimony against slavery in a proper and uncompromising manner."

A MEMORIAL,

Of Dover Monthly Meeting of Friends, concerning that worthy Elder in the Church, ELIZABETH BOND, *who died on the 13th of the Fourth month,* 1848, *aged nearly ninety three years, having been a Minister about sixty seven years.*

This, our beloved friend, Elizabeth Bond, was the daughter of Thomas and Sarah Beales, respectable members of the Society of Friends, in Guilford county, North Carolina, where she was born on the 25th of Fourth month, 1755.

When she was young her parents removed and settled in the limits of Westfield Monthly Meeting, in Stokes county, of which she was a member for many years. She was favoured to yield obedience to the tendering visitations and impressions of Divine love made on her mind, when quite young, often seeking places of retirement; and through the operations of Divine Grace was favoured with an evidence of being near to Him, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Thus she experienced preservation from many of the vanities and follies that young people are often led into.

In the twentieth year of her age she was married to Samuel Bond, a worthy Friend, whom she found to be a true help-mate, both temporal and spiritual, and was soon afterward appointed to the service of an overseer, which station she filled to the satisfaction of her friends for several years, being well qualified therefor, and careful to wait for right openings to speak to offenders.

About this time impressions became strong on her mind, that if faithful, she would be called to the work of the ministry; very fervent were the breathings of her soul, to the Heavenly Father, for strength to perform His will, and being instructed in the school of Christ, she came forth very acceptably in the ministry, in the twenty sixth year of her age.

Being anxious to learn to read, as she was utterly destitute of any literary education, she devoted such portions of her time as could be spared from the cares of an increasing family to that purpose, and with her husband's assistance learned to read the Holy Scriptures and other useful writings, to her great satisfaction.

In 1812 her dear and much beloved husband was removed from works to rewards; yet under so great a trial, by dwelling in a state of true resignation to the Divine will, her mind was borne up under this severe affliction.

She had been frequently, previous to the death of her husband, engaged in visiting the meetings belonging to her own Yearly Meeting, likewise in the weighty service of visiting families, and in the fall of the year 1812, with the approbation of her friends, she visited some of the meetings of Friends in Ohio and Indiana, and returned with the reward of peace.

In 1814, she removed, with her family, and settled within the limits of White-water Monthly Meeting, Indiana, and by the setting up of new meetings, she subsequently became a member of Dover Monthly Meeting.

In 1820, with the unity of her friends, she visited most of the Meetings of Friends belonging to North Carolina Yearly Meeting, much to the relief and comfort of her mind, and, by accounts received, to the satisfaction of those where her lot was cast. After her visit to North Carolina, she was frequently engaged in visiting the meetings and the families of Friends, within the limits of her own Yearly Meeting, until a very advanced age.

She was a diligent attender of meetings, frequently walking three, and sometimes four miles to attend them, being disabled from riding on horseback; and she continued faithful in the performance of this religious duty as long as her bodily strength would admit. On one occasion, which she afterwards several times spoke of as an encouragement to others, she said that when about starting to meeting, great difficulties were

cast up before her,—her lameness, and the badness of the roads were such that she would not be able to get there; and making a little halt with her mind turned inward, a language appeared to be uttered—Go, and I will go with thee—remember David would not offer that unto the Lord that cost him nothing—a light seemed to shine round about her, and she went on; it was a highly favoured meeting, and said she, "I returned home much better, and with a thankful heart."

She was a tender mother, a good neighbour, and a true sympathizer with the poor and afflicted. And as a minister, sound in doctrine, carefully waiting for a right qualification, her testimonies being clear and edifying, and mostly delivered in few words.

She bore a faithful testimony against a spirit of insubordination to the wholesome discipline and order of our Society, and of unbelief in the doctrines of the Christian religion as held by Friends; and in times of deep trials amongst Friends, on account of a dividing spirit that was permitted to enter, she stood as an upright pillar, firmly established on the sure rock, and was remarkably favoured with a clear discernment, as was plainly manifested by her appropriate remarks concerning the state of meetings and individuals. Notwithstanding she was, in a great degree, deprived of hearing in her latter years, yet she was, as a messenger, often encouraging the faithful to hold on their way; and warning the disobedient, inviting them to return, repent and live.

In the ninetieth year of her age she visited all the families belonging to her own Monthly Meeting, and when it was finished she said she believed it was her last visit, for it seemed like a farewell to her friends in their families, and she felt the reward of peace.

In the latter part of her life she often expressed her deep concern that the ministry in our Society might be kept pure, in the simplicity, in the life and power of truth, clear of the wisdom of men —and also that Friends would come more from under the influence and love of this world, and be more a spiritually minded people, living more according to our profession than many do in the present day.

Her humility and simplicity in manners and dress, greatly adorned the doctrines she held forth to others; she often said her dear Lord and Master would never, in any age of her life, give her leave to follow the vain and changing fashions and customs of this world, but that her clothing and the furniture of her house should be plain and simple. She said, I have, in latter days, had to view with sorrow of heart, many Friends, professing to be a plain people, and to bear the name of Christ, but denying him in the decoration of their poor bodies, after the vain fashions and customs of this world, and in the ornamental furniture of their houses; yet I believe there are many who feel bound to the law and the testimony, and who often have to mourn on account of these things; and it has been my prayer that there might be more faithful labourers raised up to stand in the gap, and to turn the battle to the gate.

She was mostly confined to the house for nearly two years before her decease, but being favoured with a clear understanding, many weighty expressions and remarks dropped from her lips.

At a Preparative Meeting of Ministers and Elders, held at the house where she lived, by her request, a few weeks before her decease, she was remarkably favoured in testimony, and spoke much of the goodness of the Lord to poor fallen man, encouraging those present to faithfulness in serving their Divine Master, and pressing upon them the necessity of keeping up the watch unto prayer, saying, I find it necessary for me to watch yet.

At one time she expressed that she had, in the present affliction, been favoured with a peaceful mind, and she felt the love of the Father to be near to support, and that she loved the Lord above all things; my dear children and grand children, and my dear friends feel very near, but I can give them all up, though I love them with the Father's love, and I feel it for my dear friends, every where; I feel that I love them with the love of the Father.

The remainder of her days, her conversation both in the family and to those who called to see her, evinced that her mind was stayed on that treasure that faileth not.

On Fifth-day night, the sixth day of Fourth month, about one week before her departure, she was taken with a pain in the stomach and great soreness, which she had been subject to for many years, but of late more frequently. She continued quite unwell until First-day, then seemed to mend until Third-day, when she said she felt nearly as well as common, but said that it seemed to her that her days were near an end, and that she had desired that she might continue to feel a sense of the goodness of the Lord, which had been granted, for she was favoured with the sweet incomes of the Master's love.

About daylight on Fourth-day morning, the pain returned in her stomach, with a severe cough, which continued till about noon, when the cough left her, which she said was a great favour; the pain still continuing, and being told she was near the Kingdom, she replied, "I hope to find entrance, and it is a comfortable hope, as I have a clear evidence of acceptance."

About two hours before her decease she asked what time it was, and being told, she said, "I am here yet, and I do not know how much longer I shall remain here, but I hope the Lord will give me patience to bear all that he may be pleased to lay upon me," and then in a very solemn manner, said, "death, death, what a

solemn thing it is when rightly thought of, and it is my greatest desire that all may be truly given up to the Great Potter, to be just what he may be pleased to make of them, and to do His will, that they may witness and know a being qualified and prepared to enter the kingdom of heaven."

A little before her close, those around were brought into much sympathy and tenderness on seeing her sufferings so great; she was asked what she wanted done? she replied nothing that you can do, but I desire to wait patiently; yet if it is the Lord's will to take me now, it will be a welcome release.

She was quite sensible to the last, and having done her day's work in the day time, was no doubt found ready to render up her accounts with joy, and she quietly passed away a little before eleven o'clock on Fifth-day evening, the 13th of 4th month, 1848. A solemn covering was spread over the minds of those present, and the language of Holy Writ was brought into remembrance, "Precious in the sight of the Lord is the death of his saints," and "blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labours, and their works do follow them."

Signed by direction of Dover Monthly Meeting* of Friends, held the 23d of 8th month, 1848.

JOHN KNIGHT,
AMY JESSUP,
Clerks.

GUTTA PERCHA.

The manufacture of this article has attained a variety and extent, which, considering the recency of its introduction here, is truly wonderful. The American Gutta Percha Company, represented by Samuel T. Armstrong, Esq., have obtained patents which secure to them the right of making from this substance, machine belts and bands, gas and water pipes, water proof roofing, tables and chairs, hats, caps, boots and shoes, clothing, saddles and harness, bottles, picture and looking-glass frames, and many other articles, some of which are used in shipping, others for medical implements; and indeed its capabilities of application seem to be of boundless extent.

We have before us a brief account of the discovery, properties, &c., of the Gutta Percha, issued by the above named Company, from which we derive some interesting facts. The name is Malayan, *gutta*, signifying the gum of a plant, and *percha* being descriptive of the particular tree from which it is procured. It is averred, however, that it is the tuban tree from which the gutta percha is derived, the percha producing a spurious article. This tree grows luxuriantly in the forests of Singapore, the extremity of the Malayan Peninsula, Sarawak, and probably other parts of the Island of Borneo, forming a principal portion of the jungle in the alluvial tracts along the foot of the hills. It is between sixty and seventy feet high, and from two to three feet in diameter. During little more than two years from 1st January, 1845, before the practice was adopted of obtaining the sap by tapping the tree, it is estimated that sixty-nine thousand one hundred and eighty trees were sacrificed to supply the gum exported from Singapore to Europe. The average production of a single tree is about thirteen pounds.

Gutta Percha is flexible like leather, hard and tough, semi-transparent, and having the appearance of horn. It is highly inflammable, a strip of it burning like sealing-wax. When plunged into boiling water it becomes soft and plastic, and excessively ductile, so that it may be rolled out into the thinnest sheets, and moulded to any required shape or form, which it retains without contraction after cooling. It is not elastic, nor do the oils and grease with which it comes in contact on machinery affect it; hence it is superior for driving bands to any known substance.

The accidental discovery of Gutta Percha is attributed to Dr. W. Montgomerie, surgeon to the Residency at Singapore, to whom was awarded, in 1845, the gold medal of the Society of Arts in London, for his valuable services in introducing it to the British public.

The first specimen he saw was the handle of a *parang* in possession of a Malayan woodsman. Having subjected it to experiment and discovered many of its valuable qualities, he forwarded other specimens to the Asiatic Society of Bengal, and to the Society of Arts in London. The article was first introduced into England for manufacturing purposes by R. A. Brooman, who obtained patents for some of its applications in 1844–5. Its application to book-binding was patented to Nickles in 1845; to boots, shoes, hats and all articles of wearing apparel, to C. Keene, of London, in the same year; to flexible syringes, tubes, bottles, hose, &c., to Bewley, a Dublin Quaker in 1846; to machine bands, cords, &c., to C. Hancock, of London, in 1846–7. Bewley and others soon after purchased all the English patents, and organized a gigantic company. This association, possessed of unlimited means, not content with a monopoly of the British market, immediately applied for letters patent in France, Germany, and the United States. They also established their agencies, aided by the co-operation of the British East India Company, at the various depots of the raw material in Singapore and on the Malayan Coast. All this was accomplished before the article was known in this country; though, in 1846, a few bundles of gutta whips were sent to W. S. Wetmore, by his agent at Singapore, on receipt of which, that gentleman, convinced of the availability of the material for various purposes of manufacture, ordered an exten-

* A branch of New-Garden Quarter.

sive shipment of it to the United States. But the earliest importer of gutta percha as an article of commerce and manufacture into the port of New York, was Samuel T. Armstrong, of this city. The first gutta percha driving belt ever used in this country, was made by Mr. Armstrong for Messrs. Corning, Horner & Co., of Sing Sing. Use at once established its superiority, and this substance was substituted for similar purposes, in place of the bands previously used in their factories. It was next adopted at the Allaire, and subsequently at the Secor Works in this city. And now the demand for this, and the various other articles manufactured of the same material, is quite in advance of the ability of the American Gutta Percha Company to supply it. Nor will the deficiency be at all adequately remedied by the contemplated enlargement of its operations, on a capital to be increased during this season from fifty thousand dollars, its present limit, to three or four times that amount. The public want requires the establishment of a factory in every State of the Union.—*New York Mercury.*

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 18, 1848.

By the extracts from the minutes of Indiana Yearly Meeting, which appear in the present number, it will be perceived that our western brethren have introduced into their newly established boarding school, a plan which the Editor must be permitted to regard as an important improvement. A number of the pupils, by dividing their time between their studies and the needful labours of the farm and family, have defrayed a considerable portion of the expense of their education. If this can be done without retarding their progress in learning, an important object is gained by it.

One of the greatest obstructions to the guarded and religious education which it is highly desirable that the youth of our society should receive, is the unavoidable expense attendant upon the present system. If the residence, as happens with a large part of our members, is in a situation where schools under the control of Friends, and exempt from children of depraved habits, cannot be maintained, the usual expedient is to send the children of Friends to a boarding school, the cost of which presses too heavily upon parents in narrow circumstances, who have large families to provide for. At such seminaries, under the present system, a number of hours in each day are usually allotted to recreation, and that recreation not unfrequently consists of unproductive play, or of employment directed to no useful purpose. And it may be observed, that the season of relaxation from regular application to business, is that which pupils of vicious habits, and some of that character are apt to find their way into most large seminaries, employ in corrupting their associates. Now, it must be a painful reflection to a pious parent, who is struggling hard to provide the means of affording to his offspring a guarded and liberal education, that they are spending a third of their time in unproductive vocations, or in idleness, which is not unlikely to impair their virtue. If those hours which cannot be devoted to study, can, by any convenient arrangement, be employed in active exertions directed to a rational end, it appears that three important objects are attained. The expense is reduced; habits of industry are promoted; and the dangers arising from idleness are avoided. For it should never be forgotten by those who are engaged in the education of youth, that the energies of the juvenile mind, if not directed to some useful and innocent object, will be very likely to spend themselves in pursuits which are worse than useless.

Died,—At his residence, near Carthage, Rush county, Indiana, on the 15th of 9th month last, after an illness of five days, Elias Henley, a member of Walnut Ridge Monthly Meeting, aged about 69 years. He was a native of North Carolina, but for the last eighteen years was a respectable citizen of Rush county.

For Friends' Review.

The subsequent observations, suggested by reading the notice in the Review, page 74, respecting Indiana Yearly Meeting, have been communicated by a valued correspondent.

Interesting, indeed, are the accounts given in the Review respecting the late Yearly Meeting at Indiana. Thousands of Friends met from different states to deliberate on the affairs of the Church, and to labour for the general good of the Society; and the first object obtaining attention, was the correspondence with all the Yearly Meetings, with the harmonizing influence attendant thereon. The large number of children of a suitable age for school, and the care manifested for their right instruction; the encouraging prospect of their Boarding School, with the general supply in Friends' families of the holy Scriptures, and the encouragement for daily reading them in their families; also, the continued care and solicitude for the welfare of the Indian and African race,—all those subjects deliberated upon in that harmony which characterizes the true and humble followers of Him who said "By this shall all men know that ye are my disciples, if ye have love one for another." Thus we trust those who came from far, bearing precious seed, and desiring instruction, returned rejoicing, carrying their sheaves with them. What pleasing encouragement is here held forth to

those who are looking towards a close of their labour, and the period when they must put off the harness; to those also who are preparing to put it on, and labour for the same precious cause, to see and to feel the all-sustaining power of Truth so brought into dominion as to harmonize and abilitate his servants to speak the same language, and labour for the same object.

For Friends' Review.

INFLUENCE OF EXAMPLE.

One of our ancient Friends—I believe it was George Fox—remarked that one good, consistent Quaker would have a happy influence upon his neighbourhood "for ten miles round." Quite a striking exemplification of the truth of this remark may be found in a little incident mentioned by James Backhouse, in his narrative of his visit to South Africa and the Mauritius; and although this incident has reference to a whole society, all may rest assured that each one's example for good or for evil, has its amount of influence. In the neighbourhood of Bathurst, some four or five hundred miles north-eastwardly from the Cape of Good Hope, James Backhouse met with Richard Gush, "who," says he, "had adopted, to a considerable extent, the principles and practices of the Society of Friends. At one time his prejudice against the principles of our Society was great, but observing that Friends were the steady advocates of the cause of the oppressed, he was led to the conclusion, that good principles must lie at the root of such practical results; he therefore examined these principles, carefully comparing them with the scriptures, and he adopted them, under the conviction that they were those of Christianity in its simplicity and fulness."

There is no doubt that the mind of many an honest enquirer is silently operated upon for good, by the forcible, though unexpressed invitation held out by the consistent believer—"come, follow me, as I follow Christ,"—while on the other hand, stumbling blocks are thrown in the path of the inexperienced, by some who may "*say*, but *do* not."

N.

THE LATE GEORGE STEPHENSON.

In noticing the regretted death of this celebrated man last week, we were only able very briefly to allude to his remarkable career. The "Derby Reporter" has since published a very interesting memoir, from which we extract the following anecdotes. After stating that G. Stephenson was born at a small town called Wylam, (or Wyburn, we are not sure which,) nine miles east of Newcastle-upon-Tyne, of very humble but honest and creditable parentage, his father being an engine tender at a colliery during the greater part of his life, the "Reporter" says: His earliest occupations when a boy, were connected with the coal pits in the neighbourhood of Newcastle, previous to the introduction of steam power for the purpose of drawing coal out of the pits. He commenced first at 2d. per day, progressed to 4d., and then earned 6d. per day in selecting dross from the coal. He was afterwards promoted to the situation of stoker to a stationary engine at 1s. per day. Subsequently he was entrusted with an engine at the rate of from 13s. to 17s. a week; and on removing from Willington he was employed in that capacity at Killingworth colliery, the property of Lord Ravensworth and others.* At an entertainment at Newcastle, G. Stephenson thus alluded to his early struggles:—"The first locomotive that I made was at Killingworth colliery, and with Lord Ravensworth's money. Yes, Lord Ravensworth & Co. were the first parties that would entrust me with money to make a locomotive engine. That engine was made thirty-two years ago, and we called it 'My Lord.' I said to my friends that there was no limit to the speed of such an engine, provided the works could be made to stand. In this respect great perfection has been reached, and in consequence a very high velocity has been attained. In what has been done under my management, the merit is only in part my own; I have been most ably seconded and assisted by my son. In the earlier period of my career, and when he was a little boy, I saw how deficient I was in education, and made up my mind that he should not labour under the same defect, and that I would put him to a good school and give him a liberal training. I was, however, a poor man, and how do you think I managed? I betook myself to mending my neighbours' clocks and watches at night, after my daily labour was done, and thus I procured the means of educating my son. He became my assistant and companion. He got an appointment as under-viewer, and at nights we worked together at our engineering. I got leave to go from Killingworth to lay down a railway at Hetton, and next to Darlington; and after that I went to Liverpool, to plan a line to Manchester. I there pledged myself to attain a speed of ten miles an hour. I said I had no doubt the locomotive might be made to go much faster, but we had better be moderate at the beginning. The directors said I was quite right; for if, when they went to Parliament, I talked of going at a greater rate than ten miles an hour, I should put a cross on the concern. It was not an easy task for me to keep the engine down to ten miles an hour, but it must be done, and I did my best. I had to place myself in that most unpleasant of all positions—the witness-box of a parliamentary

* We are informed that his first lucrative appointment was conferred upon him through the influence of Edward Pease, a well known Friend of Darlington; and he afterwards manifested his gratitude to his benefactor by the present of a gold watch.—Ed.

committee. I was not not long in it, I assure you, before I began to wish for a hole to creep out at. I could not find words to satisfy either the committee or myself. Some one inquired if I were a foreigner, and another hinted that I was mad. But I put up with every rebuff, and went on with my plans, determined not to be put down. Assistance gradually increased—improvements were made every day—and to-day a train, which started from London in the morning, has brought me in the afternoon to my native soil,* and enabled me to take my place in this room, and see around me many faces which I have great pleasure in looking upon." G. Stephenson would always express the most ingenuous surprise that counsel could publicly advocate the schemes of their clients, if they were privately of opinion that the schemes they advocated were inferior to those which they opposed. We have heard of his exclaiming to counsel, on coming out of the committee-room, where he had been under a severe cross-examination, "Oh, T——, oh, T——, I'm ashamed of you! You know my line's the best, and that I'm in the right, and you're in the wrong, and yet you 've been worrying me as if you did'n't know I was right." On one occasion G. Stephenson came in contact with a gentleman and his wife at a hotel, whom he entertained for some time with his shrewd observations and playful sallies. At length the lady became curious to know the name of the stranger with the penetrating eye, and unostentatious demeanor. "Why, madam," was his reply, "They used to call me George Stephenson; I am now called George Stephenson, *Esquire*, of Tapton House, near Chesterfield. And further let me say, that I've dined with princes, and peers, and commoners—with persons of all classes, from the highest to the humblest;—I've dined off a red herring, when seated in a hedge-bottom, and have gone through the meanest drudgery; I've seen mankind in all its phases, and the conclusion I've arrived at is this, that if they were all stripped, there's not much difference." Latterly he took much pleasure in bringing his greenhouse at Tapton to perfection. He was satisfied that the great principle of vegetation was to give as much light and heat to the soil as possible, and (as he familiarly stated at a dinner of the North Derbyshire Agricultural Society) he intended "to grow pine apples at Tapton as thick as pumpkins." He told his friends with great pleasure of the plans he had adopted for promoting vegetation in his hothouses; and he assured them that "he intended to be second to no one in the county except his friend Paxton, and he was so old in the service that he could'n't hope to beat him."—*Examiner*, 27 *Aug.*

* Newcastle-upon-Tyne, where he then was, is set down at 272 miles from London; and, following the sinuosities of the railroad, the distance is probably upwards of 300. Yet this distance, at the present rate of mail carriage, is traversed in about seven hours.—Ed.

From Chambers's Edinburgh Journal.

WALKS IN A BRAZILIAN FOREST.

Equipped for the expedition, and accompanied by a guide, the traveller plunges into the forests of Brazil as into a sea of trees, flowers, and animal existences—all new, strange, and overwhelming in their abundance and illimitable variety. He sees what nature, under a burning sun, and with a rich soil, can do when left to herself. How puny man's efforts in comparison! After a day or two's wearisome rambling, he finds he has penetrated to the home of the beast of prey, the paradise of the insect and bird, and the court-royal of the vegetable kingdom. There, lost in wonder, moved by feelings wholly new to his mind, he is never weary of beholding. To use the bright colours of Dr. Von Martius—in these "vast woods, whose summits, bound together by wreathes of wonderful flowers, appear to fathom the blue sky, while the plains at their feet are clothed with the most lovely and odoriferous plants; and while beyond, the eye catches a glimpse of the vast territory of the royal race of the palms, the traveller may easily conceive himself to have been suddenly transplanted into the fabled gardens of Hesperides." These forests are of vast antiquity: the surface of the soil appears to indicate that while in other countries rough places have been made plain, valleys exalted, and mountains dethroned, here centuries have rolled past leaving scarcely a feature of the forest scenery seriously affected. The enormous dimensions of the trees, with the sure register of their age, preserved by themselves in their concentric rings, are evidences of this remarkable fact. The Brazilians call them "Virgin Forests." One of the circumstances which at first impresses most is the delicious coolness of the air. On the borders of these forest-realms a tropical heat beats upon the traveller's head; but on plunging into these wooded recesses, this is exchanged for an almost temperate climate. In less dense portions the mass of the solar rays is broken up into myriad-penciled streaks, which come piercing down through the verdant roof, divested of more than half their energy. There is a subdued and indefinite murmur pervading these majestic groves, like the hum of human life heard afar off: the tiny horn of the insects, the strange voices of birds, and the distant cries of the monkeys, make the solemn scene vocal with nature's hymn. But disregarding these, the traveller turns to the contemplation of the stupendous vegetation crowding around him, which coats the soil, creeps up the trees, flings its airy garlands aloft; which forms the foreground, the background, and the very sky of this sylvan picture.

The scene abounds in contrasts. The towering palm shooting up into the cloudless sky, seeking the nearest proximity to the sun, carries its graceful head high above all. Conceive the effect of a beautiful crown of dark-green graceful foliage borne on the summit of a slender shaft, probably a hundred and eighty feet high. Then when the wind comes along the forest tops below, these gracious monarchs will be seen to bend in acknowledgment of fealty, and rising again, to fling out the splendid feathers in their tufts, as though, when the momentary act of condescension was performed, they hasted to resume the bearing of their rank. The situations in which the palms often make their appearance in these forests gives them an additional beauty. Sometimes on the summit of a granite rock, fed by the humus of centuries, its root watered by the forest stream, the Linnæan "prince of vegetation" takes its stand, rising into the air like a giant. Sometimes, likewise—for the palms are by no means uniform in size—they fix themselves in a desolate, solitary spot, the trunk swollen in the middle, and tapering above and below, thus wearing the appearance of vast ninepins set up for the amusement of the ancient sons of Anak; and sometimes the children of the race will take the shelter of a sturdy green veteran, and, with a kind of vegetable vanity, display their exquisite forms and hereditary coronets against his rugged ungainly trunk and distorted branches.

While a comparatively dull similarity marks the forests of temperate regions, those of Brazil are conspicuous for their wonderful variety and endless contrasts. Here "the silk-cotton-tree," writes Dr. Spix, "partly armed with strong thorns, begins at a considerable height from the ground to spread out its thick arms and digitated leaves, which are grouped in light and airy masses," while beyond, luxuriant trees of lower growth, and "the Brazilian anda shooting out at a less height many branches profusely covered with leaves," unite to form a verdant arcade. The next curious object is the hard outline of the "trumpet-tree" (*Cecropia peltata*). The stem, which is smooth, polished, and of an ash-gray colour, springs up to a considerable height, and then suddenly flings out a whorl of branches like a ruff, which have *white* leaves at their extremities, reminding us, to compare great things with small, of the anomalous specimens of forest-trees which get imported into this country in children's toy-boxes. In the deeper recesses of the forest are trees of colossal proportions. Dr. Von Martius gives the particulars of a locust-tree which fifteen Indians with outstretched arms could only just embrace. Several others were upwards of eighty feet in circumference at the bottom, and sixty feet where the boles became cylindrical. By counting the concentric rings of such as were accessible, he arrived at the conclusion that they were of *the age of Homer!* and 332 years old in the days of Pythagoras: one estimate, indeed, *reduced* their antiquity to 2052 years, while another carried it up to 4104! The effect produced upon the imagination by the sight of these vegetable patriarchs can scarcely be described. Many of the trees are adorned with beautiful flowers of every conceivable hue, and of odour equally varied, now attracting, and now repelling the explorer. Some of them painted in the gaudiest colours, glitter against the deep foliage, others concealed under its shelter, while others again expand, and glitter, and fade at a height at which neither the hand of man nor the invasion of animals can reach them.

Though the aspect of these mighty trees conveys something of the impression of an eternal existence, they are not less mortal than their humbler companions. Many agencies are in operation, the ultimate effect of which is to pull them down, lay them level with the ground, and reduce them to their original dust. If by ill-fortune one has long been surrounded by a crowd of trees of another kind, like the great ones of our own race, its situation is eminently perilous. The insidious neighbours conspire to sap its strength, purloin its juices, and contend for the ground with its struggling roots. The result is easy to be conceived: the noble tree begins to wither; branch after branch drops mortified from the trunk; it becomes seared, leafless, and rotten from head to foot; and in a few months the struggle is suddenly terminated by a mighty wind. The wood-boring insects and ants had long singled out their victim, and in millions had eaten up its strength. The splendid trunk bends under the wind; a fresh gust in greater violence catches it; and down it comes, overwhelming in its ruin not a few of the enemies which had combined against it, and startling the whole forest with the thundering crash betokening its destruction. A further work is, however, to be accomplished. Curious fungi steal over it, and revel on its dead carcass, on which they display their splendid apparel and grotesque forms. In a short time the chemical influence of the air also aiding in the deed, they, too, have fulfilled their office; and now the place where stood the pride of the forest "knows it no more," save as a shapeless mass of vegetable earth.

(To be continued.)

THE YOUNG MAN'S COURSE.

I saw him first at a social party. He took but a single glass of wine, and that in compliance with the request of a fair young lady, with whom he conversed.

I saw him next, when he supposed he was unseen, taking a glass to satisfy the slight desire formed by his sordid indulgence. He thought there was no danger.

I saw him again with those of his own age, meeting at night to spend a short time in convivial pleasure. He said it was only innocent amusement.

I met him next, late in the evening, in the street, unable to reach home. I assisted him thither. He looked ashamed when we next met.

I saw him next, reeling in the street; a confused stare was on his countenance, and words of blasphemy on his tongue. Shame was gone.

I saw him yet once more—he was pale, cold and motionless, and was carried by his friends to his last resting place. In the small procession that followed, every head was cast down, and seemed to shake with uncommon anguish. His father's gray hairs were going to the grave with sorrow. His mother wept to think she had ever given being to such a child.

I thought of his future state. I opened the Bible, and read—"Drunkards shall not inherit the kingdom of Heaven!"

PITCAIRN'S ISLAND.*

In publishing the following extract of a letter from Captain Worth, of her Majesty's ship Calypso, at Pitcairn's Island, we need scarcely remind our readers that it was the spot to which the mutineers of the Bounty, under Fletcher Christian, the mate, steered that ship in the year 1789, when Captain Bligh, on the 28th April, was turned adrift, with 18 hands, in an open boat on the wide ocean, somewhere near the Friendly Islands, with about 28 gallons of water, 150 lbs. of bread, 30 lbs. of pork, 6 quarts of rum, and 6 bottles of wine, without a chart of any description, and landed at Timor on the 15th of June, after a voyage (as Captain Bligh observes in his report,) "of the most extraordinary nature that was ever known in the world—let it be taken either in its extent, duration, or so much want of the necessaries of life—which thus happily ended without accident, through the assistance of Divine Providence:"—

"We arrived here on the 9th March, (1848,) from Callao, but the weather being very bad, stormy and squally, and, as you know there is no landing, except in a small nook called Bounty Bay, and very frequently not even there—indeed never in ship's boats, from the violence of the surf—I did not communicate with the shore till the next day, when, having landed safely all the presents I brought for the inhabitants from Valparaiso, I landed myself with half the officers and youngsters, the ship standing off and on, there being no anchorage. I made the officers divide the day between them, one-half on shore, the other on board; so they were gratified with visiting these interesting people. I never was so gratified by such a visit, and would rather have gone there than to any part of the world. I would write you a very long letter about them, but time presses, * * * * and I will only now say they are the most interesting contented, moral and happy people that can be conceived. Their delight at our arrival was beyond anything; the comfort, peace, strict morality, industry, and excessive cleanliness and neatness that were apparent about everything around them, were really such as I was not prepared to witness; their learning and attainments in general education and information were really astonishing; all dressed in English style; the men a fine race, and the women and children very pretty, and their manner really of a superior order, ever smiling and joyous; but one mind and one wish seem to actuate them all. Crime appears to be unknown; and if there is really true happiness on earth, it surely is theirs. The island is romantic and beautiful; the soil of the richest description, yielding almost every tropical fruit and vegetable; in short, it is a little paradise. I examined their laws, added a few to them, assembled them all in the church and addressed them, saying how gratified I was to find them in the happy state they were, advising them to follow in the steps of virtue and rectitude they had hitherto done, and they would never want the sympathies of their countrymen, (i. e. the English,) who were most interested about them. I added such advice as I thought useful, and such suggestions as would of course be to their advantage. It was really affecting to see these primitive and excellent people, both old and young, 140 in the whole, looking up to me, and almost devouring all I said, with eager attention, and with scarcely a dry eye amongst them, and, 'albeit unused to the melting mood,' I found a moisture collecting in my own which I could scarcely restrain, they were so grateful, so truly thankful, for all the kindness that had from time to time been shown them, and the interest in their welfare shown by us and our countrymen. I had all the men and most of the women on board, but there was such a sea on, that the poor girls were dreadfully sea-sick. I fired some guns and set off rockets on the night of our departure, and they returned the compliment by firing an old honey-combed gun belonging to the Bounty. I set them completely up—gave them 100 lbs. of powder, ensign and union jack, casks of salt beef and pork, implements of agriculture of all kinds, clothes, books, &c., and sailed on the evening of the 11th for Tahiti."—*Mercury.*

* For an interesting account of this island, and the early visits paid to it by Americans and English, see page 102 of our first volume.

ANECDOTE OF A DOG.

A few years ago, in the shire of Edinburgh, a splendid Newfoundland dog might have been seen every day visiting every pond or brook in the neighbourhood of his master's residence.

It had been instrumental more than once in saving persons from a grievous death in the waters. He was respected for his magnanimity, and caressed for his amiable qualities, till, strange as it may be considered, this flattery completely turned his head. Saving of life from drowning became a passion. He took to it as humanity takes to dram-drinking. Not having sufficient scope for the exercise of his diseased benevolence in the district, he took to a very questionable method of supplying the deficiency. Whenever he found a child on the brink of a water, he watched patiently for the opportunity, he placed his forepaws suddenly on its person, and plunged it in before it was aware. Now all this was done for the mere purpose of fetching them out again. He appeared to find intense pleasure in this nonsensical sort of work. At last the outcry became so great by parents alarmed for their children, although no life was ever lost by the indulgence of such a singular taste, that the poor dog was reluctantly destroyed. We saw a fine pair of boots which were manufactured from his skin.—*Glasgow Chronicle.*

From the Christian Citizen.

THE LIGHT OF KNOWLEDGE.

Knowledge cannot be stolen by or from you. It cannot be sold or bought. You may be poor, and troubled by the sheriff on the journey of life. He may break into your house and sell your furniture at auction; drive away your cow; take away your ewe lamb, and leave you homeless and pennyless; but he cannot lay the law's hand upon the jewelry of your mind. This cannot be taken for debt; neither can you give it away, though you give enough of it to fill a million minds. I will tell you what such giving is like. Suppose now that there were no sun nor stars in the heavens, nor any thing that shone in the black brow of night, and suppose that a lighted lamp were put into your hand, which should burn wasteless and clear, amid all the tempests that should brood upon this lower world. Suppose next, that there were a thousand millions of human beings on the earth with you, each holding in his hand an unlighted lamp, filled with the same oil as yours, and capable of giving as much light. Suppose these millions should come, one by one, to you, and light each his lamp at yours; would they rob you of any light? would less of it shine on your own path? would your lamp burn more dimly for lighting a thousand millions?

Thus it is, young friends. In getting rich in the things which perish with the using, men have often obeyed to the letter that first commandment of selfishness; "Keep what you can get, and get what you can." In filling your minds with the wealth of knowledge, you must reverse this rule, and obey this law; "Keep what you give, and give what you can." The fountain of knowledge is filled by its outlets, not by its inlets. You can learn nothing which you do not teach; you can acquire nothing of intellectual wealth except by giving. In the illustration of the lamps which I have given you, was not the light of the thousands of millions which were lighted at yours, as much your light as if it all came from your solitary lamp? Did you not dispel darkness by giving away light?

Remember this parable, and whenever you fall in with an unlighted mind in your walk of life, drop a kind and glowing thought upon it from yours, and set it a burning in the world with a light that shall shine in some dark place to beam on the benighted. E. Burritt.

THE TEMPERATE MAN AND THE FREE DRINKER.

We often laugh at another for a supposed absurdity while we cannot see a real absurdity ourselves. The following anecdote shows this. A man of temperate habits was once dining at the house of a free drinker. No sooner was the cloth removed from the dinner table than wine and spirits were introduced, and he was asked to take a glass of spirits and water. "No, thank you," said he, "I am not ill." "Take a glass of wine, then," said his hospitable host, "or a glass of ale." "No, thank you," said he, "I am not thirsty." These answers called forth a burst of laughter.

Soon after this the temperate man took a piece of bread from the sideboard, and handed it to his host, who refused it, saying that he was not hungry. At this the temperate man laughed in his turn. "Surely," said he, "I have as much reason to laugh at you for not eating when you are not hungry, as you have to laugh at me for declining medicine when not ill, and drink when I am not thirsty."

The temperate man was right; and if we all acted as he did, much evil would be avoided.

HISTORICAL NOTICES OF THE PRINTING ART.

The *first paper mill* in America was erected in Boston, in 1730, the legislature of Massachusetts granting aid. The *first type foundry* was established at Germantown, Pennsylvania, several years before the revolution, from which the Bible and other works were printed in the German language. As late as 1810 there were but three type-foundries in the United States. The *first printing press* in the colonies, and for twenty years the only one in North America between the Gulf of Mexico and the frozen ocean, was established at Cambridge, 1638. It was nearly a century later, (1727,) before the Virginia colonists permitted a press to be set up. Jesse Glover procured the press used at Cambridge, by contributions of friends of learning and religion in Amsterdam and in England, but

died on his passage to the new world. Stephen Day was the first printer, and as such received a grant of three hundred acres of land. The third book published was "The Psalms in Metre." In 1661, the New Testament, and Baxter's Call, translated by Elliot into the Indian language, were printed at a cost of some £1,200. The whole Bible was printed in 1663. The nation speaking this language is now extinct.

The first newspaper printed in the North American colonies was called "The Boston News-Letter," and was issued in 1704, by John Campbell, a Scotchman, who was post-master and a bookseller at Boston. Sometimes it had one advertisement, and often none. After fourteen years, when three hundred copies were sold, the publisher announced that his weekly half sheet being insufficient to keep up with the foreign news, he should issue an extra sheet each fortnight; which expedient he announces, after a year, has enabled the "News-Letter" to *retrieve eight months of the thirteen that it was behind in the news from Europe*, so that those who would hold on till the next January, (five months,) might expect to have all the arrearages of intelligence from the old world "needful for to be known in these parts." After sixteen years, the publisher gives notice that copies of the "News-letter" would be "printed on a whole sheet of writing paper, one half of which would be blank, on which letters might be written," &c.

Such was the infancy of newspaper enterprise in this country. Could John Campbell look into the office of the American Messenger, and see its edition of one hundred and twenty-five thousand copies rolled off from the press, or step into the office of one of the "dailies," with a four cylinder press issuing its eight or ten thousand sheets an hour, what would be his emotions? How would our mercantile community, who can hardly wait for the lightning, that they may get the news, like the promise of instalments of European intelligence thirteen months old? Should we not be grateful for a *free press?* And should we not be untiring in our efforts to spread its blessings and the blessings of a free Gospel throughout the world?—*Am. Mess.*

LEPROSY.

The awful disease of leprosy still exists in Africa. Whether it be the same leprosy as that mentioned in the Bible, I do not know; but it is regarded as perfectly incurable, and so infectious that no one dares to come near the leper. In the South of Africa there is a large lazar-house for lepers. It is an immense space, enclosed by a very high wall, and containing fields which the lepers cultivate. There is only one entrance, which is strictly guarded. When any one is found with the marks of leprosy upon him, he is brought to this gate and obliged to enter in, never to return. No one who enters in by that awful gate is ever allowed to come out again. Within this abode of misery there are multitudes of lepers in all stages of the disease. Dr. Halbeck, a missionary of the Church of England, from the top of a neighbouring hill, saw them at work. He noticed two particularly, sowing peas in the field. The one had no hands, the other had no feet; these members being wasted away by the disease. The one who wanted the hands was carrying the other who wanted the feet, upon his back, and he, again, carried in his hands the bag of seed, and dropped a pea every now and then, which the other pressed into the ground with his foot, and so they managed the work of one man between the two. Ah! how little we know of the misery that is in the world. Such is this prison-house of disease! But you will ask, who cares for the souls of the hapless inmates? Who will venture to enter in at this dreadful gate, never to return again? Who will forsake father and mother, houses and land, to carry the message of a Saviour to these poor lepers? Two Moravian Missionaries, impelled by a divine love for souls, have chosen this lazar-house as their field of labour. They entered it never to come out again. And, I am told, that as soon as they die, other Moravians are quite ready to fill their place. Ah! my dear friends, may we not blush and be ashamed before God, that we, redeemed with the same blood, and taught by the same spirit, should yet be so unlike these men in vehement, heart-consuming love to Jesus and the souls of men.—*M'Cheyne.*

HOW TAR AND TURPENTINE ARE GOT.

The principal pursuits of the inhabitants in many places near the sea coast of the Southern States is that of getting turpentine. It is made from the pines with which they abound, almost to the exclusion of every other forest tree. Many persons have no other means of a livelihood than this employment, especially those of the poorer classes.

As soon as the sap begins to run in the season, a notch is made near the root of the tree to catch the turpentine. This is called boring the tree. Then it is dipped out generally with a simple gourd into buckets, which are emptied into barrels on the spot. These are ready for market as soon as they are filled.

Another small portion of the tree is pared off, and the sap again descends freely into these receptacles. Under this operation, a pine will usually live six or seven years, and is used in this manner until it is thus deprived of its bark and a small portion of its trunk to the height of ten or fifteen feet.

One man, it is calculated, can attend 7000 boxes in a season, and will collect from 100 to 300 barrels of turpentine in a year. The old

trees, when they can yield no more turpentine, are cut up into small pieces, and then piled in heaps to make tar, which is only turpentine heated and smoked. The whole is then covered carefully with dirt, and a smothering fire is kept up beneath. As the wood slowly burns out, the tar runs from beneath into gutters prepared for its reception.

While burning, the kiln is carefully watched day and night. One hundred barrels of tar are usually made at one burning. When the kiln is burned out, the charcoal still remains from the wood, and becomes also an article of use and value.

Look ye be not found in the outer court, but a worshipper in the temple before the altar; for Christ will measure all that profess his name, and call themselves his people, and the outward worshippers he will leave to be trodden down by the gentiles. The outward court is the formal Christian's, whose religion stands in performing the outside duties of Christianity, without having an inward life and power of faith and love uniting them to Christ. These, God will leave to be trodden down and swept away by the gentiles; but the worshippers within the temple and before the altar are those who worship God in spirit and in truth; whose souls are made his temples, where he is honoured and adored in the most inward thoughts they have, and who sacrifice their lusts and foul affections in their own will to him; God will hide them in the hollow of his hand, and under the shadow of his wings.—Archbishop Usher.

PERSONAL APPEARANCE AND HABITS OF THE POPE.

I had the honour of two interviews with Pius IX: the first as a member of the committee appointed for a humane purpose; the second with a private party. I believe the committee was the first body of Englishmen who waited on the Pope; and certainly, as Mr. Harford spoke his sensible address, his Holiness seemed highly pleased and affected. His manner is frank, and even simple. There is not the slightest tincture of pride or stateliness in his deportment. Pius IX., addressing his fellow-men, utters like a man of sense what he really at the moment thinks and feels. There was no written reply, couched in terms of cold formality to what was kindly said, but a cordial, spontaneous expression of feeling, outspoken at the moment. The Pope said something courteous to several individual members presented to him: hearing I was a lawyer, he remarked that an English advocate had lately sent him a book on legislation, which he was sure contained much which would be desirable for him to know, but, unfortunately, being unacquainted with the language, he could not read it—a very sensible, but unkingly observation. Common kings never admit their ignorance of any thing. Dull pomposity is not congenial to the disposition of Pius IX. His manner was, however, a little unsteady. He is not what some would call dignified; he appeared as if his royalty sat awkwardly upon him; in appearance very unlike the portraits of Pius VI. The countenance, stout figure, and whole bearing of Pius IX., denote plain, vigorous sense, resolution and manliness of character, and true benevolence, more than refined or polished taste, lofty dignity, royal pride, or grandeur of thought. Strip him of his robes of state, he never would be mistaken for a subtle Jesuit or crafty priest, but would pass all the world over for a sagacious, clear headed, English country gentleman. Such was the opinion I formed on my first interview with Pius IX. The second time I had the honour of being received, the Pope was quite at his ease; and when the party of English ladies and gentlemen were grouped around him, spoke with unaffected kindness what he deemed most suitable. He inquired anxiously about Ireland, and spoke in terms of hearty admiration of the exertions made by the Parliament in England in relief of the Irish famine. The vote of ten millions seemed to astonish his Holiness. On this occasion the manner of the Pope was fatherly; and undoubtedly, I must say, rooted as I am in the Protestant faith, the unaffected behaviour of Pius IX. towards people of all nations, is that becoming an ecclesiastic aspiring to be considered the head of the Christian church.—*Whiteside's Italy in the Nineteenth Century.*

CULTURE OF TEA IN THE UNITED STATES.

We learn from the National Intelligencer, that an attempt is about to be made on an extensive scale to raise or grow tea in this country. For this purpose an importation of tea plants was received a few days since in Washington. They are about five hundred in number, and from one to two feet in height. The gentleman engaged in this enterprise is Mr. Junius Smith, a native of Connecticut, but for many years a resident in London. It is his intention to select some locality in Alabama or Georgia for his experiment. He thinks there is no reason why tea should not become a great staple growth of our country, and says it may be raised for six cents a pound. We shall look with interest for the result of his trial.

POWERFUL WORDS.

The words of a door-keeper at a play-house, "This is the way to the pit," were so impressive to a youth who heard him, as not only to be the means of his withdrawing from such unprofitable places, but to lead ultimately to his becoming a preacher of the gospel.

For Friends' Review.

LATE AUTUMN.

I've been in the woods of autumn,
Cold autumn, at its close,
Where the fallen leaves, all faded,
Are waiting for the snows.

Last month in that peaceful forest,
The Frost-spirit's magic breath
Gave the trees their gorgeous colors,
In the tenderness of death.

Mosaic then were the alleys,
By the painted leaves inlaid,
And the mourning winds, in pity,
Moved not the forest shade.

To-day the loud wind chanted
A dirge through the naked tree;
But the woodlands now so dreary,
Are far less drear to me.

Hope only dies when fleeting,
When fled, she lives for aye;
Less sad her cheek, all icy,
Than the hectic of decay.

And autumn's woods are saddest,
If ever sad they be,
When the rainbow tints are on them,
And the wind waves not the tree.

Now the epitaph of summer
Is written on her tomb,
"She is not here but risen,
To come again in bloom!" E. B.

FEAR NOT.

BY T. AVELLING

Whene'er the clouds of sorrow roll,
And trials whelm the mind,
When faint with grief, thy weary soul
No joys on earth can find,
Then lift thy voice to God on high,
Dry up the trembling tear,
And hush the low-complaining sigh;
"Fear not," thy God is near.

When dark temptations spread their snares,
And earth with charms allures,
And when thy soul, oppressed with fears,
The world's assault endures;
Then let thy Father's friendly voice
Thy fainting spirit cheer,
And bid thy trembling heart rejoice;
"Fear not," thy God is near.

And when the last, last hour shall come,
That calls thee to thy rest,
To dwell within thy heavenly home,
A welcome, joyful guest;
Be calm—though Jordan's waves may roll;
No ills shall meet thee there,
Angels shall whisper to thy soul,
"Fear not," thy God is near.

SUMMARY OF NEWS.

EUROPE.—Since our last "Summary," two steamers, the Hibernia and America, have arrived from Liverpool, the latest dates being to the 28th ult. The latter vessel made the passage to New York in eleven days and a half. Cotton and breadstuffs have both declined. O'Donoghue and Meagher have been convicted and sentenced to the same punishment as that prescribed for O'Brien and McManus. The sentences of the whole four have, however, been commuted to transportation for life. The French Assembly finished the discussion on the Constitution, on the 22d ult. It was still to undergo a revision, which was not expected to occupy more than a few days. A decree was passed on the 26th, by a vote of 587 to 232, fixing the election of President for the 10th of next month. Vienna still remained in possession of the people, who it is stated had 100,000 men to defend it, while the city was encircled by about an equal number in the service of the Emperor. Jellachich, the Bann of Croatia, has marched to the assistance of the Emperor, with the army with which he had been invading Hungary. The Hungarians have taken the side of the insurgents, and were marching troops to their relief. This aspect of affairs has thrown the army of Radetzsky, in Lombardy, into great commotion. This army contains a very large number of Hungarians, who are all anxious to return to the assistance of their own country, and Radetzsky has great difficulty in retaining them. Should Charles Albert seize this opportunity to renew hostilities, the condition of Northern Italy might undergo another change. Prince Windischgratz, who made himself conspicuous by his bombardment of Prague, is commander of the Imperial forces at Vienna.

ELECTION.—The Presidential election took place simultaneously throughout the United States, on the 7th inst., each state choosing a number of Electors equal to its whole representation in both houses of Congress. In South Carolina, the electors are chosen by the Legislature; in all the other states, by the people. In Massachusetts, a majority of all the votes polled is necessary to a choice. The returns indicate that no candidate has such majority, consequently the election must go to the Legislature, who will probably choose Taylor electors. The following States have probably been carried for Taylor, viz: Vermont, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Maryland, North Carolina, Georgia, Florida, Louisiana, Tennessee, and Kentucky; 163 electoral votes. The whole number is 290, so that if the returns from the above states can be relied on, Taylor will undoubtedly be elected President. The returns from some of the remote Western sections of the country have been, as yet, but very partially received, but Cass has probably carried the remaining states, except, perhaps, Wisconsin, where Van Buren is in the advance as far as heard from. Van Buren has carried no state as yet, though his vote is larger than that of Cass, in New York, Vermont, and Massachusetts. In New York the Congressional delegation appears to stand 32 Whigs, one Democrat, and one Free Soil, (Preston King,) as well as one Whig, (Horace Greeley, editor of the N. York Tribune,) elected to fill a vacancy in the present Congress.

☞ A Friend is desirous of having four Friends as boarders—two men and their wives might be comfortably accommodated. The situation is a pleasant one, in a business part of the city. Enquire at No. 71 Wood Street, near Marshall.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. XVII.

(Continued from page 131.)

At the opening of the year 1786, we find by a note, that she was enabled to look forward with the eye of faith toward the end of her pilgrimage through time, with something of a living hope that "all remembrance of the necessary proving seasons, will be lost in Divine fruition, everlasting and eternal." The notes relative to the early part of this year, afford little material for our present purpose, whilst they clearly indicate industry in her religious engagements.

First month 6th.—"My H. C. writes me—'Society concerns have greatly increased. Our Monthly Meeting (North Meeting, Philadelphia,) has become very large; but I may truly adopt the Prophet's language, *Our joy is not multiplied.*' She laments the ungathered, airy situation of many of the youth, and the unskilfulness of some Friends who have undertaken to nurse some of the precious lambs who have been immediately called by the heavenly shepherd's voice. She is, upon the whole, in a bemoaning, sorrowing situation, on account of divers, yet strong in faith, on account of her poor R. J., at which I marvel greatly."

R. J. to Henry Drinker, (written at Robert Grubb's.)

Foston, near York, 2d mo. 8th, 1786.

Much esteemed friend,—I have abundant cause to be more humbly thankful to the Father of mercies, than any other of thy correspondents—not only for the innumerable favours heretofore received, among which the enjoyment of a living union and sensible fellowship with the members of the church militant, is far from being the least in my view. And thy cordial brotherly salutation of the 4th of Twelfth month last, which met me here under an exercise of both faith and patience, is an occasion of renewed gratitude. Thy several kind and brotherly queries were replied to by the silent tear, which afresh flows on taking up my pen; and often has this been my experience on looking toward thee and thine, with some other dear friends in our native city of Philadelphia, where, may the presence of Him who so marvellously sustained us through a fight of afflictions that are past, be mercifully witnessed to preside in meetings, families, and the minds of individuals, and by his own saving power, keep and preserve my soul with yours in a state of humility, watchfulness, and dedication, to the end of the painful race. As no impossibilities are required, I have been for several weeks with my beloved friends Christianna Hustler and Sarah Grubb, in turn, using some medicines which have had a reviving effect, and have had an opportunity of frequently visiting our beloved aged friend, Thomas Ross, who is drawing gradually to "the house appointed for all living," with an unshaken evidence (which he often expresses,) that "there is a place of rest prepared for him." He was much revived by thy letter to him, and often mentions great nearness to friends in Philadelphia. His disorder being in part dropsical, one of his legs has burst and discharged considerably, which has afforded him some relief, but we have no hope of his recovery. Our dear friend, John Pemberton, is with him at the house of Lindley Murray, one mile from the city of York, which will, I trust, prove recruiting to J. P., as his arduous labours have not afforded him much time for rest. He looks well, but considerably older.

I observe with concern that bodily weakness is thy attendant: it has often been so, and it has not checked thy best and most worthy pursuits. Let us then, dear Henry, take courage, in hope that "all things shall work together for good," as we retain our integrity and follow on to know His blessed will concerning us, whose will is the sanctification of the obedient mind. My pen can do but little towards setting forth the excellency of his loving kindness, but my soul even now worships with prostration, and daily craves ability acceptably to adore his unspeakable, unmerited and matchless mercy and goodness me-ward; that he should at all condescend

to notice, strengthen and engage one of the least in the family to proclaim his goodness, and call unto others to come taste and see for themselves that he is good.

I am pleased with thy account of the Friends from hence. May they be furnished with divine strength and wisdom proportioned to their need; and that dear N. Waln is so favoured, is comfortable. The situation in which thou describes dear S. Emlen to be, was much his, when in Ireland: we often mingled our tears. I had a hope he would get safe home, but I regretted his hasty escape;* and though I do not wish to add to his uneasiness about it, yet I am still of the same mind, that if he had extended his visit in Ireland to the northern parts of this nation, his bundle of sheaves would have been increased. My dear love is to him and his, and to the other friends above named; though I did expect he would have written to me, yet I know I don't merit his notice, and therefore wish to be content. But thou mayest tell him his visit will not soon be forgotten by Friends in Dublin.

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Our (i. e., G. and S. D., my companion S. Grubb and self,) leaving Ireland, &c., I expect, will be mentioned to thee by others: since which, as before said, I have been attending a little to the body, and engaged a little among Friends at Leeds, and a few meetings in this county, and if no engagement at York prevents, I hope in a week or two to move towards Cheshire, &c., where I may probably be detained till the next Yearly Meeting. After which, whether I may be favoured with leave to return home or not, some of our number, I expect, will. But as I remain a poor, weak, short-sighted creature, and G. Dillwyn says *it is best not to strain our eyes in the dark*, I crave that I may be kept in that resignation in which I left my native land—with an attentive ear, that when the sound of the trumpet is RETURN, it may with the same certainty and confidence be followed, as when the command was heard to GO FORTH. But the continued feeling of *unprofitable servant* so accompanies all my movements, that I am at times ready to fear on my own account, though my fellow servants, I am sensible, are greatly favoured in their steppings. All of whom, I believe, are well, and in acceptance and love amongst Friends. And thou mayest tell N. Waln and R. Valentine, their labours will long be remembered by many. Robert Grubb and wife, join me in love to them.

Malton, Second month 10th.—(At David Priestman's). I forbore closing this, thinking I might have something to add respecting dear T. Ross, but find, by a few lines received this morning from Wm. Tuke, that I have only the account of his growing gradually weaker: and being easier, they have a hope that he may pass the little time that he is continued, with less bodily pain, though he is not likely to continue many days. I have also a letter from our dear friend George Dillwyn, dated the 6th inst., at Kendal, where he, with his wife, were in usual health. He is going into the dales of Yorkshire—mentions Patience Brayton as being there and well. I have also tidings of dear J. Pemberton's continued health, and that he is not easy to leave T. Ross.

With the salutation of love, I can feelingly subscribe myself thy sincere and obliged, though poor, friend, R. JONES.

R. J. and John Pemberton were detained awhile in the neighbourhood of York, awaiting the release of their aged honourable friend, T. Ross. He quietly "ceased to be mortal" on the 13th of Second month, 1786, at the house of Lindley Murray, about a mile from that city; and was interred on the 16th in Friends' burying ground at York beside the body of his countryman and friend, John Woolman, "agreeably," says R. J., "to the good old man's desire." The time of his funeral was a favoured season. Rebecca Jones preached with remarkable unction at the grave, as did George Dillwyn at the meeting house: a large audience being collected on the occasion. On the 15th she writes—"Dear J. Pemberton's tried path has claimed my sympathy, but he is so admirably supported, both body and mind, that I am therefrom encouraged to believe that all *is now and will be finally* well. G. D. has sometimes made a comparison between some of us and J. P., that we are as *fishing with a crooked pin and thread, while John is casting his net into the sea.* Oh that his labours may successfully gather many to the heavenly Shepherd. In Ireland, Friends and others love to speak of him, and also of our deceased friend, T. Ross. Indeed, they have seemed to labour more abundantly than us all."

R. J. to C. Hustler.

Llanidloes, 29th of 4th mo., 1786.

My Dear Friend,—I wrote thee a few hasty lines from an inn at Welchpool, to inform thee of my coming into this principality, and to entreat thee to let me hear from thee. And now, being a little at leisure, in a kind friend's small cabin, though in the chimney corner, with very little light, on my lap, and a book for a table, have begun this, which may perhaps be finished

* It may not be inappropriate here to insert an extract from a subsequent letter from H. Drinker to Samuel Neal, dated Third month 10th, 1788:

"Our valued friend, Samuel Emlen, hath visited our dwelling twice this day. He is, as thou must have known him, often feeble in body, but continues to be a vessel chosen and appointed to preach the gospel in the authority thereof—frequently animated and strengthened to the admiration of many. Ever since his last return from your land, he appears at times much bowed under a sense of a too hasty escape, and an apprehension that he must yet give up to visit some parts of Great Britain once more."

some future day, and some time reach thy quiet prison—from whence I do believe "the prisoner of hope will go forth," and that with songs of joy and rejoicing, in the Lord's time, which must be patiently waited for.

We had a precious meeting at Tythynygarreg; many who could not understand us, were feelingly sensible of the spreading of Divine love over us. At Eskirgoch, in the midst of high hills and great barren mountains, to the house where old Jno. Goodwin lived and died, came many not of our Society several miles on foot, and were solid and attentive. The Welch people are an industrious, hardy, plain people, and there are a few precious Friends worth visiting. I have a secret hope that there will be a revival in Wales, in His time, who doth all things well and wisely. The roads are in general sound and hard; but we were comparatively like a ship on the ocean, continually ascending or descending, and the steeps very great, with a deep precipice at the side for miles together; so that yesterday morning a very high wind taking us on the tops of the mountains, the probability of being overturned was very alarming. We had an honest Welchman with us, who carefully led us in the steepest; and one hill, a mile in length, I walked down, which was great doings for me, a poor cripple—so that I have daily need still to say, "What shall I render to thee, O Lord! for all thy benefits?" We got here last evening much fatigued, and though a small house, a very little bed, and holes on all sides to let in light and air, with plenty of company to keep off the lethargy, sensible of the kindness of our friends' disposition, we were thankful for past preservation and present favour—and are to stay here till Second day morning.

* * * * *

Pales, in Radnorshire, 5th mo. 2d.

We have got thus far safely. Yesterday and to-day is held the Quarterly Meeting at Philadelphia; my mind has been much with them: dost thou think that I shall ever sit with them again? Whether I ever do or not, there is a precious number there, to whom my soul desires to be united now and for ever.

As we have a bit of leisure this afternoon, though the wind high and cold, having had both snow and hail in showers these two days, I would gladly undertake a walk of a couple of miles to make thee a visit, if it could be done; but, as it cannot be personally, feel my spirit, my precious, in that which is unchangeable; and accept the tenderest salutation I am capable of, with my desire that grace, mercy and peace may be multiplied to thee, that thou mayest "Lift up thy head in hope"—for Infinite Mercy does not forget "the kindness of thy youth, the love of thine espousals"—and hath promised, "I will not fail thee nor forsake thee." The present sensation is sweet—under it I renewedly feel an increase of Gospel union with thee, and drop my pen, in a reverent hope that "darkness will be made light before thee, and crooked things straight," through His love who is bringing "the blind by a way that they know not, and leading them in paths which they have not known."

4th.—Being got as far as Leominster, I now conclude, as the post goes from hence. For these two or three days past, much rain falling, has made the roads deep and trying, especially in Herefordshire, the soil being clay; but we have made out as well as we could. To-morrow, it is probable, we shall set off, having fifty miles to Pontypool, where the Quarterly Meeting is to be held on First and Second days—and next day to Cardiff, where, oh! if it were possible to meet thee, it would be almost too much joy for me to behave decently under, considering where we have been, and how I have fared every way; but, hush! my faithful monitor reminds me how little I deserve; so, complaints of every kind aside, I wish to be more thankful.

William Young, at whose house we are, tells me his sister Catharine Phillips is to be this week at Bristol, where she has been advised to come, and L. Hawkesworth with her, who is almost worn down with attending her; and that C. P. is in a very declining and doubtful way, not at all likely to attend the Yearly Meeting there, much less get to London.

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For Friends' Review.

EXILES IN VIRGINIA.

A volume of three hundred pages, of which the above is an abridged title,* has just been issued from the press in this city. The principal object of the author has been to record, in an authentic form, a series of transactions during the darkest period of the revolutionary war, in which a number of highly respectable citizens of Philadelphia and its neighbourhood, chiefly members of the religious Society of Friends, were subjected to a prosecution, to which the history of a free people scarcely furnishes a parallel. The narrative before us, is derived partly from the public records of the day, and partly from the manuscripts of the sufferers, still preserved in the families of their descendants. This history furnishes a striking illustration of the natural tendency of

* The title in full, is "Exiles in Virginia, with observations on the conduct of the Society of Friends, during the Revolutionary war, comprising the official papers of the government relating to that period—1777—1778." The book, which contains a considerable amount of interesting information, is to be had of the author, Thomas Gilpin, or of John Richardson, No. 50 north Fourth street. Price, two dollars a copy.

war, even when ostensibly waged in defence of civil rights, to prostrate the liberties of the peaceful citizens who fall within the sphere of its influence. It also manifests the facility with which suspicions, totally destitute of foundation, and without a shadow of evidence, may, when acting upon the public mind in a highly excited state, be admitted as unquestionable facts.

Though the author of this narrative has not placed his name on the title page, he has affixed it to a preliminary advertisement; and is thus known to be the son of one of the Friends who were arrested and finally banished on a vague and indefinite charge, without attempted specification, and without opportunity of proving their innocence. By this violent proceeding, our author was left fatherless, while quite too young to appreciate the loss.

Instead of following the writer through his notice of the early history of Pennsylvania, or of the character of the society to which the sufferers chiefly belonged, I shall present to the readers of the Review a concise narrative of the transactions which constitute the burden of his theme.

In the summer of 1777, the British army, under General Howe, sailed from New York and entered the Chesapeake; near the head of which a landing was effected on the 22d of Eighth month; the object of this movement being to obtain possession of Philadelphia. In that city the Continental Congress, the Legislature of Pennsylvania, and the Supreme Executive Council were then in session. This Council consisted of twelve members, including the President and Vice President. This movement of the British commander, naturally excited very strong apprehensions among the active supporters of the existing contest. As the Society of Friends, from their well known principles in relation to war, were necessarily restrained from uniting in hostile opposition to the British government, they were viewed with jealousy and aversion by many of the violent and indiscriminating partizans of the revolutionary cause. Their Christian testimony against wars in general was misconstrued as opposition to the cause of the United States. Hence they were regarded by many as adherents to the royal party, and dangerous to American freedom.

While the minds of the active supporters of the war, were in a state of feverish excitement, in consequence of the approach of the British army, a letter was transmitted to Congress from General Sullivan, dated at Hanover, near Newark, New Jersey, 25th August, 1777, enclosing copies of three papers, which were said to have been found among some baggage taken at Staten Island, on the 22d, one of which was particularly recommended to the attention of Congress. These papers were published by that body, with due solemnity. The one to which the attention of Congress was invited, contained eight very short questions respecting the position and movements of the American armies, with information annexed respecting the landing of General Howe near the head of the Chesapeake, and the positions occupied by Generals Washington and Sullivan. This information was dated 19th August, 1777, and affixed to it were the words "Spanktown Yearly Meeting." Another of these papers, without signature, duly published by authority of Congress, bears date "Sunday, July 28, 1777," and purports to describe the marches of several bodies of American troops.

Though a small share of reflection must have exposed the absurdity of founding a serious charge against a respectable society, or against any of its members, upon such documents as these, they appear to have been regarded as important disclosures, and to have constituted the basis of a very oppressive procedure.

With regard to the document from the Yearly Meeting, the forgery was evident on its face, as it professes to give on the 19th of the month information respecting a fact which did not occur till the 22d. The date is not in the language of Friends; and there never was a Yearly Meeting of the Society at Spanktown. This name, indeed, appears to have been a cant appellation for a place near Rahway, in the neighbourhood of which a Quarterly Meeting, but no Yearly Meeting was held. The intelligence under date of "Sunday, July 28th, 1777," did not even preserve consistency with itself, for the 28th was the Second, not the First day of the week. Besides, there was nothing indicating that Friends had ever seen it.

It is difficult to believe that such a body of intelligent men, as the American Congress, could be deceived by these puerile forgeries; yet we find that three days after the date of General Sullivan's letter, a committee appointed to take into consideration this letter and the papers enclosed, reported—"That the several testimonies which have been published since the commencement of the present contest between Great Britain and America, and the uniform tenor of the conduct and conversation of a number of persons of considerable wealth, who profess themselves to belong to the Society of people commonly called Quakers, render it certain and notorious that those persons are with much rancour and bitterness disaffected to the American cause. That as these persons will have it in their power, so there is no doubt it will be their inclination, to communicate intelligence to the enemy, and in various other ways to injure the counsels and arms of America.

"That when the enemy, in the month of December, 1776, were bending their progress towards the city of Philadelphia, a certain seditious publication addressed 'To our friends and brethren in religious profession in these and the adjacent provinces,' signed John Pemberton, in and on behalf of the Meeting of Sufferings, held

at Philadelphia, for Pennsylvania and New Jersey, the 20th of the 12th month, 1776, was published, and as your committee is credibly informed, circulated amongst many members of the Society called Quakers through the different states.

"That as the seditious paper aforesaid originated in the city of Philadelphia, and as the persons whose names are under mentioned have uniformly manifested a disposition highly inimical to the cause of America, therefore

"Resolved, That it be earnestly recommended to the Supreme Executive Council of the State of Pennsylvania, forthwith to apprehend and secure the persons of Joshua Fisher, Abel James, James Pemberton, Henry Drinker, Israel Pemberton, John Pemberton, John James, Samuel Pleasants, Thomas Wharton, sen., Thomas Fisher, (son of Joshua,) and Samuel R. Fisher, (son of Joshua,) together with all such papers in their possession as may be of a political nature.

"And whereas, there is strong reason to apprehend that these persons maintain a correspondence and connexion highly prejudicial to the public safety, not only in this state, but in the several states of America,

"Resolved, That it be recommended to the executive powers of the respective states, forthwith to apprehend and secure all persons, as well among the people called Quakers as others, who have in their general conduct and conversation evidenced a disposition inimical to the cause of America; and that the persons so seized be confined in such places and treated in such manner as shall be consistent with their respective characters and the security of their persons.

"That the records and papers of the Meetings of Sufferings in the respective states, be forthwith secured and carefully examined, and that such parts of them as may be of a political nature be forthwith transmitted to Congress."

The said report being read, and the several paragraphs considered and debated, and the question put severally thereon, the same was agreed to.

Though nothing is here said respecting the papers communicated by General Sullivan, yet as these were the papers referred, and on which the report was ostensibly founded, the suspicion plainly expressed that it would "be their inclination to communicate intelligence to the enemy;" as well as the "strong reason to apprehend that they maintained a correspondence highly prejudicial to the public safety," would appear to indicate that these spurious documents were soberly believed.

The "seditious publication," which is said to have been issued the preceding year, was an epistle of caution and advice to their own members, to maintain their peaceable principles, and to avoid participating in the commotions of the day. Of course advice of that character could indicate no inclination to furnish "intelligence to the enemy."

In consequence of this recommendation of Congress, the Executive Council, on the 31st of Eighth month, (First day of the week as it was,) resolved, that a "suitable number of friends to the public cause, should be authorized to seize and secure the persons," not only of the eleven individuals, named in the report to Congress, but thirty others; and in this list it appears there were several members of the Episcopalian denomination; and from that society no such publication as was charged upon Friends, had been issued.

[To be continued.]

From Chambers's Edinburgh Journal.

WALKS IN A BRAZILIAN FOREST.

(Concluded fom page 139.)

Penetrating more deeply into these forests, it is no figure to say that there is the kingdom of continual night. The darkness is never broken by the intrusion of the solar beam, and the feebler moonlight is never known there. The period when the earth is rejoicing in the blaze of a mid-day sun, is that in which the darkness of these recesses only becomes a little modified from a dim obscurity. At this time the straight and lofty trunks of the trees alone are discernible; above them hangs a dense impenetrable roof of branches and leaves; and the impression of being in a great vault, upheld by a thousand rugged pillars, is that which most deeply affects the traveller. A dreadful stillness, and an overmastering feeling of gloom, oppress the faculties, and he gladly retraces his steps to brighter scenes out of this valley of the shadow of death. The most remarkable feature of these ancient forests remains to be mentioned, and it is that which clothes them in the most elegant and fantastic garb: it is the innumerable, the incredible multitude of parasitic plants and creepers. As though the surface of the earth were insufficient for the purpose of unfolding all the glorious productions of the teeming soil, every hoary trunk is a flower-garden, every branch a flower-stand, on which a countless variety of plants, of the most exquisite foliage and flower, put forth their beauties, adorning the great mass on which they thrive with a garment of divers colours and odours not its own. Curiases, arums, the splendid flowers of the pothos, the bromelias, the sweet-scented favourites of the South American gardens, and singular tillandrias, hang down in the most astonishing luxuriance and remarkable forms from every aged tree. The trunks are also the dwelling-place of a profusion of variously-tinted lichens—some of a beautiful rose colour, others of a dazzling yellow, some blood-red, which paint the rough bark, and contribute a richness and a warmth of colouring to the *ensemble* which can scarcely be conceived,

Up other giant stems creep passion-flowers, in rich exuberance, expanding in a variety of rich colours their singular form, once so awe-exciting, so deeply mysterious to the early discoverers of this continent. But the appearance of the luanths, visci, and orchids, which scramble over these trees, the pen fails to describe. Here seated on a scaly palm, there reposing on an immense bough, or dangling from the farthest branch, they shed their odours, inexpressibly sweet and grateful, and exult in their fantastic beauties, giving their resting-place a splendour of appearance not to be equalled by the most magnificent collection brought together by the hands of man. Yet more wonderful even than these, are the creeping and twining plants in these regions. These plants creep in immense coils to the topmost boughs, fling themselves to the nearest neighbour, wind around the captive, and come down, twisting and curling in an inextricable manner, among the boughs. Occasionally they twist together like great cables, and are seen strapping down some great tree to the earth, something after the similitude of the mast of a ship. Mr. Darwin says, 'During the second day's journey, we found the road so shut up, that it was necessary that a man should go abroad with a sword to cut away the creepers. The woody creepers themselves, covered by others, were of great thickness; some which I measured were *two feet* in circumference." Many of these creepers suffocate the trees around which they clasp. In every direction their writhing lengths appear, giving the scene the character of an enormous nest of serpents. The surface of the ground is literally strewed with floral germs, in purple and gold, in scarlet and blue, and in every tinge into which the rays of light can be arranged; while the exquisite delicacy of the foliage of the ferns and mimosæ adds its peculiar grace to the whole. Flowers which would be the pride and glory of our conservatories, here fall beneath the foot of the traveller at every step. Should he escape from the dense groves in which he has been so long immersed, and gain the elevation of some lofty hill, what a scene presents itself! Grotesque cacti are all around, the curious trees called the 'lily-trees,' or vellosias, having thick naked stems, and dividing like a fork, with a few branches tipped with tufts of leaves, the most singular forms of the vegetable world, thrive on the plain at his feet, over which the emus, or American ostriches, gallop in flocks, and his eyes roam in never tiring admiration over a sea of forest, of waving foliage, of changing tints, and of inexpressible majesty, spreading out its broad arms into the distant horizon. 'So thick and uninterrupted,' writes Humboldt, 'are the forests which cover the plains of South America between the Orinoco and the Amazon, that were it not for intervening rivers, the monkeys, almost the only inhabitants of these regions, might pass along the tops of the trees for several hundred miles together without touching the earth.'

These primeval forests are only silent during the mid-day glare of the tropical sun. The dawn of morning is greeted by legions of monkeys, tree-frogs, and toads, and when the sun arises the scene is full of life. 'Squirrels, troops of gregarious monkeys, issue inquisitively from the interior of the woods to the plantations, and leap whirling and chattering from tree to tree. Birds of the most singular forms, and of the most superb plumage, flutter singly or in companies through the fragrant bushes. The green, blue, and red parrots assemble on the tops of the trees, or fly toward the plantations and islands, filling the air with their screams. The busy orioles creep out of their long, pendent, bag-shaped nests, to visit the orange-trees; and their sentinels announce, with a loud screaming cry, the approach of man. Above all these strange voices, the metallic tones of the uraponga sound from the tops of the highest trees, resembling the strokes of the hammer on the anvil, filling the wanderer with astonishment. Delicate humming-birds, rivalling in beauty and lustre, diamonds, emeralds, and sapphires, hover round the brightest flowers.' Thus, and in a regular succession, do these happy creatures spend their brief existence. The sun declines, the beasts of the forest do creep forth in search of prey, 'till at last the howling of the monkeys, the sloth with the cry as of one in distress, the croaking frogs, and the chirping grasshoppers with their monotonous note, conclude the day, and the bass tones of the bull-frog announce the approach of night. Myriads of luminous beetles now fly about like ignes-fatui, and blood-sucking bats hover like phantoms in the profound darkness of the night.'

But it must not be supposed that these forests are a paradise to man. Swarms of mosquitoes, multitudes of piercing, stinging, penetrating, poisonous flies torment every portion of the surface uncovered for an instant. Monkeys and birds plunder his plantations: ants and cockroaches devour his food, and pull down his house about his ears. Abroad, the fierce cayman awaits him if he ventures near the pools, and the ounce, poisonous serpents, scorpions, centipedes, spiders and acari, assault him in the woods. Yet with all these disadvantages, the same pen declares Brazil to be 'the fairest and most glorious country on the surface of the globe.' We may take for an appropriate conclusion the earnest language of our most recent traveller, Darwin:—'It is easy to specify the individual objects of admiration in these grand scenes; but it is not possible to give an adequate idea of the higher feelings of wonder, astonishment, and devotion which fill and elevate the mind. Among the scenes which are deeply impressed upon my mind, none exceed in sublimity the primeval forests undefaced by the hand of man; whether

those of Brazil, where the powers of life are predominant, or those of Terra del Fuego, where death and decay prevail. Both are temples filled with the varied productions of the God of nature. No one can stand in these solitudes unmoved, and without feeling that there is more in man than the mere breath of his body.'

MEEKNESS.

From humility, springs meekness. Of all the rare qualities of wisdom, learning, valour, &c., with which Moses was endued, he was denominated by his meekness: this gave the rest a lustre they must otherwise have wanted. The difference is not great between these excellent graces; yet the Scripture observes some. God will teach the humble his way, and guide the meek in judgment. It seems to be humility perfectly digested, and from a virtue become a nature. A meek man is one that is not easily provoked, yet easily grieved; not peevish or hasty, but soft, gentle, and inoffensive. O blessed will you be, if this grace adorn you! God will clothe the meek with salvation; and blessed are they, for they shall inherit the earth.—W. PENN.

For Friends' Review.

SLIGHT MISTAKES.

The readers of the Review, doubtless, remember that some months ago, Leverrier, a profound French philosopher, turned his attention to the inequalities in the motions of some of the planets, more particularly in those of Uranus, which could not be accounted for without supposing other disturbing causes than those set down in the books. This subject impressed his mind very forcibly; and as the mathematician is satisfied with nothing short of demonstration, he reflected and calculated, until he became convinced that there must be beyond the known range of the planets, an undiscovered *mass*, to whose powers of attraction were to be attributed the disturbance just referred to. Further calculations, aided by that wonderful analysis, at the refinement and searching powers of which, in the hands of Laplace or Bowditch, Newton himself, though the first inventor of it, would, were he now alive, be astonished, enabled Leverrier to designate the point, almost, to which the telescope should be directed in searching for that which was to set all right, and demonstrate the unbroken harmony of Newton's great universal law of gravitation.

When the announcement was made that the planet whose necessity was so nicely calculated, and whose existence was as confidently asserted, was really brought to light by the astronomer's glasses, the discovery was hailed as one of the proudest triumphs of the exact sciences, that has ever been recorded.

The following playful article, I met with in a late number of Littell's *Living Age*, and I conclude it will amuse, if it do no more, a goodly number of the readers of the Review. Z.

"M. Babinet disputes M. Leverrier's planet. The young astronomer, it seems, thought he had discovered a planet, but it turns out to be another which somebody else had discovered. There is a formidable discrepancy, according to M. Babinet, between the discovery and the thing discovered. M. Leverrier perceived a planet at a distance from the sun thirty six times that of the earth, whereas the planet discovered is only thirty times that distance; M. Leverrier's globe is thirty eight times the size of the earth, the planet discovered is about twelve times; in its orbit, M. Leverrier's takes two hundred and seventeen years to make both ends meet, the other takes but a hundred and sixty four years. It seems to us that the actual planet is a paltry affair compared to M. Leverrier's; so that he is well quit of it, we should say.

"But after all, we do not see that these discrepancies very gravely affect the discovery. M. Leverrier found out that there must be a planet, and there is one; what would you have more? It is, possibly, two hundred millions of leagues off the place assigned to it; but what then? what is two hundred millions of leagues? As to the duration of the Neptunian year, and the bulk of the globe, it was, we suspect, but the indiscretion of talking big about it; which may easily be pardoned in so young a man. We do not see why M. Babinet should quarrel with the planet that he has got, on these slight grounds. A planet in hand is worth two in the vast unknown, although it is such a little ball with such a little hoop of an orbit. M. Leverrier confesses that he magnified his discovery; and although it is no such great affair as people were led to suppose, we must say that quite enough remains to do the young man great credit. Besides, to say nothing of the residuary planet, M. Leverrier has at least discovered a good berth with some £600 a year; which he will probably regard as a satisfactory set-off against the curtailment of his planetary dimensions. We wish all young men could show as much for their education.

By the by, if M. Leverrier's prize is revoked, what becomes of Mr. Adams, who had drawn the next number?

This dispute about a planet is an incident that ought to be instructive to us all. How positive we are about things the most small, recondite, and obscure! Here is a thing big enough in all conscience, standing forth in view of the whole universe; yet men are debating where it is—barely agreeing that it exists at all, and confessing to an error in fixing its whereabout equal to hundreds of millions of miles. Every respectable telescope in Europe is foiled in declaring where this considerable piece of goods is; and

yet we undertake to expound universal laws, and settle the bounds between "right" and "wrong."

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 25, 1848.

The Minutes of North Carolina Yearly Meeting, not being yet received, we are unprepared to furnish the readers of the Review with a detailed account of the proceedings of that body. We are, however, enabled, from verbal information, to state that the Meeting was held as usual, and that the business which commonly engaged their attention, was conducted in a harmonious and satisfactory manner. The proposition from New York Yearly Meeting, relative to a committee of conference, was introduced and agreed to; and a number of Friends were appointed to represent that Yearly Meeting in the proposed assembly at Baltimore.

The narrative of the Exiles in Virginia, a part of which appears in this number, is not given with any design to cast an odium upon the active politicians of the revolutionary period. We willingly leave posterity to judge from the light of impartial history, of the actions and motives of those who assumed the responsibility of guiding the helm, during that turbulent period. We think, however, that a salutary lesson may be deduced from the narrative in question—a lesson which may be useful to others as well as to those who participate in the administration of government. We are admonished to be cautious how we judge, in a state of feverish excitement, of the designs and motives of others, whose situation and principles of action are imperfectly comprehended. Had the members of the Executive Council, instead of consulting their passions or their fears, allowed themselves time to eason coolly on the subject, they must have perceived that these citizens, numbers of whom had joined in firm but pacific remonstrances against the oppressive measures of the parent government, were not the kind of men who were likely to aid in the enforcement, at the point of the bayonet, of those measures against which their voices had been raised, when attempted under the form of parliamentary action. A little sober reflection might have suggested a belief that men whose religious tenets were well known to be opposed to war, whatever the object or design of its prosecution, might very possibly have other reasons than treasonable attachment to British aggression, for abstaining themselves, and advising their members to abstain from participating in the strife of blood. But passion, upon whatever subject excited, raises a dust, which, as W. Penn justly observes, is hard to see through. It seems to be the natural tendency of party feeling to attribute to an opponent the worst motive that his actions can bear; whereas a spirit of candor is ready to admit, that conduct which it cannot approve, may originate in error of the judgment, as well as in perversity of intention.

The writer, whose observations on the disagreement between Babinet and Leverrier, our correspondent Z. has introduced to our notice, makes himself merry upon what he calls the trifling mistake of two hundred millions of leagues in the position of an undiscovered planet; and some of our readers may be ready to imagine that there is more uncertainty in the deductions of science, than is actually the case.

The grand idea, that the principle which draws a stone to the earth, might possibly extend to the moon, did not originate with Newton. But that gigantic genius was the first who demonstrated that this principle actually regulates the motion of the celestial bodies. Pursuing the track which he opened, and using the instrument which he and Leibnitz almost simultaneously devised, the votaries of science have been able, not only to prove that the great movements of the planetary orbs, are regulated by the principle of gravity, but to explain and compute the minor perturbations which the actions of the planets produce on each other. To determine the periodic returns of these rolling orbs to given points of space; to describe in advance, the various phenomena of eclipses, transits and occultations, is certainly no petty triumph of science. But to determine the density of these distant bodies, and to ascertain their mutual operation, and the irregularities which they impress on the motions of each other, indicates a force of scientific research, of which none but a mathematician can form an adequate conception. To find that the planet Uranus, a planet whose existence has not been known quite seventy years, was subject to perturbations which could not all be produced by the planets already discovered, was an achievement more worthy of admiration than of ridicule. Now we may readily conceive that in fixing upon a cause capable of producing a given effect, there was ample room for conjecture. A position and magnitude might be assigned to the unknown body, capable of producing the observed perturbations, within the limits of error inseparable from observation, during the time the planet Uranus has been known. Such a concurrence, if found, would give us a possible position and magnitude for the undiscovered body. But this does not preclude the possibility of finding, in the wide range of our planetary system, another position and quantity of mat-

ter, by which a corresponding effect, within the limits in question, might be produced. Men of science will probably agree, that with all the aids of physical science, the telescope, itself a production of science, must furnish the means of determining where the new planet actually is. And if its distance from the sun can be ascertained, we may determine, by Kepler's third law, the time of its revolution, without waiting to see it completed.

Married,—On the 16th inst., at Friends' Meeting, Mount Holly, N. J., Wm. C. Longstreth, of Springfield, Delaware county, Pa., to Abby Ann, daughter of Benjamin Taylor, of the former place.

——, At Friends' Meeting House, West Falmouth, Mass., on Fifth day, the 9th inst., Reuben Dillingham, to Charity, daughter of Theophilus Gifford, all of West Falmouth.

——, At Friends' Meeting, at Haverford, Delaware co., Pa., on the 16th inst., Thomas Williamson, of this city, to Deborah M., daughter of Samuel Garrigues.

Died,—In New York, on the morning of the 11th inst., at the residence of his father, John Clapp, Samuel H. Clapp, aged 32 years.

With an ingenuous and intelligent mind, and an energy of character not often surpassed, he embraced with avidity the opportunities that were afforded him for improving and qualifying himself for usefulness.

He soon won the confidence and esteem of those who knew him, and attained a success and standing in his profession, seldom enjoyed by one of his age.

He entered upon married life with very bright prospects of prosperity and happiness, but his Heavenly Father saw meet to mar them, for symptoms of a fatal disease soon made their appearance, and though for a time they seemed arrested, they returned and resisted every effort which affection and skill could suggest for their removal.

From the first he appeared very much to realize the precarious tenure which he had upon life; he had always been of a reflecting and conscientious turn of mind, but now he became increasingly serious; to his own apprehension his progress was slow, but his letters, his conversation, and his love for the Holy Scriptures and other serious reading, evinced that the work of refinement and preparation was going on. His resignation and submission were striking and touching.

Diffident of himself, he was fearful lest he should speak too strongly of his religious attainments. His only hope was in the mercy of God, through Christ Jesus, and he committed himself entirely into the hands of his Saviour in whom he believed, and by whose grace he could say, "Not my will, but thine, O Lord, be done."

As his end approached, he became quite aware of the shortness of his time; and near his close testified to the efficacy of that grace which had sustained him in illness, and enabled him to acknowledge that the chastening had been in love. And when the summons came, we fully believe that it found him prepared and meet for an inheritance among all them which are sanctified.

Died, On 5th day morning, the 16th inst., Samuel S., youngest son of Thomas Kimber, of this city, in the 12th year of his age.

——On the 4th inst., at her residence in this city, Sarah Hornor, a member of the Western District Monthly Meeting, in the 82d year of her age.

The subject of this brief notice was an invalid from her youth. Being thus precluded from a participation in many of the duties of active life, she had happily imbibed a taste for the acquisition of knowledge and the pleasures resulting from the contemplation of Nature. The habitual cultivation of these sources of innocent enjoyment, rendered her in old age a striking example of the truth, that the due employment of the mental powers tends to their preservation when the eye has become dimned and "the natural force abated." Her affections naturally warm, were, from the circumstances under which she was placed. much centered within the family circle. Yet here, moderated by an unrepining submission to Divine dispensations, they were a means of diffusing comfort and cheerfulness to all sround her. Her conversation was often instructive, for her retentive memory was stored with interesting facts, and from this cause, as well as from a sense of Christian obligation. she was remarkably free from a disposition to dwell upon the failings of others. She was habitually reserved in reference to the state of her mind. Yet those who knew her most intimately, remarked that as the shades of evening gathered around her, she was increasingly drawn into retirement and communion with her Maker. At an age far beyond the ordinary duration of life, she was permitted peacefully to depart, as we humbly hope, through the mercy of her Redeemer, to "a better inheritance even an heavenly."

——, On the evening of 3d inst., at her residence in Azalia, Indiana, Asenath Parker, widow of Benjamin Parker, aged about 50 years. She was a native of North Carolina, but had been for a number of years a member of Driftwood Monthly Meeting, where she has left a large circle of relatives to lament her removal.

——, At the same place, on the 6th inst., of inflammation of the brain, Aaron Parker, son of the above mentioned widow, aged about 18 years.

For Friends' Review.

HENRY DUNCAN—DEBORAH DARBY.

It cannot but afford satisfaction to the readers of the Review, to find in its pages well authenticated anecdotes, not only of early Friends, but of those of more recent date, whose lives have added dignity to virtue. Even the eccentricities and mistakes of some of these, when judiciously stated, are not without value. I have sometimes thought that the memoirs published by Friends, have generally been confined too exclusively to eulogium. The faults and failings, as well as excellencies of those who have ended their Christian warfare in triumph, may be deeply instructive to their successors.

In the life of Henry Duncan, a minister of the church of Scotland, there is a reference to the character and services of two worthy and excellent female Friends who travelled together extensively in America, whose memories are

still very dear to many of those among us whose lives are now advancing into the "sere and yellow leaf."

Those who see this statement, will probably be inclined to read the whole of the volume* which contains it. Readers, of every Christian denomination, will, I think, yield a ready assent to its instructive contents.

Many of the young readers of our Society, have doubtless read and admired the life of "*Mary Lundie Duncan;* Being recollections of a daughter, by her mother." This very talented and pious female was the daughter of Robert Lundie, minister of Kelso, Scotland, and became the wife of W. Wallace Duncan, minister of Cleish, and son of Henry Duncan, above alluded to. She was born in the spring of 1814, when the orchards were, as her "tender father used to say, in a blaze of blossoms." His usual designation of her was, 'my sweet bud, born among blossoms.' Her life, indeed, exhibited the tenderness as well as sweetness of the blossom. She died in 1840, aged twenty five. Between the families of the Lundies and the Duncans, a remarkably strong attachment existed, originating in the warm friendship which the heads of both cherished for each other. That Henry Duncan was the real and original founder of those beneficial institutions, SAVINGS BANKS, designed for the benefit of the labouring classes, appears to be well established. His death is thus announced in the Savings Bank Magazine.

"This venerable and faithful man died in the 47th year of his ministry, at his parish at Ruthwell, in Dumfriehire, on the 12th of February last, 1846.

"To the public, Dr. Duncan is best known as having first conceived and brought into operation, a savings bank, minutely organized, and with comprehensive views, which he fully explained through the press in 1810. His labours are thus noticed in Pratt's 'History of Savings Banks.' 'His (Dr. D's.) zeal was applauded, but his recommendation was neglected. Steady, however, in the pursuit of the benefit which he anticipated from it, he resolved to bring his plan to the test of experiment by such an establishment in his own parish. To this he gave the name of The Parish Bank Friendly Society of Ruthwell. Its capital amounted, at the time of publishing the second edition of his Essay, to a sum exceeding £1,400.'

"Dr. Duncan's zeal was from the first, applauded by many, but this applause was not unmixed with expressions of disapprobation, that resulted from various views. The confidence he enjoyed as a faithful and devoted minister however, enabled Dr. Duncan to succeed in convincing the poor of his parish at least, so that the Ruthwell Savings Bank succeeded to admiration, from its very commencement.

"Dr. Duncan followed out his Sabbath instructions by incessant and varied week day labours amongst his people; but, notwithstanding this, he found also some time for the pursuits of literature and science. His tracts are still read in Scotland, and his 'Philosophy of the Seasons,' will continue to be so. To men of Science he is known by his geological discoveries.*

"When the hard trial of the faith, and constancy of the clergy of the established church of Scotland, came to a crisis in 1843, he, as might have been anticipated, adhered to his principles, and died an esteemed minister of the Free Church."

In describing the early life of Henry Duncan, his son, the author, states:

"Attending his presbytery one day at Annan, he learned that three of the Society of Friends, who were announced in their simple and peculiar style as Solomon Chapman, Deborah Darby, and Rebecca Byrd, had arrived, and intended to hold a meeting the same evening. His curiosity was excited, and, notwithstanding some clerical remonstrances, he waited in town to attend it. The pious sincerity of the speakers deeply affected him. His heart warmed towards them; and, having introduced himself to them at the close, he learned that they were prosecuting a mission to the South of Scotland, to which they seemed to believe themselves Divinely called, and that their road next day would lead them through his parish on their way to Dumfries. He invited them accordingly to visit the manor as they passed, and to rest and dine with him, which they did. His father and mother, and elder sister, then unmarried, now Mrs. Phillips, were present, the latter of whom has, at the author's request, given an account of the visit in the following letter:

"We found them plain, simple-hearted Christians, bent upon doing good. The two ladies travelled in their own phæton, while their friend attended them on horseback. They had come from Shropshire upon this call, and he had joined them from Sunderland at Carlisle. After dinner, one of the ladies—Mrs. Darby—turned in a kind but solemn manner to your father, and addressed him for some minutes in the most friendly and affecting way, saying that she could not leave his hospitable roof without expressing the interest she felt in him, and the assurance she entertained that he would be a blessing to those among whom he lived, and whom he was

* "Memoir of Henry Duncan, D. D., minister of Ruthwell; Founder of Savings Banks; Author of Sacred Philosophy of the Seasons,-&c. By his son, the Rev. George John C. Duncan, North Shields." This work, 12mo. pp. 320, has recently issued from the press of Robert Carter, N. York.

*He was not only the first to point out traces of now extinct animals on the strata of former eras, but he at once, also, appreciated the *importance* of these traces as geological phenomena.—*Dr. Chalmers.*

engaged in teaching the glorious Gospel of Jesus Christ. She pointed out the responsibility of his situation, and gave many sweet advices and many warnings, all of which you may remember better than I can, by your having heard your dear father tell them. After this address was ended, your father attempted to reply, but was so overcome that he could only say a few words of thanks, and burst into tears. Indeed there was not a dry eye in the room, except those of the composed individual whose words had produced the sensation. After a short and solemn silence, her female companion turned gently to me, and said that she had felt her heart drawn to all in the company, but particularly to the dear young woman, as she called me, whose duties seemed to be to assist her brother in doing good to all around by advice and example. She pointed out how much a female in my situation might do by lightening burdens, by sharing them, by urging on in the path of duty, and promoting the good of all within our influence. I could make no answer but grateful tears; and in a minute Deborah's large hat was laid on the table, and she and the rest of us were upon our knees, when she said she could not leave this house without imploring a blessing upon it, and thanking God for directing them to it, as she was persuaded it was for good. She then prayed for the parents and for their children present in a most earnest manner. When the phæton was announced, and they took leave, she turned round, and holding up her hands, she said, "the blessing of the Lord be upon this house." Their male friend entered into the spirit of the scene with silent interest; and when your father took his hand to say farewell, and expressed a hope that on some future occasion he would call when business led him that way, he said, "I do not think I could pass thy door without coming to see thee." The three set off for Dumfries to hold a meeting; and your father was so drawn towards them that he mounted his horse, and had again the pleasure of hearing and conversing with them.

"Some years later, I embraced an opportunity of visiting Mrs. Darby in Staffordshire, and remember well her expressions of gratitude to God, who had guided her to Ruthwell, as if she felt satisfied that the good thus accomplished was a sufficient reward of her mission." The author thus proceeds:

"These three amiable and devoted Friends, were well known and highly esteemed in their own Society, of which they were 'approved preachers.' Mrs. Darby, who was a lady of property, seems to have been strikingly distinguished by her zeal and devotion. In the 'Life of Elizabeth Fry,' published by her daughters, we learn that while that philanthropic Christian was yet enchained by the fascinations of the world, she was brought into the company of Mrs. Darby, who became instrumental in prompting some of her earliest benevolent aspirations; and that she remarkably predicted her future zeal on behalf of suffering humanity. It is somewhat singular, that the same person should have found Mr. Duncan in similar circumstances, and have foreseen a favourable change in his case also. Did this arise from any peculiar measure of spiritual discernment with which this individual was gifted, or were there already sufficient indications in both to lead to the remark? There was a striking resemblance on several points in the two histories. Gaiety and worldly conformity at first distinguished both; ardent philanthropy and persevering charity followed; humble devotion and piety crowned the drooping head of each at last. We cannot fail to be affected by observing the same instrument employed by Providence in either case, to touch the springs on which the future motions of Christian love and faithfulness depended.

"It was always with evident pleasure, that he referred to the visit of these good Friends; and from this time his mind was certainly more solemnly impressed than formerly with the immense importance of divine things. If we are not warranted in saying that he now gave himself to Christ, I think we are led to believe that the Spirit was already striving with him, and beginning to prepare the soil of his heart for that seed which at a later period sprang up and produced its abundant fruits.

"A small manuscript remains, neatly fitted to the size of a common pocket book, and bearing the marks of having been much used, dated 25th of August, 1804. It affords evidence of the secret workings of a conscience susceptible of the best impressions, and tenderly alive to the evil tendencies of his natural heart, and was written, we may gather, while the effect of the conversation of his Quaker friend was still fresh on his mind."

After an enumeration of the Christian duties which in this paper he resolves to fulfil, he adds:

"N. B. I will, in this respect, endeavour to follow the example of the very respectable sect of Christians known by the name of Quakers, whose principles and conduct in many particulars I think worthy of being adopted."

S——x.

For Friends' Review.

A DREAM OF HEAVEN.—A FACT, AND NOT A FICTION.

Edited by T. Sharp, A M.

The following very extraordinary narrative, was published several years ago in this city. I well remember the impression made upon my mind when I first read it, being then a young man.

A copy of the 21st edition was lately received

through the kindness of Ann Alexander, a valued Friend, of Ipswich, in England, who exchanged an interesting letter with the editor, on the faithfulness of the narrative, just before his death: it may therefore, we apprehend, be entirely relied upon.

To use the language of a highly respectable periodical, "its grand points are the glory of the Redeemer—the felicity of the redeemed— and the awful state of such as live in enmity with God here, and die without meetness for the holiness of Heaven hereafter." P.

In 1814, the late Mr. and Mrs. F——, who were lost in August, 1831, on board the Rothsay Castle steam packet, were acquainted with three sisters, residing in London, and who belonged to the higher class of society. Two of these sisters were decidedly pious, but the third was volatile, and just the contrary. They were all elderly, which rendered the gaiety of the third less becoming, and also inclined her the more easily to take offence at any remarks made upon it. She hated the piety of her sisters, and opposed it in a very petty and despiteful manner, though they endeavoured sedulously to accommodate themselves to her, and to render the difference between them as little disagreeable as possible.

One night towards the close of 1814, she had been at an assembly very late, and the next morning at breakfast was so remarkably different from her usual manner, that her sisters feared she was very unwell, or had met with some misfortune which deeply affected her. Instead of her incessant chat about every person she had met, and about every thing she had seen, and all that had been said and done, she sat sullen and silent, and absorbed. The gloom of her brow was a mixture of temper and distress, and seemed to indicate a fixed and dogged resolution, founded on circumstances disagreeable to her; yet as if she was resolved to pursue her own will, though it should lead her into the utmost distress and trouble, rather than follow the course which she knew to be right, but which would reduce her to submit her own will to the power and control of another. As she ate nothing, her sisters asked her if she was unwell? She answered "No." "What is the matter?" "Nothing." They were afraid something had distressed her. She said, "I have no idea of people prying into matters that do not concern them." The whole of the morning was passed alone by her, in her own room, and at dinner time the same conduct recurred as in the morning. She scarcely ate any thing; never spoke, except when she answered in an uncivil way whatever was asked her, and all with an appearance of depression, obstinacy, and melancholy, that spread its influence very painfully over the cheerfulness of her companions. Thus I have heard the wolfish winds howl and mourn as if they mourned their own work of desolation; and yet they ceased not to blow, and to rage, and to howl the more, as the destruction became the more frightful and universal.

She retired to rest late, and with the air of one who expects from sleep neither alleviation nor refreshment. The next morning she scarcely touched her breakfast, and seemed in the same oppressed and uncomfortable state as on the preceding day. One of her affectionate sisters again addressed her, "Anna, you are not well; is it your head that pains you?" She answered, "I am well and nothing pains me." Then you have something on your mind, and will you not tell us? Do we not love you? Have we not the same earthly interest with you, and can we seek any good but yours, in an anxious wish to share your sorrows? "O you have superstition enough of your own, without more being added; I shall not tell you what ails me, so you have no occasion to press any further your curiosity. I dare say you would be delighted to know it, for you would think it some spiritual triumph, but I laugh at these things; I am not quite old enough yet to become the victim of dreams and visions." "Anna, we do not live in dreams and and visions." She answered sharply, "No; and I do not mean that you should." The sisters looked at each other, and relapsed into silence. The second day passed as the first. Anna was gloomy and moody, and her sisters, both from pity and anxiety, were unhappy for her sake.

The third morning she again began the day as one who loathed the light, and who had no interest in being, and to whom the lapse of time and the prospects of eternity brought neither peace nor hope. As her sisters looked at her, one of them suddenly said, "Anna, what was your dream? She started and laughed wildly, "Ah, ah, what was it indeed; you would give the world to know, but I shall not tell you. I thought you did not believe in dreams and visions." The sister replied, "No more we do, in general; you know they are usually the offspring of a disordered body—confused images and fancies, whilst reason is dormant; and the memory of them usually passes away the moment that we are fairly engaged in our usual occupations. But there are, no doubt, dreams which are as much sent from God as are our afflictions, or any other warning. There is a verse in the Bible where it mentions God as 'speaking to a man in a dream, in the vision of the night, when deep sleep falleth upon man.'" She laughed again, and said, "You have verses in the Bible for every thing that suits your purpose, but I do not choose to be warned by you in such a way; and I have no doubt but I shall get it out of my head in a day or two." "Anna, we do beseech you to tell us: if you have really had a dream from heaven, you would surely not wish to forget it; and if not, we will help you to laugh it off." She answered in a sulky mood, "Well,

if you must know it, you must. No doubt it was very extraordinary." "I should have thought it the effect of the ball, but that I never any where saw any thing resembling it, and you must not suppose that you understand what I am going to say, for you never saw nor can imagine any thing like it.

THE DREAM.

"I thought that I was walking in a wide street of a great city; many people were walking there beside myself; but there was something in their air that immediately struck me, they seemed thoughtful, yet cheerful, neither occupied with business nor with gaiety, but having about them such dignity of repose, such high-settled purpose, such peace, and such purity, as were never stamped upon a mortal brow. The light of the city was also strange; it was not the sun, for there was nothing to dazzle—it was not the moon, for all was clear as noon day: it seemed an atmosphere of light—calm, lovely, and changeless. As I looked at the buildings, they all seemed like palaces, but not like the palaces of earth. The pavement that I walked on, and the houses that I saw, were all alike of gold, bright and shining, and as clear as glass; the large and glittering windows seemed like divided rainbows, and were made to receive and to remit nothing but the light of gladness; it was indeed a place where hope might lead, where love might dwell. I could not help crying as I went along, 'surely these are the habitations of righteousness, and truth, and peace!' I could not tell what was wanting to make me wish for eternity in such a place, and yet its very purity oppressed me. I saw nothing congenial, though looks of love and kindness met me in every face of that happy throng. I felt nothing responsive, and walked on, all alone, in the midst of the crowd, oppressed and sad. I saw that they all went one way, and I followed, wondering at the reason, and at length I saw them all cross over to one building much larger and finer than the rest. I saw them ascend its massive steps and enter beneath its ample porch. I felt no desire to go with them, but as far as the steps I approached out of curiosity; I saw persons enter who were dressed in every varied colour, and in the costumes of all nations, but they disappeared within the porch, and then I saw them cross the hall all in white. O! that I could describe to you that *Hall!* It was not crystal, it was not marble, it was not gold, but *light, pure light*, consolidated into form; it was the moon without her coldness, it was the sun without his dazzling rays; and within was a staircase mounting upwards, all of light; and I saw it touched by the moving feet and by the white spotless garments of those who ascended it; it was indeed passing fair, but it made me shudder and turn away; and as I turned I saw one on the lower step, looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say: he spoke like liquid music, and asked me, 'Why do you turn away? Is there a place elsewhere? Is there pleasure in the walks of darkness?' I stood in silence; he pressed me to enter, but I neither answered nor moved. Suddenly he disappeared, and another took his place with the same look and the same manner; I wished to avoid him, but I stood riveted to the spot. 'Art thou come so far,' he said, 'and wilt thou lose thy labour; put off thine own garments, and take the white livery.' Here he continued to press me, until I got weary and angry, and said, 'I will not enter, I do not like your livery, and I am oppressed with your whiteness:' he sighed, and was gone. Many passers by looked at me with mingled pity and kindness, and pressed me to follow with them, and offered me a hand up the steps, but I rejected them all, and stood melancholy and disturbed At length one young bright messenger, stationed on the steps, came up to me, and entreated me to enter, with a voice and a manner I could not resist; 'Do not turn,' he said, 'where canst thou go? Do not linger, for why shouldst thou weary thyself for nought! Enter here and taste happiness. Do not all go in, and are any rejected? Do not all tribes and all colours pass into that hall, and are they not washed, and clothed, and comforted?' He gave me his hand, and I entered the Hall along with him; here I was sprinkled with pure water, and a garment of pure white was put upon my shoulders, and I knew not how, but I mounted the bright stairs by the side of my happy guide. O, what a light burst upon my sight when I had reached the summit! But mortal words cannot describe it, nor can mortal fancy in any way conceive it:—Where are the living sapphires? Where are the glittering stars, that are like the bright radii in which I stood? Where are the forms of love, or the looks of love, that breathed in the numerous company that moved around me? I sank down overpowered and wretched; I crept into a corner and tried to hide myself, for I saw and felt I had nothing in unison with the blessed existence of such a place. They moved in a dance to the music—to the songs that never fell upon a mortal ear; my guide joined in rapture, and I was left alone. I saw the tall forms—all fair, all bright, in their own ineffable felicity, their songs and looks of gratitude forming the countenances and the differences of each. At length I saw one taller than the rest, and in every way far more fair, far more dignified, more awfully surpassing fair, what yet surpasses thought, and to him each eye was turned, and in his face each face was brightened; the songs and the dance were in his honour, and all seemed to derive from him their life and joy. As I gazed in trembling and speechless amazement, one who saw me left the company, and came to where I sat, and said 'Why art thou

so silent? Come quickly, unite in the dance, and join in the song.' I felt a sudden anger in my heart, and I answered with sharpness, 'I will not join in your song, for I know not the tune, and I cannot join in the dance, for I know not the measure;' he sighed, and with a look of the most humiliating pity, he resumed his place. About a minute after, another came, and addressed me as he had done, and with the same temper, I answered him in the same way; he looked as if he could have resigned his own dazzling glory to have changed me; if heaven can know anguish, he seemed to feel it; but he left me, and returned to his place. What could it be that could put such a temper into my heart? At length, the Lord of that glorious company, of those living, breathing, glittering forms of life, and light, and beauty; of those sounds of harmony, and those songs of triumph; he saw me, and came up to speak to me. I thrilled in every part with awe, I felt my blood chill, and my flesh tremble, and yet my heart grew harder, and my voice grew bolder. He spoke, and deep toned music issued from his lips: 'Why sittest thou so still, and all around thee are so glad? Come join in the dance, for I have triumphed; Come join the song, for my people reign.' Love unspeakable he seemed to beam upon me, as though it would have melted a heart of stone, and I said, 'I will not join in the song, for I know not the tune, and I will not join the dance, for I know not the measure.' *Creation would have fled at the change of his countenance: his glance was lightning, and in a voice louder than ten thousand thunders, he said to me, 'Then what doest thou here?' The floor beneath me opened, and I sank into flames and torments: and with the dreadful fright I awoke.*"

There was a momentary silence, for the sisters were shocked and surprised at the dream, and they neither of them thought the substance of it, nor the deep impression it had made, to be the effect of any natural cause on Anna's volatile mind. "Anna," they said, "we cannot help you to forget such a dream as this; we surely believe that it is from God, and it may be greatly blessed to your soul, if you seek it to be so. Your description of the Holy City may be an impression from the word of God, for much the same account is described in the Revelations, 'The city has no need of the sun, nor of the moon, for the temple of God is there, and the Lamb is the light thereof.' All who enter must put off their own garments and their own righteousness, and must be clothed in linen, clean and white, even the righteousness of the saints, and their righteousness is of me, saith the Lord. Those who walk in the heavenly Temple, are they, 'who have come through great tribulation, and have washed their robes, and have made them white in the blood of the Lamb, and they cease not day and night, *praising* God,' and they sing a new song, such as no man knoweth but they who are redeemed; it is the song of Moses and the Lamb, and wisdom waits daily upon the steps to call the sons of men into the temple, and the people of God aim to persuade them to tread in their steps, and the ministers of Christ are appointed to watch for souls, and in every way and by every means, if possible, to save some. Oh! Anna, you know something of the way, do give up your own will, and listen to this fearful warning; join us, and learn the steps which lead to heaven, and how to sing the songs of Zion." Anna's brow again darkened, and she answered, "I do not want you to preach to me:—I SHALL DO AS I PLEASE."

She continued in this melancholy state to the end of the week, and was found in her room—A CORPSE. No one knew the cause of her death. She died without disease of body; she died without any apparent change of soul!

BALTIMORE YEARLY MEETING, AND THE QUARTERS COMPOSING IT.

Baltimore Yearly Meeting of Friends is held the last second day but one in the 10th month. The Meeting for Ministers and Elders the seventh day preceding, at 10 o'clock, A. M.

BALTIMORE QUARTERLY MEETING.

Baltimore Quarterly Meeting is held the third second day in the 3d, 6th and 12th months. The Meeting for Ministers and Elders, the seventh day preceding at 4 o'clock, P. M. At Hopewell in the 6th month, and at Baltimore in the 3d and 12th months. Also at Baltimore on sixth day, *immediately* preceding the Yearly Meeting in the 10th month. Meeting for Ministers and Elders at half-past eight o'clock in the morning, and the Meeting for Worship and Discipline at 10 o'clock, A. M., the same day.

NOTTINGHAM QUARTERLY MEETING.

Nottingham Quarterly Meeting is held sixth day following the second 2d day in the 2d, 5th, 8th and 11th months. The Meeting for Ministers and Elders, the day preceding at 3 o'clock, P. M. At Deer Creek in the 2d and 11th months. At Little Britain in the 5th month, and at Nottingham in the 8th month.

DUNNING'S CREEK QUARTERLY MEETING.

Dunning's Creek Quarterly Meeting is held on the first fifth day in the 2d, 6th, 9th and 12th months. The Meeting for Ministers and Elders the day preceding, at 2 o'clock, P. M. At Dunning's Creek in the 2d and 9th months, and at Bellefonte in the 6th and 12th months.

VIRGINIA HALF YEARS' MEETING.

The Half Years' Meeting of Virginia is held at Black Creek second day after the third seventh day in the 5th month. The Meeting for Ministers and Elders at 12 o'clock 7th day preceding. And at Richmond, second day after the first

seventh day in the 10th month. Meeting for Ministers and Elders at 2 o'clock, P. M., seventh day preceding.

The following MINUTE of ADVICE to the Subordinate Meetings was issued by the late Yearly Meeting at Baltimore.

Whilst the state of society as brought up in the answers to the Queries in the Reports from our Subordinate Meetings was under consideration, this Meeting was introduced into an earnest travail, and exercise of spirit, on account of the deficiencies, which are acknowledged to exist among us, in the attendance of our religious Meetings; in the maintenance of that love towards each other, which becomes our christian profession; in consistency of dress and address; and in the adherence to our testimony against a paid and stated ministry.

Friends were exhorted to bring these things to the test of self-examination. If we are in the practice of absenting ourselves from Meetings habitually, or for any trifling excuse, the very reflection that it is so with us, ought to arouse us to a sense of our danger. "The heart is not right in the sight of God." If it were so, we would love Him, and love the assemblies of His people, we would rejoice in every opportunity that was afforded us, for uniting with our brethren in waiting upon Him for a renewal of spiritual strength. We would be willing to make the sacrifices which a diligent attendance upon our week day Meetings might seem to involve.

Yes, dear Friends, if we had faith, we would attend to our duties in this respect, and leave the event to Him who feeds the sparrows and clothes the lilies of the field. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." The love of the brethren was felt to be very precious, and the want of it lamented as an evidence of an unrenewed heart. By nature we are selfish and self-seeking, "hateful and hating one another," and it is only when we come to realize the love, wherewith Christ has loved us, and become renewed in the spirit of our minds, that we are prepared to love as brethren. If we feel anything of a contrary spirit towards a brother, let the query be put home, "If a man love not a brother whom he hath seen, how can he love God, whom he hath not seen?"

And we would exhort those, whose manners and appearance do not accord with the simplicity becoming our christian profession, to ask themselves the question, "why is it that I do not appear as a Friend?" and we believe if they would allow the unflattering witness, for God, in their own hearts to speak, they would find that the refusal has a deeper origin than many are disposed to acknowledge. Even in an unwillingness to take up the cross, and confess Him before men, who hath said, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is heaven." And whilst we trust, as regards our brethren of other religious denominations, we can adopt the language, "Grace be with all those who love our Lord Jesus Christ in sincerity," and can rejoice in the success of their efforts to do good; we were exhorted to be in our intercourse with them, faithful in the maintenance of our christian testimonies, and among these, (not the least in importance) our testimony to a free Gospel Ministry, which is not to be exercised in man's time, wisdom, or way, but only at the bidding and the immediate putting forth of Him, who openeth and no man shutteth, and who shutteth and no man openeth.

Be exhorted, then, dear Friends, to faithfulness to this precious testimony. Be not seduced into a violation of it, by the promptings of curiosity or the seductions of eloquence; that the day may be hastened, when the obligation of the Blessed Master's injunction may be more generally understood and acknowledged, "Freely have ye received, freely give," as well as the directions of the Apostle, "If any man speak, let him speak as the oracles of God. If any man minister, let him do it, as of the ability which God giveth: that God in all things may be glorified through Christ Jesus."

Finally, brethren, let the injunction "Keep thyself pure, be not partakers of other men's sins," incite us to diligent self-examination, to see how far we have given occasion for this exercise and concern. Let us labour to remove, as far as in us lies, these hinderances to the advancement of the truth, by a faithful adherence to all our testimonies; so shall we most assuredly contribute to the prosperity of Zion and the enlargement of her borders.

EMIGRATION FROM EUROPE.

The Statistics of immigration from Europe, for the seven months past, present some curious facts, as regards the influx into New York. During that time, says the Express, the almost incredible number of one hundred and ten thousand four hundred and three persons arrived from foreign countries; during the eight preceding months, 120,952. This year the relative number of Irish and German immigrants has been in favour of the former; last year the total of Germans was greater. During the last month arrived 24,722, viz: 7,962 Germans, 10,740 Irish, 2,235 English, 1,566 Scotch, 106 French, 34 Dutch, 120 Swiss, 63 Spanish, 114 Welsh, 481 Norwegians, 85 Swedish, 91 from the West Indies, 1 from Denmark, 3 from South America, and 1 from Poland. Where do these people all go? Who can tell?

STEAM CRADLE.

An ingenious mechanic in one of the southern cities, say the American papers, has made a small engine to rock his child's cradle. The length of the engine and boiler is 18½ inches. It is about two *woman* power, and is a great curiosity.

CENSORIOUSNESS.

He who blames others the most is usually the most to be blamed. A quick eye to detect the faults of another, has usually a blind side to its own. A sharp tongue moved by an unquiet spirit wanteth not words and complainings. To rebuke, reprove, exhort, with all long-suffering, and patience, and prayer, is one thing To reprove sharply, and with a censorious spirit, is another. 'Thou hypocrite, first cast the beam out of thine own eye, then thou shalt see clearly to cast the mote out of thy brother's eye!"

Faith, it is said, comes by hearing, but that can only be as the speaker is himself endued with it:—to think of exciting it in others, when we have it not in ourselves, is like trying by one unlighted candle to light another.—*G. Dillwyn.*

THE BATTLE FIELD.

"Whence come wars and fightings."—James, 4 : 5.

There was tumult and there was din,
There was satan, and there was sin;
There were groanings and there were fears,
Orphans' sighs and widows' tears;
And there was cursing and piercing cry,
And despair's last rending agony;
And there were vultures and worse than they,
Hovering to gorge their human prey.
Where were such sights, I pray thee tell?
Where was on earth so fierce a hell?

There where yon warriors, armed and steeled,
Are cheering their troops to the battle field:
There where famed statesmen, and poets, I ween,
Declare 'tis a proud and a glorious scene.

But was there found in that brilliant day
The heart to feel, or the lip to pray?
The accents of heaven, or the looks of love,
The Prince of Peace, or the Holy Dove?
I say not what passes in secret souls,
For dew drops may fall while thunder rolls;
But I saw them not in the haggard cheek,
I heard them not in the dying shriek;
I marked them not in the frensied eye;
They calmed not the shouts of victory;
They were lost in the yells of the frantic breath
That pealed to the heavens for triumph or death;
They echoed not in the cannon's roar;
I traced them not in the seas of gore;
I marked them not in the battle's rush,
The oath and the groan, and the life blood gush;
They flashed not bright in the bayonet's gleam,
Or there where the tattered banners stream
To rally the young and the proud and the brave,
To the murderous charge that digs their grave.
I judge not my neighbor's heart or lot;
They might be there; but I saw them not.

Men said that noble and great was war;
That patriot virtues yoke his car;
And that nought is so generous and bright to see,
As a hero fresh from his victory.
I viewed e'en the solemn and sacred tomb
Emblazoned with sword and battle plume;
And in God's own temple, flaunting high,
The captured banner and panoply;
And all did tell me how pure the flame
Whence strife, and war, and fightings came.

Yet they came, said a wise and holy page,
From lawless passion and guilty rage;
And truth, when the field of blood I view,
Methinks that such sacred word is true;
That the bad was there and the good forgot:—
At least, if 't were there, I saw it not.

S. C. W.

SUMMARY OF NEWS.

An accident of a rather singular character occurred between three and four o'clock in the morning of the 11th inst., in the breaking out of the reservoir of the Spring Garden Water Works, situated near the Girard College, about two miles and a half north-west of the city. The breach took place precisely at the south-eastern corner of the basin, and the division wall between the two basins also giving way, the whole body of several millions of gallons of water escaped, and rushed with tremendous force down a neighbouring ravine which leads through the College grounds to the Schuylkill. An extent of near a hundred feet of the northern wall of the grounds was swept away, and some two hundred feet of the high wall at the lower extremity was also torn down, and the stones scattered thickly over the low grounds for a considerable distance. The force of the current was then lost in a succession of ponds and low grounds, and the water finally escaped into the river, without doing further material damage. By this disaster, the districts of Spring Garden, Northern Liberties and Kensington, were deprived of water, but a connection was soon made with the city pipes, and the water passed on to them from the Fairmount works.

EUROPE.—News to the 4th instant have been received by the Acadia. Rather more activity prevails in some of the markets, but there is little variation in prices. Several of the convicted Irish insurgents have appealed, and their cases will be carried up to the House of Lords. The potato rot seems to have ceased. A large portion of the crop has been destroyed, but the quantity planted being so much larger than usual, it seems likely that the actual deficiency will not be very great.

A considerable rising against the Austrians is reported to have taken place in Eastern Lombardy. Como is said to be in possession of the people. The accounts from Vienna are very uncertain, but it appears that the city has been bombarded to some extent, and that some sanguinary conflicts have taken place. The news from India is unfavourable to the British. It appears that their troops have met with a reverse at Moultan, and that a formidable rebellion is on foot throughout the North Western parts of their dominion.

FRIENDS' REVIEW.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. XVIII.

(Continued from page 147.)

R. Jones to Joseph Williams.

Bradford, Yorkshire, 3d mo. 25th, 1786.

Dear Joseph,—Thou wilt probably be surprised to hear that I am still in this county; and I may assure thee that my detention has been as unexpected to myself as to any of my dear friends; yet having an humble hope that I have been in my right place, thou knowest it matters little where that may be.

Thy brotherly salutation of last month reached me at York, and was truly comfortable to my poor mind. Having just attended the funeral of dear T. Ross, I had an opening into some mortifying labour before me, to which, when our worthy brother G. D. came (who arrived in time to attend T. R.'s interment) I soon yielded. He joined dear Esther Tuke with me in a family visit there, and I may say I was thankful in believing that George also was in the way of his duty; for besides his weighty and acceptable service in the divers meetings we there attended, one of which, with the inhabitants, was at the request of dear John Pemberton, he was much favoured in the visit. After this service was completed, we came on together to Leeds, where a concern of like kind came over me, and he united with my dear friend C. Hustler and myself in a family visit there, which was evidently owned by the putting forth and leading of the heavenly Shepherd. We finished on Fifth day last, having visited about eighty families. From thence we came here, attended the Monthly Meeting, which is large, and expect to stay their Meeting to-morrow, and to have a public meeting in the evening with the town's people. The Quarterly Meeting being held next week at York, I suspect I cannot avoid going thither, after which I shall again hope for a release from the North. Thou mayest judge by this how my way is hedged in, and feel a little for me in my tried situation. J. P. writes me from Whitley on the 20th. that he was visiting families, and having public meetings thereaway. William Matthews, by a letter this day from him, has been held prisoner during the winter in London, where he has had many large satisfactory meetings with religious professors not of our Society. At the time of writing, he was at Hertford, laid by with a rheumatic complaint in his head and face, and was low in every way. He says that dear C. Phillips is in a declining state of health; that Ann Jessop had been in Cornwall, and gets along finely, and that he hears our dear Z. Dicks is mending. P. Brayton has gone towards Cumberland, and W. J. is in Westmoreland. I suppose she with G. D. will attend the Quarterly Meeting, held in about three weeks at Blackburn, in Lancashire; where dear Sally Dillwyn, whose abode has been for some time at Kendal, will meet her husband, and probably proceed with him to London. Dear S. Grubb is to join me after the Quarterly Meeting, and if her patience is sufficient, may perhaps set me down in London, where I shall be rejoiced to see thee and thy dear wife—and many other of my dear friends of your nation, whom I love, and wish well, here and everlastingly. * * *

I am obliged by thy sundry pieces of intelligence, and hope thou wilt continue thy truly agreeable and profitable correspondence, for I can assure thee I am the same poor thing as when under thy roof. * * * *

Farewell, dear Joseph, and be not of a doubtful mind; for faithful is He who has called us into His service; and I do believe He will not leave us destitute of His mercy and care while we follow Him in the way of His requiring. Though He may suffer us to be deeply tried, as in the depths of the wilderness, yet He will make way for His dependant suppliant ones where there appears to be no way. He hath promised that "The needy shall not always be forgotten: the expectation of the poor shall not perish for ever."

I am, with unfeigned regard,
Thy affectionate friend,
R. Jones.

On the 20th of Second month, in connection with George Dillwyn and Esther Tuke, she commenced a family visit to Friends of York: and on the 6th of Third month with G. D. and C. Hustler she began a similar service at Leeds, which latter comprised fifty-nine sittings, ending on the 22d, with three satisfactory meetings—one with disowned persons—one with those in a tender, seeking state, who, though not members, attended Friends' Meetings—and one with fifty scholars and their teachers. The latter two, as also the Meeting on the ensuing Fifth day, are spoken of as crowning seasons, and an adequate reward for their painful labours.

A note from S. Grubb, received at this time, says, "Let me bid you *go boldly on*, and believe that your judgment and your work is hid in the holy treasury."

Writing from Stockport, on the 6th of Fourth month, to Esther Tuke (who was stepmother to S. Grubb,) after acknowledging the favour of "the living loan from your family," she thus continues:

"Now that my back is turned upon Yorkshire, I cannot say, notwithstanding I have had close and deep baptisms to pass through, what dear N. Waln uttered when he had quit your borders, except this, which, I may say with thankfulness, that I have been enabled to keep from complaining to mortals, and, as dear S. F. advised, have desired "no confidant but Eternal Help"—which help I have been made sensible is near the true seed there, and will I believe be more signally displayed for its support and preservation, even when it may be more signally sought after and implored. I love Yorkshire—many friends in it are near to my very life. I have had to believe that under the precious, however painful, operation of the holy fan and fire, some of the present rising generation there will be preserved, and in the right time show themselves to Israel, equipped with the holy armour on the right hand and on the left. And I also do fully believe that a time is approaching when a discrimination will be made between the worshippers only in the outward court, and the deeply exercised suppliants in the inner Temple. Of which number, may you, my dear fellow travellers, both parents and children, be happily found."

Being joined by S. Grubb, they visited Wales and the western counties. This journey was rendered arduous by the ruggedness of the country, the road partly being "over the tops of very high mountains;" and the scenery impressed her as "amazing and awful." She speaks of meeting with honest hearted friends in Wales, "well worth visiting, and more in the simplicity than most other places. Great openness also among others—many of whom understand our language, and gladly accept invitations to attend our Meetings."

From the residence of her valued friend Dorothy Owen,* at Tythynygarreg, she writes, Fourth month, 26th, to John Pemberton: "We came by way of Ackworth, where my dear C. Hustler, receiving a hurt, I went home with her into Lancashire, and so into Cheshire and Shropshire, taking the Meetings in those parts. After Shrewsbury my prospect was turned into this principality. I have been two days coming hither over a rough road and mountainous country. Had a comfortable Meeting here this day, and, though divers of the Friends cannot understand English, it was a tendering time. Friends from other places met us here, because we cannot get to them on wheels. After taking Eskirgoch, Lanidles, Pales, Almally, Leominster, and Pontypool, we are to be at Cardiff, where their Yearly Meeting is held this year. North Wales being then gone through, we may, should the prospect continue, visit South Wales before the Yearly Meeting in London. Thus I am led in a way that I know not—but desire to be content and thankful, acknowledging that the Lord has been my help and support beyond all expectation or desert in me.

The following certificate was issued by the Half Year's Meeting for Ireland, held in Dublin, 5th mo. 7th, 1786.

"Our esteemed friend, Rebecca Jones, having paid a religious visit in the work of the ministry to the meetings of Friends in this nation, and in some instances to the families; and apprehending herself clear of further service in that way amongst us, by a friend requested our certificate. These may inform you that her labours of love in the gospel were truly acceptable, her ministry being sound and edifying, and her life and conversation consistent therewith. And we esteem it a gracious mark of Divine regard still extended to us, by the servants and messengers being thus sent to labour amongst us. May the great Master continue to strengthen and furnish her for every good word and work, which he may yet call for at her hands in the further course of her service in Europe; and when this is finished conduct her in safety to her habitation and friends, with the incomes of his sweet peace as a reward for faithfully giving up to labour in his vineyard."—Signed by 144 Friends.

After the close of London Yearly Meeting, R. J., in writing to John Pemberton, gives a beautiful instance of the tenderness with which the assembled church could enter into sympathy

* Dorothy Owen was a lively minister, of whom R. Jones often spoke with great affection. She used to walk from her residence in Wales to the Yearly Meeting at London. In a letter to R. J. in 1789 she thus speaks of her family:

"My mother's name was Lowry: she was daughter of Evan Ellis. His place of abode was called Levercruyn. She was of the family of Gwanes. One of the sons of her grandfather, Griffith Ellis, went to your parts. His name was Tudor Ellis. My father, Rowland Owen, was of the Tythynygarreg family."

with a tribulated servant, travelling in the bonds of the gospel. "Though thou didst not fully commission me," she says, "to apply for a certificate for thee, yet I felt a freedom to tell Friends at the select meeting thy wish, the expression of which brought a solemnity over the minds of many, and led to the expression of their near sympathy with thee in thy deep and singular exercises. E. T., E. H., and J. A., severally informed the meeting that they had been eye witnesses of thy dedication, and that they believed that thy services had been of great use in spreading the knowledge of our principles. The meeting desired me to convey to thee by letter the expression of their tender sympathy and concern, hoping that thou mightest be favoured with a release from the very exercising path in which thou hast been led."

In the epistle of this year from the Womens' Yearly Meeting of London, to the corresponding body of Philadelphia, the services of the women Friends from America are thus acknowledged. "It has been strengthening in this large assembly to have the company of our beloved sisters from America, their united concern and fervent labours for the furtherance of the Lord's work, will, we trust, be blessed to us."

She not seeing her way to request a returning certificate, was left at liberty to obtain one (if released before next Yearly Meeting) from the Morning Meeting. She proceeded, accompanied still by S. Grubb, to visit the Western Counties, being, as she expresses, "made willing to go down into the imprisoned state of the seed, and in deep baptisms with and for it, to feel the supporting hand of Divine goodness."

On the 21st of Seventh month, she writes thus to Joseph Williams: "I have had a low and weary travel since we left London. We passed through Hampshire and some other counties on our way hither, where we have found the state of the church low indeed, as in the wilderness,—meetings very small, and very little of that living exercise by which our ancient friends had near access to the living fountain, drawing refreshment therefrom, through the precious current of light, life, and salvation. Yet we have found a few true Jews who are mourning on account of the desolation, and these have been encouraged to step forward under allwise direction, in the work of repairing and rebuilding the walls: and divers among the youth, appear under lively, tender impressions, but they have few, skilful nurses, or safe waymarks, among those who ought to lead on in wisdom and firmness. They have been advised to look to the Holy Head for preservation and strength, and I do hope that some of them will stand their ground, and in the appointed season advance to the praise of him who hath visited their minds with the dayspring from on high, and called them out of darkness into his marvellous light.

We are now drawing towards "Land's End," and expect to return by Minehead, Bristol, &c., &c. * * * * *

My way at present is quite shut up from any immediate prospect of home; I hope I may be kept in patience the Lord's time, yet confess, the thought of my dear friends leaving me behind is very discouraging. The country near the sea is so hilly we cannot be very expeditious. * *

I conclude, with desires that thou and I may persevere in faithfulness through all our buffetings, tossings and afflictions, so that we may be favoured with a safe landing at last, on that peaceful shore where all sorrow will cease, and temptations will have an end, and where our wearied spirits will be forever at rest."

Penryn, Seventh Month 28th, she writes to Hannah Pemberton: "I suppose thou art a little cheered in hope of seeing thy beloved husband before another year. But, though he has a certificate for returning, I would not have thee be too anxious, but, continuing in the patience, be thankful that thou art not exposed to the same necessity to expose thyself to the many jeopardies he and others have been in, for the sake of that peace, which, when obtained, is beyond every other enjoyment. Tell S. Emlen, that if he should be sent hither again I shall be careful to write to him *quite as often* as he has done to me since his escape. * * Farewell, dear H.; mayest thou in the Lord's time be favoured with the company of thy dear husband in peace, and, when these few fleeting moments are over, be received by the beloved of souls into that peace which is pure and eternal; which on my own account I often desire, finding nothing here worth desiring to be continued for, except that the suffering of the present day may work a far more exceeding and eternal weight of glory at last."

In recording, after the lapse of more than half a century, these aspirations after a better, an enduring and an undefiled inheritance, the mind is brought in a degree to realize the deep meaning of the phrase "*these few fleeting moments,*" (though our friend had yet a score of years to tarry for the coming of her Beloved) and to rejoice, now that the lives of these valiants of Israel are as a tale that is told, in the assurance that they are in the fulness of bliss, having received, beyond all that they could ask or think, the end of their faith, even the salvation of their souls, being gathered with the just of all generations, and beholding their Redeemer face to face, and the glory which he had with the Father before the worlds were made.

Pursuing her journey with her valued Sarah Grubb, she notes respecting her, a growth in her gift, and an increased weight and clearness in the Discipline of the Church. Her mind being turned with strong, natural longings towards her native land, she admired that her way for returning did not open, and W. Mathews being constrained to let the ship in which he had

hoped to take passage sail from Bristol without him, he was in company with our pilgrims at a number of meetings. Being deeply grieved in spirit at seeing how many were minding their own things, and how few coming forward as they ought, the query was often raised, "Lord, what wilt thou do for thy great name's sake?" connected with the petition that the Lord of the vineyard would "raise up, qualify and strengthen other labourers, successfully to search the camp, that so every accursed thing being removed and judged down, some of the little ones may arise and do valiantly."

"Why," she writes to a friend, "shouldst thou be ready to lay down thy arms and retreat from the field? It is a noble cause we have embarked in, and there is no doubt of victory if we humbly and industriously follow our holy Captain, seeing it is decreed that He and his followers shall have the victory. It is a time of suffering, and I look for little else. Can we expect to reign where the Master does not reign? Let us then be content with the necessary portion of suffering assigned us, and not increase it by wishing to be any thing but what He would have us be,—because *without Him we cannot beat all.*"

William Matthews having found it his place (being stopped from returning to America) to join himself to the Yearly Meeting committee in visiting Quarterly and Monthly Meetings; thus refers (Twelfth Month 16th,) to the services of his pilgrim sister. "In most of the visits we had the company of our beloved sister, R. Jones, who was eminently furnished, not only with Gospel love and authority, but also with wisdom to point out, in our conferences with those we visited, the way whereby the waste places might be rebuilt. She has shown herself a workwoman that needeth not to be ashamed, rightly dividing the word. I may say her company and fellowship have been a strength to me whenever our lot has been cast together; and her growth in her gift greatly increaseth, through her honest dedication of heart to her Master's service."

Sarah Grubb left R. J. at the Circular Meeting at Gloucester, yielding her place as companion to C. Hustler. In the Eleventh Month this valued partner was taken dangerously ill, so that they were laid by a week at Dudley, and several weeks at Sheffield. In the prospect of C. H. being likely to be unfit for Winter travelling, R. J. says, "I shall be like a lonely sparrow, for there are very few that have so feeling a mind, and such real worth as this meek disciple." At another time she says, "It has pleased the Master to knit us, as were the souls of Jonathan and David." In this place (as previously at Leeds, Birmingham, and other places,) she found great peace in having select meetings with apprentices, female servants, "and those who work day's labour." She had also, one with parents and heads of families.

After a time of painful exercise at the Quarterly Meeting at Leeds, she left her invalid companion, C. H., at Undercliff, under great trial, neither feeling at liberty to separate from the other. Joined by S. Grubb, she tore herself from C. H., essaying to accompany H. Stevenson to Bristol. But passing to Sheffield and Chesterfield, the prospect toward Bristol clouded, and her distress greatly increased. Taking counsel from the unerring source, her mind was favoured with a calm, and a former prospect of a family visit revived. Attending the Monthly Meeting at Warnsworth, First month 6th, 1787, Esther Brady, of Thorne, opened a like concern, greatly to Rebecca's strength and confirmation, and on the 8th the visit was commenced at Sheffield by the trio, R. J., S. G. and E. B. After sixty-six sittings this visit closed on the 26th. During this service she expressed herself "deeply concerned for the blessed cause, lest, in this time of trial she should dishonour it:" and writing to J. P., she says, "I have been ready to think I might finish my course in Yorkshire, and be laid near dear John Woolman and Thomas Ross. * * Who is so *poor* as the Lord's servant, or *blind* as his messenger," &c. Very soon after this her companion, S. G., was taken alarmingly ill, and remained so for some time. Second Month 5th, S. Grubb dictated the following message: "Say to Rebecca, my affection for her is unspeakable; also that in this affliction I have been sorely athirst for the purest enjoyments. As the hunted hart panteth after the water brook, so have I after the living fountain: but my beloved has been a well shut up, a fountain sealed." And on the 19th, being again able to take the pen, she wrote to R. J., "The extension of infinite compassion is marvellous in my eyes. The hand of Omnipotence invisibly supported in the time of greatest proving and conflict, when, as Jonah said, 'I went down to the bottom of the mountains, the earth with her bars covered me, yea, and the sorrows of death compassed me about.' But for this support I had irrecoverably sunk under the sense of gloomy desertion. But I have thankfully to commemorate, that the accuser, and even that condemnation which I must have acknowledged my due, were mercifully restrained." We find that on the 26th of Second Month, R. J. commenced a family visit at Warnsworth, (consisting of 38 sittings,) accompanied by C. Hustler, Eliza Hayland and Phillip Mayden. The work, she testifies, was singularly owned with good—and an open door set before them. Fourth month 8th, she commenced a visit to the families at High Wiccomb. After this she appears to have been engaged about the neighbourhood of London, in great bodily infirmity. Croydon Meeting being much on her mind, she was enabled to administer at that place close warning, and also consolation and encouragement. After this meeting she was taken ill with fever and acute pain, from which, being a little recovered, she was removed to London

in time to attend the Yearly Meeting. The following letter was written about this time.

[To be continued.]

For Friends' Review.

EXILES IN VIRGINIA.

(Concluded from page 149.)

The resolution of Council was not permitted to remain a dead letter, for a number of persons who professed great attachment to the cause of liberty, soon undertook to carry those mandates into effect. The first part of the process was to call at the dwellings of a number of the persons designated, and to demand their signature to a paper, containing an engagement not to depart from their own houses, and to refrain from doing any thing injurious to the United States, and from giving information respecting public affairs to the commander of the British forces, or to any person whatever.

Such a demand made upon men of unblemished character, chargeable with no offence, necessarily excited surprise. Several of those applied to, remarked that they had not violated any engagement included in the paper in question, except leaving their houses to attend to their proper business; that they were not willing to be prisoners in their own houses; and signing the engagement in question would be a virtual acknowledgment of guilt, from which they knew themselves free. When the authority on which they were acting was asked, the answer returned was that it was by virtue of a resolution of Congress, and by order of Council. Some of them were conducted to the Freemasons' lodge, with the assurance that they should have a hearing from the Council, who were said to be sitting there. But upon their arrival they were placed under guard.

By the same authority a number of houses were entered, the desks broken open and searched; and private papers, with some printed books, were carried away. By the report delivered to Council on the 3d of Ninth month, 1777, by those who made the arrests and search, it was manifest that a considerable number of houses had been searched, as the names of seventeen individuals are given, in whose houses *no papers of a public nature*, were found. Of Henry Drinker, the report says, *a number of papers found of a public nature belonging to the Monthly Meeting:* and of John Pemberton, *a number of papers in a brown bag.* These were probably the records of the Meeting for Sufferings, of which he was clerk; and those found in the possession of Henry Drinker, were, no doubt, the minutes of the Monthly Meeting. Of two others the report states, they had *some papers;* and of one, that he had a *pocket-book and some papers:* but of the character of these papers, nothing is said. That the matter contained in them was not of a nature to criminate their possessors, may be fairly inferred from the character of the parties, as well as from the fact that no charges were ever founded upon them.

It appears by this report, that a few of those who were arrested, or whom it was designed to arrest, made such *verbal* engagements as were deemed satisfactory, and were set at liberty. And it seems somewhat singular, that those zealous guardians of the public safety, should overlook the obvious consideration, that if these suspected individuals were disposed to carry on a treasonable correspondence with the British commanders, a promise, either written or verbal, could afford very little restraint. They appear to have been considered enemies to their country, and yet possessed of too much integrity to violate their engagements.

In the course of the 2d, 3d, 4th, and 5th of the Ninth month, thirty individuals, nearly all Friends, were seized and placed under guard at the Freemasons' lodge. The prisoners made numerous applications for a specification of the charges on which they were arrested, and an opportunity of a hearing, either before Congress or the Executive Council, in order that their innocence or guilt might be proved. But these applications were unavailing; and the extraordinary resolution was adopted, to send the prisoners, without a hearing, to the western part of Virginia.

As if the danger of permitting these peaceable citizens to remain in the city, or its vicinity, had been clearly established, an application to Congress was made by the Executive Council, on the 3d of the month, for advice, whether Augusta and Winchester, in Virginia, would not be suitable places in which to secure these persons; on which it was resolved that Congress approved of sending the Quaker prisoners to Virginia; and Staunton, in Augusta county, was the most proper place for their residence and security. The case of the other prisoners, was left to the wisdom of the Executive Council. On the following day, the subsequent minutes of Council were made.

"Israel Pemberton, John Hunt, and Samuel Pleasants, attended by Mr. Lewis, and Mr. Robeson, (attorneys,) and also by Samuel Rhoads, Jr., *sent in by the Secretary a request to be heard* by the Council; *to which the Council, by the Secretary, answered: that the arrest has been made by order of Congress, and that at present the Council declined hearing them;* that the Secretary returned and informed Council, that Mr. Pemberton, on behalf of himself, Mr. Hunt, and Pleasants, observed, no arrest had been made by the town major; that one of them had not seen or been spoken to by him; that as freemen, they claimed the right of being heard in their defence before the Council; that nothing on their part should be said but what was decent and proper; that theirs is a case in which every freeman in the State is interested;

and that this right of being heard they demanded and insisted on. To which the Council, by the Secretary, answered: *that the Council has ordered this arrest in consequence of a recommendation of Congress, and they do not, at present, think proper to hear Mr. Pemberton, Mr. Hunt, and Mr. Pleasants.*

"Ordered, *That the persons now confined in the Freemasons' Lodge, be sent to Staunton, in Augusta county, in the State of Virginia, agreeably to the resolve of Congress; there to be secured and treated in such manner as shall be consistent with their respective characters, and the security of their persons.*

"Ordered, That the lieutenants of the respective counties do furnish proper guards of militia for prisoners, whether tories or others, when application shall be made to them for such purposes."

On the 5th of the month, an application was made to Congress, by the Executive Council, for information whether they had any objection to "such of the gentlemen under confinement as should now take an oath or affirmation of allegiance to the State, being enlarged;" to which congress, on the same day answered, that they had none.

This alternative was probably offered to the prisoners; but it was obviously one of which they were not likely to avail themselves. The Society of Friends have always professed a willingness and an obligation to live peaceably under the government, whatever its form, which was placed over them. But the State of Pennsylvania was then in an unsettled condition. Two parties were contending for authority, and Friends could not consistently, with their uniform practice, engage to support either.

A remonstrance from eight of the prisoners being presented to Congress, soliciting an opportunity of being heard in their own defence; that body resolved on the 6th of the month, "*That it be recommended to the Supreme Executive Council of the State of Pennsylvania to hear what the said remonstrants can allege to remove the suspicions of their being disaffected or dangerous to the United States, and act therein as the said Council judge most conducive to the public safety.*"

To this the Council replied, that they had not time, in the present alarming crisis, to attend to that business, and therefore earnestly requested Congress themselves to hear and dispose of the gentlemen prisoners in the Mason's lodge. But Congress responded, that as the prisoners were inhabitants of Pennsylvania, it would be improper for them to enter into a hearing of the remonstrants; and as the Council declined giving them a hearing for the reasons assigned, it was recommended to Council to order the immediate departure to Staunton, in Virginia, of such of the prisoners as still refused to swear or affirm allegiance to the State of Pennsylvania.

Upon this, Council resolved, on the 8th, that "James Pemberton, Henry Drinker, Israel Pemberton, John Pemberton, Samuel Pleasants, Thomas Wharton, sen., Thomas Fisher, (son of Joshua,) Miers Fisher, Elijah Brown, John Hunt, Phineas Bond, Rev. Thomas Coombe,* Charles Jervis, William Drewet Smith, Charles Eddy, T. Pike, Owen Jones, jun., Edward Pennington, William Smith, (broker,) Thomas Gilpin, Thomas Affleck," be without further delay, removed to Staunton, in Virginia.

Against this resolution they solemnly protested, in which they utterly denied having held any correspondence of the kind suggested.

On the 11th of Ninth month, the prisoners, twenty in number, were placed in wagons, and under a military guard, commenced their journey towards what was then a frontier settlement. Their departure was viewed, by many of the sober inhabitants of Philadelphia, with evident dissatisfaction. As a final attempt to arrest these proceedings, writs of habeas corpus were procured, under authority of Thomas McKean, chief justice; which writs were regularly served on the officers in whose custody they were; but they were not obeyed. A few days after their departure, a bill was passed by the legislature, suspending the habeas corpus act. And it was probably owing to this procedure, that the writs, though issued before the suspending act was passed, were disregarded.

Though the original destination was Staunton, the prisoners were sent no further than Winchester, where they arrived on the 29th of the month.

It does not fall within the design of this cursory notice to state the particulars of their journey, or of their residence in the land to which they were banished. For this detail, and the various efforts which were made by many of their friends to procure their enlargement, and to clear the Society of the imputations which were cast upon it, we must refer to the book itself; which, it is hoped, many of our readers will incline to possess and peruse.

It may be stated that the exiles spent the winter in Virginia, and that two of their number were removed by death, before the orders for their discharge were received. Thomas Gilpin died on the 2d of Third month, 1778, and John Hunt on the 31st of the same month. Early in the spring, the survivors were discharged without any attempt to convict them of any offence, as a ground for the proceeding against them.

Though the victims of this unwarrantable procedure, sustained great inconvenience and pecuniary loss, there can be little doubt that the characters of the consistent members of the Society, to which they mostly belonged, was sensibly elevated in the public view, by the expo-

* Thomas Coombe and Phineas Bond were not sent to Virginia.

sitions to which these proceedings gave occasion. The deputations that visited the commanders Washington and Howe, evidently impressed them with favourable opinions respecting the Society. Of this, the conduct of the American general, in several instances, noticed in the narrative before us, affords satisfactory evidence. E. L.

WHOLESALE EXTERMINATION.

It was stated recently, by Mr. Chiniguy, in a public meeting at Montreal, that he had a list of fifteen families, once among the wealthiest of Montreal, who have all been destroyed by intemperance.

Their aggregate fortunes, a few years ago, amounted to $800,000. Now they have disappeared entirely, root and branch, solely through the influence of intoxicating liquors. He had another list of fourteen families, of various occupations, whose aggregate fortunes amounted to $200,000, who have also disappeared from the same cause; and another list of five hundred and seventeen families, who resided in fourteen parishes, and were all once comparatively wealthy, but are all now destroyed by liquor, except remnants scattered through the States and elsewhere. It is thus that intoxicating liquors destroy the human race.—*Ex. paper.*

THE PECULIAR INSTITUTION.

A father emancipates his own son and his mother; he dies, having devised his property to his own son; the Supreme Court of Mississippi declares the act of emancipation to be an offence against morality, &c.—declares the son and mother to be slaves—sets aside the father's will, and gives them and the property to distant relatives.

The case of Hinds *vs.* Brazealle, of which a synopsis is presented above, illustrates in a very striking manner, the practical working of slavery. It may be found in the second volume of Howard's Mississippi Reports, 837.

The facts are these. Elisha Brazealle, a Mississippi planter, lived with a coloured woman, his slave, as his wife. By her he had a son named John Monroe Brazealle. In 1828, he left Mississippi, and resided for some time in Ohio, bringing with him his son and the mother of his son, for the purpose of emancipating them. While in Ohio, he executed a deed of emancipation, setting both free, and shortly after returned with them to his residence in Jefferson county, Mississippi. Some years afterwards he died, having made a will, in which he recited the deed of emancipation, declared his intention to ratify it, and devised all his property to his son, acknowledging him in the will to be such.

The more distant relations of Elisha Brazealle—how distant does not appear—filed a bill claiming to be the heirs at law, and as such not only entitled to the property devised, but to the possession of their relatives, John Monroe Brazealle and his mother, as property also, on the ground that the Deed of Emancipation and the will were void under the laws of Mississippi.

This claim, which shocks every principle of justice, and every sentiment of humanity, was sustained by the Supreme Court of Mississippi.

Some passages of the opinion of the Court, delivered by Chief Justice Sharkey, whose own name seems more appropriate than his official designation—are worthy of especial notice, as illustrating the inversion and subversion of all moral distinctions, by the adoption of the idea of property in men.

We quote these passages, indicating the most remarkable by Italics, and leave them to the reflection of our readers, without further comment:—

"To give it—the deed of emancipation—validity would be in the first place a violation of the declared policy and contrary to the positive law of the State. The policy of a State is indicated by the general course of legislation on a given subject, and we find that free negroes are deemed offensive, because they are not permitted to emigrate to, or remain in the State. They are allowed few privileges and subjected to heavy penalties for offences. They are required to leave the State in thirty days after notice, and in the mean time to give security for good behaviour, and those of them who can lawfully remain, *must register and carry with them their certificates, or they may be committed to jail.* It would also violate a positive law, passed by the legislature, expressly to maintain this settled policy, and to prevent emancipation. *No owner can emancipate his slave,* but by a deed or will properly attested or acknowledged in Court, *and on proof to the Legislature,* that such slave has performed *some meritorious act for the benefit of his master, or some distinguished service for the State, and the deed or will can have no validity until ratified by the* SPECIAL ACT of the Legislature. * * * The state of the case shows conclusively that the contract had its origin in an offence against morality, pernicious and detestable as an example. But above all, it seems to have been planned and executed with a fixed design to evade the rigor of the laws of this State.

"The acts of the party in going to Ohio with the slaves and there executing the deed, and his immediate return with them to this State, point with unerring certainty to his purpose and object. The laws of this State cannot be thus defrauded of their operation by one of our own citizens. * * * The consequence is, that that the negroes, John Monroe and his mother, are still slaves, and a part of the estate of Elisha Brazealle. * * * John Monroe being a slave, cannot take the property as devised; and

I apprehend it is equally clear, that it cannot be held in trust for him."

Thus the learned and humane *Sharkey*, Chief Justice of the High Court of Errors and Appeals of the State of Mississippi, cautiously avoiding the well known principle of law declared even by the Courts of Louisiana, that a slave once enfranchised by being removed by his master's consent beyond the jurisdiction of the laws enslaving him, into the jurisdiction of a State where slavery is not tolerated, can never be re-enslaved, declares that the merciful act of Brazealle in taking his wife and son into Ohio for the purpose of emancipation, is a fraud on the operation of the laws of Mississippi, and with one fell swoop consigns the mother and son into perpetual slavery, and their property bequeathed to them by a husband and father, to distant and unknown relatives.—*Mass. Spy.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 2, 1848.

As our notice of the "Exiles in Virginia" is closed in this number, a few parting observations may be introduced. Notwithstanding the conspicuous position occupied by Pennsylvania at the era of the Revolution, and the well known auspices under which that province, now state, as well as New Jersey, was settled, the character of the religious society to which the founder of Pennsylvania belonged, and the principles on which they acted during the revolutionary contest, appear to have been imperfectly comprehended by many who were well acquainted with the general transactions of that day. History, which has minutely recorded the military measures of the contending parties, has not done justice to the character and motives of our religious society; and, indeed, some writers of eminence have represented them in quite an unfavourable light. The work before us contains an exposition of the sentiments and actions of Friends well calculated to counteract the injurious impressions which the class of writers above referred to, are liable to produce. The open avowals of their principles and sentiments, which Friends were concerned to make; and the remonstrances of the prisoners and their friends, of which these pages furnish numerous details, sufficiently prove that they were as far from cringing obsequiousness to British aggression, as from silent submission to revolutionary domination; and that while they were restrained by their religious principles from joining in hostile opposition to the mother country, they were careful to maintain a strict and dignified neutrality.

As we understand a small edition only has been issued, we would suggest to our readers the expediency of securing a copy before the edition is exhausted. The work may be had of J. Richardson, No. 50, North Fourth Street, Philadelphia.

Our readers are probably mostly acquainted with the fact that a Congress composed of delegates from various countries, was held at Brussels in the Ninth month last, the object of which was the promotion of universal peace. Within a few days we have obtained a copy of the Herald of Peace, dated "October, 1848," in which the proceedings of that body are related, with copious extracts from the speeches delivered by a number of the delegates who attended. The time when this document came to hand, was too near the day of publication to admit of any thing more, in the present number, than a very transient notice of what occurred on the occasion. More will probably appear on the subject next week.

It is well known that George Fox, at an early period of his ministry, was solicited to accept of a commission in the army, which was designed to act in opposition to the younger Charles, but he declared that he was redeemed from the spirit in which wars originate. And the Society of Friends, from their rise to the present time, have always professed, and acted upon, a belief, that war is incompatible with the principles and tenor of the Christian dispensation. If, in the maintenance of this doctrine, they have not stood entirely alone, they have at least occupied the most prominent position; and though the prime movers of the Congress at Brussels do not appear to have been either members or professors with Friends, the movement itself may be justly regarded as an evidence that the principles of peace, and a conviction of the absurdity, as well as wickedness, of referring the decision of national controversies to the arbitrament of the sword, are making their way into the world, and fixing on the minds of many sober Christians.

Many persons of comprehensive understandings, who have not professed, as George Fox did, to be redeemed from the spirit of war, but who were still sensible of the calamities and crimes inseparable from national conflicts, have employed their ingenuity in devising expedients for diminishing the frequency of wars, and substituting a more rational method of adjusting the contests of nations. Among these in modern times Henry of France, and Elizabeth of England, held a conspicuous place. And perhaps the Hanseatic league, and the armed neutrality, celebrated in European history, may be justly considered as efforts directed to the same end. But in these instances the authors of the plans appear to have relied, for the preservation of peace, on the force or terror of arms.

In our own time, the formation of Peace Societies and the publication of a number of able essays in vindication of universal peace, furnish evidence, altogether conclusive, of a growing inclination among the most considerate class, to cultivate and maintain the relations of amity.

In the speeches delivered at the recent Congress at Brussels, it is satisfactory to observe a number of the speakers assuming the plain Christian ground which Friends have always advocated. Notwithstanding the talents and conspicuous position of many of the delegates, we are not sanguine enough to imagine that their influence will compose the jarring elements by which Europe is agitated; or counteract at once the long cherished propensities of men to resort to violence, when their passions are highly excited. But as many streamlets are required to constitute a river, we hail the assemblage and the diffusion of the doctrines and principles promulgated there, as evidence of the progressive character of the age in which we live; and may we net rationally hope, that the current thus supplied, will be united with congenial streams, which, widening and deepening as they advance, will eventually sweep away the whole system of war. To those who, in their respective spheres, and according to their means of action, labour for the establishment and maintenance of peace, may be applied in a corresponding degree, the benediction of our Saviour, "Blessed are the peace-makers, for they shall be called the children of God."

The petition which forms the poetical part of this week's number, is understood to be the production of a young woman whose decease was recorded in the 7th No. of this volume.

Half-Yearly Meeting for Nova Scotia and New Brunswick.—In the seventh number of this volume, mention is made of our friend Thomas Wells having attended a meeting to which the above appellation was appended. When that notice was published, the editor was not aware of the peculiar character of that meeting, or the relation in which it stands to other meetings for discipline. Having recently received a particular account of the situation of Friends in that part of the country, it is apprehended that a brief notice of them may be interesting to some of our readers.

It appears that in the year 1836, and the four following years, a number of Friends in the ministry, mostly, though not exclusively, residents in the eastern part of New England, were concerned to travel into various sections of those provinces, and to hold meetings among the inhabitants; none of whom at the time these visits commenced, belonged to our religious Society. Previous to the time last alluded to, a young man residing in the neighborhood of Annapolis, had felt his mind much exercised under the visitation of Divine grace, though not sensible whence those heart-tendering impressions emanated. Attending a meeting held by one of those travelling ministers, his mind was directed to the inward principle of light and life, as an infallible guide, which, as followed and obeyed, was capable of leading out of all error and into all truth. Embracing this momentous truth, and waiting upon the openings of the Divine light, he was brought to perceive the insufficiency of the forms and ceremonies, which, in compliance with his education, he had formerly practiced. He in consequence withdrew from the public worship, and as he knew of no Friends in the vicinity of his residence, he remained for a time very much alone in regard to religious association. He at length became acquainted with two individuals, probably man and wife, whose minds had been similarly drawn; and who had previously acquired some knowledge of Friends, and received encouragement from them to attend to the Divine witness in their own minds. After some time, they agreed to sit down together, on First days, for the purpose of worship; and for awhile the young man, and the family of his new friends, continued their meetings without any other companions. But in their silent waiting they found their strength renewed, and their understandings gradually enlarged in divine things.

The Monthly Meeting nearest to them was that of China, in Maine, upwards of two hundred miles distant, and to that meeting these individuals applied for admittance into membership; to which request the Monthly Meeting acceded. A few others residing in the same province, at some miles distant, had previously been united in membership with the same meeting.

These Friends and several others who had joined the Society, being thinly scattered over a large extent of country, some of them residing at Pictou, about two hundred and forty miles from Annapolis, were placed under the special care of a committee of China Monthly Meeting. That committee encouraged them to meet together once in six months, and after holding a meeting for divine worship, to read and answer the queries, and spread among them such information relative to the concerns of Society as should appear proper. The first assemblage of that kind was held in the 9th month, 1847. The task of attending this meeting is not a trifling one, as the members are dispersed from three to seventy-five miles from the place of convening besides several who reside at Pictou, two hundred and forty miles distant. The meeting thus organized, does not occupy the usual relation of a meeting for discipline to any other body

of that kind, the committee constituting the medium of communication between it and the Monthly Meeting.

DIED,—On the 13th ult., at her residence in this city, in the 31st year of her age, MARY, wife of William Baxter, late of Bradford, Yorkshire, England.

RESOLUTIONS ON PEACE.

The following resolutions adopted by various religious associations, within the last year, and while the contest with Mexico was going on, furnish conclusive evidence that the inconsistency of war with the principles of Christianity is understood and acknowledged by many professors of the Christian name besides the Society of Friends. Although the opinions proclaimed do not make these cases rise to what we justly consider as the gospel standard, we may still hail with satisfaction these indications of a brighter day. If the teachers and professed ministers of the gospel could be induced to unite in the reprobation of military measures, there can be little doubt but the sentiments of the people in general would soon be moulded to a pacific policy. Little as a great part of mankind appear to be influenced by religious considerations, neither opinions nor practices which their teachers unite in denouncing, can long retain their popularity.

The Marshall Association of Congregationalists, in Michigan, unanimously adopted the following preamble and resolutions:

Whereas, the Gospel of Jesus Christ is a gospel of peace and good will to men, and its precepts are designed as the rule of action for all mankind under all circumstances and relations; and whereas the scriptures enjoin upon all men the exercise of forbearance, and forbid all resort to violence and retaliation in case of personal differences; and whereas, nations and civil rulers in the administration of human governments are in no degree exempt from the obligations imposed by the gospel upon individuals; Therefore, resolved,

1. That we regard the practice of war in any further form than in actual self-defence in case of aggression, and all formal declarations of war, as a means of settling national disputes, as immoral in principle, and barbarous in practice, directly in violation of the principles and spirit of Christianity, and involving those by whose acts they exist, and those who countenance or co-operate in them, in the *guilt of murder*.

2. That it is the duty of all Christians, and especially of Christian ministers, to raise their voices, and to exert their influence in every possible way, to discountenance war, and bring about the reign of universal peace.

3. That we deeply deplore the existence of the present war with Mexico, and hereby express our unqualified condemnation of it, as disgraceful and unjust in its object, unnecessary in fact, and, like other wars, murderous in its manner and spirit; and that true patriotism, as well as every principle of humanity and religion calls upon us to combine our influence for its immediate termination.

The following were adopted by the Presbytery of Marshall, Michigan:

Whereas, the custom of international warfare is at variance with the great principles of the gospel of peace, and highly injurious to all the great interests of mankind, Therefore, resolved,

1. That, as Philanthropists, Patriots and Christians, we are bound to exert our influence for the removal of this custom from the world.

2. That the avowed object of the American Peace Society meets our most cordial approbation, and that, so far as we understand them, its principles and operations are highly adapted to promote the desired end.

3. That we earnestly commend the cause which this Society is laboring to promote, to the consideration, co-operation and prayers of the churches under our care, and the public at large, in the hope that the blessings of permanent and universal peace may soon cover the earth.

The Genessee Presbytery adopted the following:

1. That the practice of offensive or aggressive war, is so inconsistent with the spirit of the gospel of peace, and even the principles of our common humanity, that we feel bound as Patriots Philanthropists and Christians, to exert our influence and combine our energies, to effect its speedy and universal abolition.

2. That we highly approve the object at which the American Peace Society is aiming, and having confidence in its plan of operations, we cordially commend the Agent of this cause to the churches under our care, and recommend also the cause itself to the prayers, co-operation and influence of our congregations.

The subsequent was adopted by the Free Will Baptists:

1. That the doctrine of "peace on earth," proclaimed by angels, and enforced by the teachings and example of Christ and his apostles, constitutes a grand peculiarity of our religion, and that it deserves far more attention from the church and ministry than it is now receiving, or has received for the last fifteen centuries.

2. That the custom of appealing to arms for the settlement of national difficulties, is at open variance with the principles of Peace, and consequently hostile to the spirit and precepts of Christianity.

3. That in view of our present unnecessary and cruel war with a sister republic, and its long

dark train of evils, pecuniary and political, social and spiritual, we commend the cause of Peace to the special support of all our brethren.

4. That all demonstrations of joy in honor of bloody victories achieved in Mexico, and the sympathy manifested by so many ministers and professed Christians in the design and success of the present war, evince a deplorable want of Christian rectitude and piety.

5. That we recommend frequent and earnest prayer to the God of Heaven for the speedy return of Peace by a timely repentance on the part of our government, that shall result in the national salvation of Mexico, and redeem the tarnished honour of our country.

For Friends' Review.

PROCEEDINGS OF NORTH CAROLINA YEARLY MEETING ON THE SUBJECT OF SLAVERY.

Probably our readers are generally apprised that the Meeting for Sufferings belonging to the Yearly Meeting of Philadelphia, prepared, several years ago, an historical account of the labours of Friends in this and several other Yearly Meetings, in clearing the Society of the practice into which many of our members had incautiously fallen, of trading in and holding our fellow men in slavery; and that this statement was published in 1843, agreeably to the direction of the Yearly Meeting of that year. This narrative contains a concise, but interesting account of the rise and progress of this momentous concern, chiefly within the limits of the four Yearly Meetings of New England, New York, Pennsylvania and Virginia. In preparing this essay, it was designed to include an account of the labours of Friends on this subject, within all the Yearly Meetings where slavery ever was admitted; but in consequence of some difficulty with regard to the documents, those of Maryland and North Carolina were passed by in silence. This deficiency may be considered as now supplied, as far as the Yearly Meeting of North Carolina is concerned, by a pamphlet which has just made its appearance, under the following title:

"A narrative of some of the proceedings of North Carolina Yearly Meeting, on the subject of slavery within its limits. Published by order of the Meeting for Sufferings of North Carolina Yearly Meeting."

The subject of slavery does not appear to have occupied much attention in that Yearly Meeting until several years after it was taken up among Friends further north. Some slight notices appear as early as 1740 and 1758, but in 1768 the Yearly Meeting agreed that buying negroes to trade upon, or of those who traded in them, should be prohibited, and Friends were advised not to buy or sell in any case that could be reasonably avoided. Four years afterwards it was agreed that no Friend should buy a slave of any other person than a Friend in unity, except to prevent the parting of man and wife, or parent and child, or other good reasons approved by the Monthly Meetings; and that none should sell a slave to any person who made a practice of trading in them. Near the same time a standing committee, nearly corresponding to the present Meeting for Sufferings, drew up and submitted to the Yearly Meeting a declaration, testifying their disapprobation of the African slave-trade, and advising their fellow subjects to unite with the Burgesses of Virginia* in presenting an address to the king of Great Britain, "That they might be as eyes to the blind, and mouths to the dumb, and enjoy the satisfaction of having used their best endeavours to put an effectual stop to so great an evil."

As the laws of North Carolina prohibited the manumission of slaves, except for meritorious services, of which the county courts were constituted judges, and those slaves who were emancipated without regard to this prohibition, were liable to be seized and sold to the highest bidder, efforts were used to enable such Friends as were uneasy with holding slaves, to secure their freedom.

About the year 1775, the Yearly Meeting, after due consideration, agreed "That Friends in unity shall neither buy or sell a negro without the consent of the Monthly Meeting to which they belong." And the query respecting slaves was revised, and made to read—"Are all Friends careful to bear a faithful testimony against the iniquitous practice of importing negroes? and do they refuse to buy or sell them without the consent of the Monthly Meeting to which they belong? And do they who have them by inheritance or otherwise, use them well in every respect, endeavouring to discourage them from evil and encourage them in that which is good?"

But Friends could not long remain in this situation. The subject had arrested the con-

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*We find by Tucker's notes to Blackstone's Commentaries, that in 1772, the legislative assembly of Virginia presented an address to the throne, in which the following language appears: "The importation of slaves into the colonies, from the coast of Africa, has long been considered as a trade of great inhumanity, and under its present encouragement, we have too much reason to fear, will endanger the very existence of your Majestey's American dominions. . . . . Deeply impressed with these sentiments, we most humbly beseech your Majesty to remove all those restraints on your Majesty's governors of this colony, which inhibit their assenting to such laws as might check so very pernicious a commerce." This was no doubt the address to which the committee alluded. This application, as the committee appear to have anticipated, was not successful; no answer being returned to it. In the original draft of the Declaration of Independence, the withholding of the royal assent from bills prohibiting the African slave-trade, was one in the catalogue of charges against the king of Great Britain. It would be well if the people of that state were equally sensitive now, to the abominations of the internal traffic in slaves.—[Ed.

sideration of many serious minds, and a conviction soon followed, that the practice of holding their fellow men in bondage, was inconsistent with the law of righteousness. The subject was brought before the next Yearly Meeting, when several Friends who held slaves, tenderly expressed their resolution to set them free; and the meeting agreed affectionately to advise all their members, who were in possession of slaves, to clear their hands of them as soon as they possibly could; and in the mean time, that no member should be permitted to buy or sell any slaves, or to hire any, of those who were not of our Society. And if any of their members should buy, sell or clandestinely assign for hire any slave in such manner as might perpetuate or prolong their slavery, the Monthly Meeting to which they belonged, after duly labouring with them—they refusing to take such steps as their friends might think necessary, and to condemn their conduct, should be disowned as in other offences against the Church.

According to this conclusion, we observe, though Friends were not prohibited from holding slaves who were already in their possession, those people were no longer allowed to constitute objects of purchase and sale. The Society was gradually hedging in the path of their slave-holding members; and the danger of having their hands cleared of the possession, by the sale of their slaves, was guarded against by prohibiting a *sale*, though the *possession* was tolerated. Under the labours of those who were engaged in promoting emancipation, the work proceeded more rapidly than was expected, and considerable numbers were set free. But in this proceeding, a difficulty presented, of a kind which Friends in the northern and middle states never encountered. About forty of these emancipated slaves were taken up and sold, under authority of a new act of the assembly, passed subsequent to their manumission. Thus Friends were subjected to considerable expense, in their efforts to secure their former slaves in the possession of their freedom. The issue of the suits, in these cases, appears to have been generally adverse to the freedom of the slaves. Appeals were afterwards carried to a superior tribunal, from which an order for the freedom of the negroes was procured;* but such was the state of public feeling, that another act was passed to reduce them again into bondage. And this we may remember was about the year 1779, at the very time when the people of the United States, those of North Carolina included, were engaged in a sanguinary contest in defence of their own civil and political rights. The excuse for this act, appears to have been the apprehension of insurrections; as though the emancipated negroes were more likely to excite insurrection than the slaves.

* These suits involved an expense of more than 1000 pounds of the money then in circulation.

A remonstrance against this iniquitous act was prepared by Friends, but the prospect of advantage from its presentation was so discouraging, that several years were permitted to slide away before it was laid before the legislature.

In the mean time, the work of emancipation was advancing within the Society, notwithstanding the difficulties presented by the legislature. About the year 1780, the Yearly Meeting directed Monthly Meetings to labour with those who still held slaves, and where any members still rejected the counsel of their brethren, and refused to execute proper instrumeuts of writing, fully releasing from slavery all who were in their power, whether arrived at full age, or in their minority, and there was no hope of Friends being profitable to them,—the Monthly Meeting having thus fully discharged its Christian duty might testify its disunion with them. The position then occupied by the Yearly Meeting on this subject is shown by its adoption of the following query: "Are Friends clear of importing, purchasing, disposing of, or *holding* mankind as slaves? and do they use those well who are set free and are under their care through nonage or otherwise, endeavouring to encourage them in a virtuous life?"

In 1787, a memorial to the General Assembly of the State, produced by one of the Quarters, was agreed to by the Yearly Meeting, and ordered for presentation. In this memorial, Friends brought into view the inconsistency of slavery with the principles proclaimed in the Declaration of Independence, as well as with the injunction of our Saviour, "To do to all men as we would that they should do unto us." They stated that divers of the members of our religious society, in order to preserve a conscience void of offence, both toward God and toward man, had found themselves under the constraining necessity to yield up a considerable part of what (by the laws and customs of the country,) was termed their property, and emancipate their negroes. Several so liberated, had been afterwards seized and sold into slavery, and others remained liable to like treatment.

They also stated that, with the exception of North Carolina and Georgia,* the way was left open in every State of the Union, for such masters, as chose so to do, to liberate their slaves. They therefore earnestly requested the legislature to take this subject into their serious deliberation, and grant such relief as might appear just and reasonable. They also added their ardent wish that the importation of slaves into

* We are informed by Stroud's slave laws, that in South Carolina, prior to 1820, when an act was passed, requiring a special grant of the legislature to render an emancipation valid, the existing law prescribed certain formalities in the proceedings relative to the liberation of slaves, which were rigorously executed, but the time when that law was enacted is not given.—[Ed.

the state, might be prohibited. This petition being presented and read, a bill was introduced, which, at the second reading in the Senate, was rejected. E. L.

(To be continued.)

A TESTIMONY

Of Darlington Monthly Meeting, (Eng.,) concerning JOHN BACKHOUSE, *a Minister, deceased.*

John Backhouse was the youngest son of Jonathan and Ann Backhouse, of Darlington, at which place he was born on the 20th of the 3d month, 1784. He was of a very lively, active disposition, and full of strength and energy, which, with the exception of an illness about his eleventh year, he continued to enjoy during the greater part of his life. It appears that in youth he was favoured with the visitations of redeeming love, inducing some serious reflection, but he did not so dwell with these blessed convictions as to take upon him the yoke of Christ; and we do not find much evidence of any deep thoughtfulness previous to that period of life when he was about to enter into the marriage covenant. In the 5th month, 1809, being then in the 26th year of his age, he was united to Eliza Church, of Cork, a connexion which was of short duration, as she was removed by death at an unexpected moment, in the 9th month, 1812.

It is from this dispensation of divine providence that we may date a marked change in his character. In allusion to it he thus writes: "this shock, as may be well supposed, proved nearly more than I could bear; and indeed, had not the Father of mercies, in his unmerited love, seen meet to administer the cup of consolation to me, I never could have sustained the blow. I was dismayed, confounded, laid in the dust; I had broken my covenants with my God. O! how did the sight of this heighten my woe! Let me warn all those who peruse these lines how they trifle with the Author of all our mercies."

After a season of deep affliction and conflict, attended with sorrow unto repentance, our dear friend was favoured with the lifting up of the Divine countenance in a very remarkable manner; and, steadily endeavouring to walk in the path of obedience to the Divine will, under varied mental exercises, he was led to believe that a gift in the ministry would be conferred upon him. "The opposition (he says) was strong in me, but when the requiring was clearly manifested, not daring any longer to hesitate, I expressed a few words, after which the peace I felt was inexpressible." His patient, reverent waiting in meetings, and changed deportment generally at this period, are instructively remembered; and from this time he might be numbered amongst the willing in Israel, engaging, as opening presented, in the service of the church with cheerfulness; and not unfrequently expressing a few words as a minister of the gospel, in which capacity he was recorded by Darlington Monthly Meeting in the 4th month, 1821.

In 1823 he married Katharine Capper, of London, a union in which he was greatly blessed during the remainder of his life. Trials were still, at seasons, his appointed lot, and, on account of the health of his eldest daughter, he was induced, in the year 1829, to take a journey on the continent of Europe. His beloved child did not, however, live to return, but we doubt not affliction was again blessed to him. From his memoranda it appears that at various periods during this journey his mental exercise was great on his own behalf, as well as on account of the gross darkness of the people amongst whom his lot was cast, and he returned home in 1830, more fully prepared for the service of his day. In the course of 1836, and the few following years, either alone or in company with his wife, he was engaged in religious service, with the concurrence of this meeting, in the Quarterly Meetings of Derbyshire and Nottinghamshire, Westmoreland, Yorkshire, Lancashire, and some of the eastern counties; and, although under a humbling sense of his own unworthiness, he was favoured with divine support to accomplish his labours of love, and in the retrospect to feel sweet peace; but his engagements in the ministry were chiefly within the limits of our own Monthly and Quarterly Meetings, in which we believe he laboured faithfully. This was not only the case in meetings for divine worship and from house to house, but also in our meetings for discipline; in which his concern for the best interests of his friends and the health of the body was frequently evinced by earnest entreaty and affectionate counsel.

Thus endeavouring to occupy with the talents received, our dear friend attained his fifty-eighth year, when, after some premonitory symptoms on the 9th of the 9th month, 1841, he lost the use of his lower limbs, and soon after became exceedingly ill. But in the midst of his weakness and infirmities, his God and Saviour was graciously pleased to be very near to him; and on the 13th he remarked that he had been enabled to say, "Thy will be done." He observed that he felt no dismay at the loss of his bodily powers, or the probable termination of his illness; he believed that it was not presumption, but proceeded from the love of Jesus, who had died for him. Having requested a psalm to be read, he returned thanks that the Lord had again and again been pleased to bring down and lay low the loftiness of man in his unworthy servant, and that He had enabled him to receive this dispensation, awful as it was, as one entirely of mercy, adding, "Praises to his ever worthy name!"

When, taking leave of a friend about to proceed on a religious journey, he encouraged him to go forth and boldly proclaim the Lord Jesus, saying, the Lord had never at any time during

this affliction withdrawn his hand from underneath him.

In this state of comparative helplessness, it pleased our Heavenly Father that our beloved friend should endure seasons of intense suffering, and indescribable achings of the useless limbs, with the weariness of almost sleepless nights. Although to a person of his lively disposition and active habits, the trial was peculiarly great, he was never heard to utter an impatient expression, and under all his sufferings, his unvarying resignation and cheerful submission were felt to be a continual lesson of instruction to those around.

After nearly two years of close confinement, reclining generally upon his chest night and day, he was so far restored as to be able to walk a little with assistance, and in the summer of 1843 we had again the satisfaction of his company at our religious meetings, in the attendance of which he exerted himself, almost beyond his strength, nearly to the close of his life. On these occasions his voice was now seldom heard, but in smaller companies, and in his own family, he was not unfrequently engaged in short but lively ministry and solemn prayer to God.

He would often acknowledge, with much grateful emotion, the blessing of comparative health and freedom from bodily suffering; and yet it was evident that disease was lurking in the system, and warning his affectionate wife and family not to calculate upon his long continuance here; nevertheless they and his numerous friends had to rejoice in observing that the great work of the soul's sanctification was steadily progressing, and the savour of his spirit was preciously felt in sitting by him. That power which binds the strong man, and brings "into captivity every thought to the obedience of Christ," had effected a great work, and the fruits of the Spirit, love, joy and peace, were very strikingly brought forth, to the admiration of many, and the praise of the great Name.

Our departed friend attended meeting, for the last time, on the 18th of the 7th month, 1847. On the 3d of 8th month he was removed, at his particular request, to Shull, a favourite and retired residence, about twenty miles from Darlington. Here he was out in the woods almost daily, enjoying the change; but very seriously expressing a belief that he was declining; often retiring to wait upon the Lord, in a sense of whose sacred presence he seemed very much to dwell. On the evening of the 16th he went to bed with the prospect of a comfortable night, but about two o'clock in the morning became restless and indisposed; the remedies which had usually relieved him proved ineffectual, and in about half an hour he quietly passed away. We feel his loss, but having been favoured to prove his faith by his works, we believe he was accepted in the Beloved, and that he has been added to the innumerable company of those who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

He died on the 17th of the 8th month, 1847, and his remains were interred in Friends' burial-ground at Darlington, on the 22d of the same, aged about 63 years, a minister about 33 years.

THE WORLD WAS MADE FOR ALL.

In looking at our age, I am struck immediately with one commanding characteristic; and that is, the tendency of all its movements to expansion, to diffusion, to universality. To this I ask your attention. This tendency is directly opposed to the spirit of exclusiveness, restriction, narrowness, monopoly, which has prevailed in past ages. Human action is now freer, more unconfined. All goods, advantages, helps, are open to all. The privileged, petted individual is becoming less, and the human race are becoming more. The multitude is rising from the dust. Once we heard of the few, now of the many; once of the prerogatives of a part, now of the rights of all. We are looking, as never before, through the disguises, envelopments of ranks and classes, to the common nature which is below them; and are beginning to learn that every being who partakes of it has noble powers to cultivate, solemn duties to perform, inalienable rights to assert, a vast destiny to accomplish. The grand idea of humanity, of the importance of man as man, is spreading silently, but surely. Not that the worth of the human being is at all understood as it should be; but the truth is glimmering through the darkness. A faint consciousness of it has seized on the public mind. Even the most abject portions of society are visited by some dreams of a better condition, for which they were designed. The grand doctrine, that every human being should have the means of self-culture, of progress in knowledge and virtue, of health, comfort and happiness, of exercising the powers and affections of a man; this is slowly taking its place, as the highest social truth. That the world was made for all, and not for a few; that society is to care for all; that no human being shall perish, but through his own fault; that the great end of government is to spread a shield over the rights of all—these propositions are growing into axioms, and the spirit of them is coming forth in all the departments of life.—*Dr. Channing.*

THE GENTLENESS OF CHRIST.

What an expression! How much is there in that short sentence! How much to admire, how much to imitate! Christ performed great deeds, such as no one ever did; but not that we should imitate *them*. He spoke to the tempest and stilled the rolling billows, but not that we should

lift up our voices when the wind blows, and the thunders roll, and the waves are piled mountain high, and attempt to hush them to peace. He stood by the grave and spoke, and the dead man left his tomb and came again to life—but not that we should place ourselves by the graves of the dead and attempt to restore them to life. He opened the eyes of the blind, and taught the lame man to leap as a hart, and the tongue of the dumb to sing—but not that we should imitate him in this, or attempt by miracles to give vigor to the feeble or health to the diseased. But Christ was meek and gentle, that we might be so too. Christ was benignant and kind, that we might be so too. Christ patiently bore reviling, that we might do it also; he was not irritable, and uncharitable, and fretful, and envious, and revengeful—and in all these we may imitate him. His was a life of benevolence, diffusive like the light of a morning without clouds; a life undisturbed by conflicting emotions; unbroken by a harsh and dissatisfied temper; kind when others were unkind, gentle when the storms of furious passion raged in their bosoms; and tranquil and serene while all around him were distracted by anger, and ambition, and envy, and revenge. To us may the same spirit be given; and while the world around is agitated with passion, and pride, and wrath, in our hearts may there reign for evermore "the gentleness of Christ."

True Wesleyan.

EXTRACT OF A LETTER TO THE EDITOR OF THE JOURNAL OF COMMERCE.

In passing down Seneca Lake a few days since, I was not a little interested in a flock of gulls which followed our boat very closely and fearlessly. I did not understand it till the chambermaid came up from the cabin with a large dish filled with fragments from the dinner, some of which were of a very substantial sort. She stood by the side of the boat and began to *feed* the gulls. It is a daily custom to feed them after dinner, and no one being allowed to shoot them, they become very tame. They fly so near that you can see every shade of their plumage; see their eyes distinctly, and *almost* see them wink. They keep up a constant crying or screaming, (for it can't be singing,) which is far enough from being musical. They fly at an average height somewhat above the hurricane deck of the boat, generally a little "abaft the wheel." When they see a substance thrown out for them, they descend rapidly toward it, and if it continue on the surface they pick it up with the bill, without dampening a feather, and return to their former position in the air, or rest a moment in the water to dispose of the food. If the substance is heavy, and sinks, they dive for it, and rise from the water without scarcely disturbing the surface. They will not dive deep, but they will entirely submerge themselves, and out again as quick as thought. The flock numbered about fifty, and the passengers were greatly interested in watching their movements. They move with great precision. I did not see one bird miss his food when it was floating, unless disturbed by his neighbour. I watched them a long time, till many seemed satisfied, and till all left us.

Often have I seen the gull follow in the wake of a steamboat, occasionally descending to pick up something which had been thrown from the boat, but they were so far off that I cared not to watch them. Here they fly all around you; you see their feet and count their toes (*almost,*) and you cannot but feel interested in them. So much for treating these birds kindly. Thanks to the heart that began to do it, and that still continues thus to treat them. More doleful sounds than their cries, may he hear who shall hurt or alarm this interesting flock as they come up to be fed from a friendly hand.

NATURAL GAS.

A vein of highly inflammable gas was struck a few days since, while boring for water in Franklin County, Ky. After penetrating with an auger to the depth of ninety-seven feet, nearly all the distance through solid rock, the gas found its way in a large volume to the surface, and when ignited, burnt brilliantly. The discoverer has introduced it into his dwelling, and thinks the quantity which escapes from the auger hole, sufficient to light up a city.

LIBERIA COFFEE.

Chief Justice Benedict, of Liberia, presented to the American Institute a sample of the indigenous coffee of that Republic. He states that the sample was raised on his farm, near Monrovia, in Liberia, the trees of which were collected when quite young, from the forests around, and transplanted into plantations. The quality of this coffee is said, by persons capable of judging, to be equal to the Mocha.

A quick apprehension and lively imagination, are seldom combined with a strong memory, and solid judgment; but are rather like razors, which are managed more by slight than by strength, and are better adapted to nice, than to great occasions.—DILLWYN.

WEST-TOWN SCHOOL.

The Committee to superintend the Boarding School at West-town, will meet in Philadelphia on Sixth-day, the 8th inst., at 3 o'clock, P. M.

The Committee on Instruction, meet on the same day, at 10 o'clock, A. M. And the Visiting Committee attend at the school on Seventh-day afternoon, the 2d inst. THOMAS KIMBER, Clerk.

Philada., 12th mo. 1st, 1848.

A PETITION.

In this hush of midnight's hour,
Owning Thy Almighty power,
Feeling still Thy heavenly love
Falling from Thy home above,
Humbly, as on bended knee,
Father! now I come to Thee.

Though the slave, beneath the sun,
Prays that life may soon be done;
Though to madness goads the lash,
Dripping from each gory gash,
Still, our Father! not for him
Do I raise this midnight hymn.

Lonely is his cabin'd home;
There kind faces may not come;
All that was his staff and stay
Plucked by cruel men away,
Thou who see'st the sparrows fall,
Hast looked down and seen it all.

In this solemn hour of night,
While Thy stars are shining bright;
All the glorious hosts on high,
Marching through the deepened sky,
Thou hast one whose steady ray
Points the wanderer on his way,

Through his long and weary flight,
Thou his guard by day and night:
When the noontide sun is high
Through his covert looks thine eye,
And through all his midnight way
Thou art still his guide and stay.

Father! not for him I cry—
Thou hast noted every sigh;
Every low and stifled moan
Thou hast listened to alone;
Every burst of wild despair,
Every rough, untutored prayer.

Not a flower within the wood,
Hidden in deep solitude,
Lifts its head toward the sky
Unmarked by thy all-seeing eye;
Not a wail from sorrow riven
But is registered in Heaven.

In oppression's darkest hour,
By thy own Almighty power
Thou canst rend the veil of sin;
Let the light of Heaven flow in;
Ope the prison doors, although
Watched and guarded by the foe.

But, oh Father! ere thy wrath
Falls upon the oppressor's path,
Dark with sin of every name,
Hugging still his deepest shame,
Father! let Thy light fall in,
Fall upon his heart of sin.

May his spirit's deepest night
Flee before Thy searching light:
May he see Thy frown on high
O'er the dark embattled sky,
And by his sacrifice to Heaven,
He and our country be forgiven.

For that band who in Thy name,
Cry aloud the people's shame—
Still, in every trying hour,
Feeling Thy sustaining power—
In their days of want and need,
Father! still Thy people feed.

Let Thy wisdom guide the pen
Telling of the wrongs of men;
Let Thy spirit rest on those
Pleading for the captive's woes;
With a holier strength of will
Their despairing bosoms fill.

Deeper trust and truer love
Lift their hearts to Thee above;
Father! through the weary fight,
Make them valiant with Thy might;
With Thy heavenly armour on
May the victory be won.

When the captive shall arise,
Free beneath the arching skies,
Humbly may they look to Thee—
Who alone hast set him free—
Joining in the high acclaim,
Giving praises to thy name.

Non-Slaveholder.

SUMMARY OF NEWS.

EUROPE.—The steamer Cambria arrived at New York on the 25th ult. with Liverpool dates to the 11th. The Cholera appears to be increasing in Great Britain. In London and its vicinity, the deaths were reported at about 65 weekly, while the number of fresh cases occurring daily, varied from ten to twenty. The disease was however most severe at Edinburgh, where, up to the 8th, 468 cases had occurred, of which 243 had proved fatal, 54 recovered, and 171 were still under treatment, or the result not stated. On the 8th, however, only 27 new cases were reported, while there were 49 on the 7th. The great manufacturing towns and districts, had so far escaped the malady, which has nevertheless appeared at Dunkirk, on the Northern coast of France. Williams, part owner of the *Irish Tribune* newspaper, has been acquitted. His partner, O'Doherty, has been sentenced to transportation for ten years. The French Assembly having concluded the revision of the Constitution, finally adopted it on the 4th by a vote of 739 to 30. It was to be formally proclaimed in Paris on the 12th ult. and in the provinces on the 19th, with great solemnities. Vienna has again fallen under the power of the Emperor. The inhabitants appear to have defended themselves with great resolution for some time, against the immense force opposed to them. The Hungarian army, aided by a sally of the Viennese, attacked the Imperial soldiery on the 29th of 10th month, but were defeated after a bloody conflict. The city was taken on the 1st ult. and the conqueror imposed his own conditions upon the people, among which were the dissolution of the academic legion and national guard, the suspension of all journals and associations, and the prohibition of street assemblages of more than ten persons. The Emperor has ordered the Diet to convene at a small town called Kremsier. The insurrection in Lombardy appears to be wide-spread, and the Italian cause has triumphed in several places, but the accounts are not sufficiently detailed to give a clear understanding of the condition of affairs. The strong probability that the Hungarians now in Italy will make common cause with the insurgents, gives the latter considerable hope of success, especially in case Sardinia should renew the war.

FRIENDS' REVIEW.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. XIX.

(Continued from page 165.)

R. Jones to David Sutton.

Dear friend,—Our dear friend, Hannah Cathrall, of Philadelphia, was, a few years ago, presented by her relation, James King, with the sum of fifty pounds, understanding that she had suffered through the trials which were permitted to prevail in America. And she, being informed of the deplorable state of his affairs, was uneasy to retain this sum, which he, through intended kindness, had given her; having a tender regard for the reputation of our religious Society, and to manifest that uprightness which the principle we profess leads into, she has requested that this money might be returned to the assignee, and that the creditors may be informed thereof.

Our said friend is rather in low circumstances, but this did not prevail upon her to retain this money, which I have ordered into thy hands, and desire thee to pay. I am, &c.,

R. J.

The money above referred to, being offered to one of James King's assignees, he refused to accept it, till the committee of the creditors should meet. Several of the committee being informed that a bill for the amount was ready for their acceptance, they said in surprise that it was such an instance of integrity and uprightness as they had never known, that "it reflected unspeakable honour to the Society of Friends," and that they thought the creditors would not take it. We find, at a subsequent date, the last sentiment repeated; but, whether the money was at length accepted, the compiler has not been able to ascertain.

The following certificate was granted to her by London Yearly Meeting, although she notes that she had no prospect of a time for returning to her home.

From our Yearly Meeting of Ministers and Elders, held in London by adjournment from the 26th of the Fifth month, to the 4th of the Sixth month inclusive, 1787; to the Monthly Meeting of Friends in Philadelphia for the Northern District, the Quarterly Meeting of the said city, and General Meeting of Ministers and Elders for Pennsylvania and New Jersey:

Dear friends,—Our beloved friend, Rebecca Jones, having in a weighty and solid manner informed us that she apprehends her religious service and labour among Friends in this nation is so nearly completed, as that she may be likely to return before our next Yearly Meeting, and proposed to this meeting's consideration the granting her of our certificate; these may, therefore, inform you that in the course of her gospel labours in visiting the churches in these parts, she hath endeavoured faithfully to discharge the trust committed to her; and in the exercise of her gift, hath been favoured with renewed ability to labour to the comfort and edification of Friends, and hath been particularly serviceable in the promotion of our Christian Discipline; her conduct and deportment having been becoming her station in the Church. And this meeting, after weighty and mature deliberation, leaves her at liberty to return to her native country, if the Lord permit, when she may have finished the remaining part of her service. And, in the conclusion of this, her arduous engagement, we hope she will be favoured with the evidence of peace and divine consolation.

We salute you in the love and fellowship of the gospel, and remain your friends, brethren and sisters.

(Signed by 204 Friends.)

About this time, she had in London eight meetings, exclusively for servants, apprentices and poor labourers. The whole number thus visited was 500, "many of them evidently under the notice of the great Master of us all."

Sixth month 2d, she writes from London to Joseph Williams,—"I have esteemed it among the Lord's mercies and favours, that I have been enabled to sit most of the meetings, and have thankfully rejoiced with my dear friends in the renewed sense of the heavenly Father's love,

which has eminently attended this solemn assembly in its various sittings. More Friends have come up from the different counties and places than have been known for many years.

With solid satisfaction, I may inform thee that the newly established Women's Yearly Meeting here, increases in weight and experience; their deliberations have been profitable and solemn, and I am strong in the faith, that men Friends will not have cause to repent their indulgence to their sisters in this and other instances. Very pleasant has been the sight and company of so many of my friends from your nation; and they have had their use and service in the general muster. I hope it will be not only an easy, but a desirable thing in future, for surely the wages will be adequate to the toil."

R. Jones to John Pemberton.

Plough Court, 7th mo. 25th, 1787.

* * * * * * *

About half an hour ago, dear Patience Brayton, &c., left us, taking an affectionate leave of dear C. H. and *poor me;* I have striven for leave to go with them, but, it not being granted, I am desirous of obtaining strength to stand fully resigned to whatever may be permitted to attend. But this has been a bitter cup indeed. Our dear friends seem all sweet and easy. They go at 6 o'clock to-morrow morning to Gravesend, to be on board at 11. * * * *

C. Hustler continuing with her, after the Yearly Meeting they were engaged in extensive and arduous service. R. J. testifies concerning her, that she was eminently favoured in the exercise of her gift, "though she does not take the lead as I would have her."

They parted for a season about the middle of Ninth month. E. Hoyland accompanying R. J. in a pretty extensive range, and then yielding her place to L. Hawkesworth Our pilgrim was not only, in the companions of her journeys, blessed with a signal realization of Arthur Howell's prospect for her at her embarkation, that Queens should be her nursing mothers; but striking coincidences in the mode of her being thus furnished, evinced that these helpers were provided for her in the care of Him who put her forth. Sarah R. Grubb, in referring to a prospect, which was unexpectedly realized afterwards, of joining her, for a short space, in a particular service, thus instructively speaks of the authority needful even to act as helpers to others in these solemn engagements. "I am more and more convinced, that if we are right, we are not at our own disposal, and that even the most plausible inclinations are not in general to be followed, without they are accompanied with some little sense of *Divine bidding* to render them profitable and safe. The protecting providence of the Father of mercies, is, indeed, repeatedly manifested to those whose care is cast upon him, and whose blindness is that which is peculiar to his messenger."

(To be continued.)

For Friends' Review.

PILGRIM'S PROGRESS.

Some extracts from the Introduction, with brief remarks, on a new edition of Pilgrim's Progress, in 4to., lately published in London, by George Offor, one of the magistrates for the county of Middlesex.

This critical revision of that far-famed allegory, was undertaken at the request of one of the literary societies of London, and has been accomplished in a style and manner which fairly eclipses all former editions. The paper, typography, and engravings are of the first order, and the editor has been at wonderful pains to insure accuracy, so as to render the work a perfect copy of Bunyan's manuscript. He has detected and corrected many deviations from the original, which, in a vast number of editions previous editors had fallen into, many of them having transcribed their predecessor's errors, and not unfrequently added some of their own. Some of these errors are a corruption of the text, but all are here exploded, and John Bunyan is made to speak his own language, without gloss or attempt at refinement. This wondrous "dream" has been translated into most of the languages of the known world, and its multiplied copies are perhaps only exceeded by those of the Bible. One hundred thousand copies were printed in English in Bunyan's life time, besides the American editions, and the present editor has had access to a rare copy of the first edition. It is hardly possible to calculate the number which have appeared in English since that period. Translations have also been made into French, Flemish, Dutch, Welsh, Gaelic, Irish, Spanish, Portuguese, Italian, Danish, German, Estonian, Armenian, Burmese, Singhalese, Orissa, Hindostanee, Bengalee, Tamil, Marathi, Canarese, Gujaratti, Malay, Arabic, Samoan, Tahitian, Pichuana, Bechuana, Malagary, and New Zealand. To these may be added an edition in Hebrew and in Latin.

Prefixed to the present splendid volume, the talented editor has given a copious introduction of 168 pages of interesting matter relative to the subject, besides a valuable memoir of the life and character, writings and sufferings, of John Bunyan, with a sketch of the period in which he lived.

For some information of the intolerant times in which Bunyan lived, the author acknowledges the courtesy of Friends in permitting him to consult the records of the Society at Devonshire-house. He appears to have made a liberal and candid use of this privilege; also of the liberty which was granted him, of inspecting the

documents in the state paper office, and many other records, both public and private.

The author speaks in terms of strong feeling of the barbarities practiced against conscientious dissenters, for not conforming to the rites of the dominant church in the reign of Charles II. These are his words: "This fanatic church of England, soon obtained laws in direct violation of all the king's oaths and declarations, such as the act of Uniformity, the Test and Corporation act, the five miles and Conventicle acts, and a revival of the old statutes for compelling all persons to attend the church service, and thus forcing the weak-minded to become hypocritical members of the sect which was then, and continues to this day, to be preferred by the state as best suiting its purposes. Among the rest, was an act, ordering all the subjects of the realm, for ever, to meet in their respective churches on the 29th May, in each year, and thank God that these kingdoms were on that day new born and raised from the dead; meaning the restoration of the Stuart dynasty; an act which has not been repealed, but remains to this day a disgrace to our statute book."

The author observes, that "the same language which Southey uses to justify the Church of England, in sending our Pilgrim to prison, is equally calculated to justify the horrid cruelties practised upon those pious and amiable martyrs, Tyndale, Latimer, or Ridley: or even to vindicate the state religion of a former time in crucifying the Saviour."—(Introduction lv.) Quoting William Penn, he queries—"And what have such cruelties procured—the judgment of God, the hatred of men; to the sufferers, misery; to their country, decay of people and trade; and to their own consciences, an infinite guilt. Men must have no conscience at all, or be hanged for having a conscience not fashionable."—(From England's Present Interest, 1675, by William Penn.) He winds up this manly, learned, and excellent treatise, by saying: "That the interests of Britain will stand longer upon the legs of the English people than of the English Church." The author adds—"Persecution for his pure religious feelings, drove William Penn and thousands of the best English citizens across the Atlantic, to seek among the savages, the repose denied to them by the Church of England; and to found a state and an empire where the perfect equality and happiness of every sect, the non-interference of the state with the spiritual things of conscience and of God, will render it essentially the most mighty of empires, and an unbounded blessing to the whole universe." p. lvii.

The author observes, that the trial at Vanity Fair, in Pilgrim's Progress, is an almost unconscious operation of quiet, but keen, satire, upon the trials which took place at that time, sanctioned by all the formalities of law. "They brought them forth to their trial," says Bunyan, "*in order* to their condemnation." And adds, by way of illustration—"Every dissenter should read the trial of William Penn and William Mead, which took place in August, 1670. They were indicted for preaching in Gracechurch-street, the police and military having taken possession of the Friends' meeting house there. The jury refused to find the prisoners guilty, upon which the judge addressed them—'Gentlemen, you shall not be discharged till we have a verdict that the court will accept, and you shall be locked up without meat, drink, fire, or tobacco; we will have a verdict, by the help of G—, or you shall starve for it.' * * * * "The jury persisted in their verdict of *not guilty*, and for this they were sent to Newgate." The author cites the names of the jury, names, he says, "that ought to be printed in gold, and exhibited in the house of every nonconformist, and sculptured in marble to ornament our new House of Commons."

Dr. Cheevers remarks—"When the English Established Church considered herself unsafe, unless Bunyan and many hundred kindred minds were shut up in prison, it proved itself to be a disgrace to the gospel, and an injury to a free people."

Immediately after passing those sanguinary laws, made to gratify a bigotted and avaricious priesthood, that author observes, that "a hurricane of persecution followed, and all the jails in the kingdom soon became filled with those of our countrymen, who, by their virtue and piety, were the brightest ornaments of Christianity. While these barbarities were perpetrating, desolations followed in rapid succession. A fearful pestilence swept away the inhabitants of the metropolis, followed in the next year by a conflagration, which destroyed the cathedral, magazines, houses, and enormous wealth. Again, in the succeeding year, came a Dutch fleet, which took Sheerness, destroyed our shipping, and caused a degree of consternation and confusion in the looks of all men, never before witnessed." Still the persecution of Christians was continued in all its vigour. Bunyan was one among the first persons punished under the sanction of these wicked laws; and became a victim for the virtue of refusing to be a hypocrite. He was warned, and might have escaped for that time, if he had omitted to preach at the village of Samsell, or even by altering the time; but no fear could make him swerve one jot from the path of duty. The constable entered the meeting, and going up to the pulpit, laid his hand on him. He then gave himself up to those who had come to apprehend him. Bunyan's sufferings in the new prospect of going to prison, were aggravated by his affectionate feeling for his beloved daughter, and with tender apprehension, he speaks of her in language of impassioned solicitude: "Poor child! thought I, what sorrows art thou likely to have for thy portion in this world! Thou must be beaten, must beg, suffer hunger, cold,

nakedness, and a thousand calamities, though I cannot now endure the wind shall blow upon thee. Oh! the hardships I thought my blind one might undergo, would break my heart to pieces!" "Then he casts himself upon the boundless power of his God, repents his doubts, and is filled with consolation." His wife was a partaker of his own spirit, a heroine of no ordinary stamp in so trying a situation. She came to London with a petition for the release of her husband, which was presented to the House of Lords, but in vain. Time after time, she appeared in person, before the judges at their chambers, and although a delicate young woman, of retiring habits, pleaded the cause of her husband and children in language worthy of the most talented counsel; but all her supplications were fruitless, and her husband remained a prisoner for twelve years, with a short interval, until released in the manner hereafter related.

In the jail for the city of Bedford, in which Bunyan was confined, the prisoners were treated with an extraordinary degree of humanity, for which the jailor was severely threatened by some of the inhuman justices. The humane jailor went so far as to allow Bunyan to visit his family, and even to go to London. When absent on one occasion, he felt so uneasy that he left his home late at night, and returned to prison before he was expected. The news of his being with his family had been, that very day, taken to a neighbouring priest, who at midnight sent a messenger to the jail that he might be a witness against the merciful keeper. On his arrival, he demanded—"Are all the prisoners safe?" "Yes." "Is John Bunyan safe?" "Yes." "Let me see him." He was called and appeared, and all was well. His kind-hearted jailor afterwards said to him: "You may go out when you will, for you know much better when to return than I can tell you." J. P.

[To be continued.]

For Friends' Review.

JAMES BACKHOUSE AND GEORGE WASHINGTON WALKER.

It is known to many of the readers of the Review, that the two Friends named above—the first an acknowledged minister of our Religious Society at York, in England—were several years engaged in visiting the Australian Colonies, the Mauritius and South Africa. The object of these visits, as stated by James Backhouse, in the Introduction to his *Narrative*, was the discharge of a religious duty, to which they believed themselves called by their Lord and Master, the great Head of the Church, who, as his servants are often made to acknowledge, has a right to call them to labour in whatsoever part of his vineyard, he sees meet.

When these long tried and closely united friends were about to separate, James Backhouse, near the end of his account of the latter part of their journeyings, gives a beautifully simple and affecting account of the manner in which they were brought together, and also a few particulars relating to their separation.

While at Cape Town, near the southern point of Africa, under date of 9th mo. 1, 1840, he writes:—

"My dear companion remarked to me, that the work in which we had been mutually engaged for about nine years, in visiting the Australian Colonies, and the Cape country, seemed so much brought to a close, that he had thought it might be the right time for him to look out for a vessel bound for Hobart Town, as he had a view of returning thither to settle."

With this proposal J. B. concurred, as but little now remained before his mind as a duty to be fulfilled previously to his return to England, except the printing and circulation of some tracts, and further arrangements respecting a school in which he felt much interest. Accordingly, G. W. Walker engaged a passage on board the Hamilton Ross, and embarked for Van Diemen's Land, on the 22d of 9th month. "Before he went on board," says James Backhouse, "we had a comforting season of a devotional character together. Under a sweet sense of the Divine presence, we were drawn forth in vocal prayer for each other's preservation, and in thanksgiving for the mercy by which we had been preserved, as well as for the evidence which was now granted us, that our separation was in the counsel of Him who graciously brought us together."

J. B. accompanied his friend on board,—"assisted him in arranging his little cabin," and then they solemnly bade each other, farewell! The one, with the cheering hope of soon sailing for his native land, to meet his children and friends, and to partake, as he trusted, at the close of these labours, of that peace, which is often dispensed in unmerited mercy, to the Lord's faithful servants; the other, in the further prosecution of duty, turning his back again upon home, and kindred and country, to settle amongst a people, alien to his own, and literally with respect to England, at the very ends of the earth. Yet through all this, G. W. W. had the conviction, that the Lord sendeth none on a warfare at any time at his own charges, but that he would go before his own, and that where he was, his disciples should be also.

On the 23d, J. B. writes,—"The Hamilton Ross got under way early, and I went to the signal station on the Lion Hill, to gaze upon the vessel which was conveying away one with whom I had been closely associated in the bonds of the gospel, for nine years, and with whom I had enjoyed great unity of spirit, notwithstanding that our natural dispositions were very different. The vessel was out of sight by noon.

"The union of George Washington Walker

and myself, in the work which we had now accomplished, afforded an example of the condescension of the Most High to the peculiar circumstances of his dependent children. After having had an impression upon my mind for about sixteen years, respecting paying a religious visit to some parts of the Southern Hemisphere, which impression I believed to be of the Lord, the time arrived when I thought I clearly perceived that it was his will, that I should proceed to the performance of this duty. I therefore laid the matter before the meetings for discipline, upon which it devolved to judge of such a subject, according to the good order observed in the Society of Friends. These were, first the Monthly Meeting of York, within the compass of which I resided; secondly, the Quarterly Meeting of Yorkshire, to which the said Monthly Meeting belonged; and thirdly, the Yearly Meeting of the Ministers and Elders of the Society of Friends, to which the general Yearly Meeting of the Society, for Great Britain and Ireland, held in London, deputes the final judgment of the cases of such of its members as believe themselves called to travel in the work of the Ministry in foreign parts. These meetings all concurred in the belief, that I was called of the Lord to this service, and they gave me certificates of their unity, commending me also to the kind regard of the persons amongst whom I might come; the Yearly Meeting of Ministers and Elders nevertheless signified its judgment to be, that I should not proceed without a suitable companion. I had settled my affairs and taken leave of my children before setting out from York; and I remained several weeks in the vicinity of London, waiting for a companion without one presenting. One evening, after retiring to my bed-room, I had been engaged in earnest prayer, that if it were the will of God, that I should, at this time, proceed in the work which I had in prospect, he would be pleased to raise up a companion for me. I retired to rest with this petition upon my mind, and awoke in the night under the same feeling. Towards morning, before I was thoroughly awake, I was considering who there were, in various places, who might be suitable for such a service, when the words "Now look northward," were distinctly, and powerfully impressed upon my mind, but without audible sounds; and in a moment, Newcastle and my friend George Washington Walker were set before me. Being afraid lest I should be deceived by my imagination, I tried to bring other places and other persons into view; but it was not in my power to give a similar character to any effort of my own. On awaking fully, such a feeling of heavenly sweetness attended the view of my friend accompanying me, as left no doubt on my mind that he was the person chosen of the Lord. I therefore wrote to him, simply informing him how I was situated, and encouraging him, if he felt drawn to the service, to give up to the will of the Lord therein. Subsequently it appeared, that his mind had been prepared for this work by a series of circumstances, scarcely less remarkable than the one here related. But up to the moment of my receiving the impression described, I had never thought of him as a person likely to accompany me, nor had this field of labour opened to his view. We had taken leave of each other, and he had sent letters to my care, for some of his relations who were settled in Van Diemen's Land. The manner in which we were subsequently 'led about and instructed,' in the performance of this duty, added a strong confirmation to the belief, that our call to it was of the Lord."

There is abundant encouragement in this simple statement, for the Christian traveller to trust in the Lord, and not being "careful" in any matter, ever to remember that the Providence of God is indeed over all his works, and that he can bend all things to the accomplishment of his own purposes. Z.

For Friends' Review.

PROCEEDINGS OF NORTH CAROLINA YEARLY MEETING ON THE SUBJECT OF SLAVERY.

(Concluded from page 173.)

The labours of Friends now became twofold; to clear the Society of the practice of holding slaves, and to secure to those whom they liberated, the enjoyment of their freedom. The laws of Carolina, indeed, were such that if Friends had been acting upon any motive inferior to that of religious conviction, they might have been induced to conclude that the emancipation of their slaves was actually an injury instead of a benefit. A number of those who were set free were seized under the authority of the existing law, and exposed to public sale, whereby they were unquestionably subjected to a much more rigorous and oppressive slavery than that from which they had been discharged. This circumstance, however, did not put a stop to the exertions of Friends to clear the Society of the burden and sin of slave-holding; at the same time it led to renewed and persevering labours with the authorities of the state. In 1788 a remonstrance was prepared for presentation to the Legislature, in which the cruelty of the existing law, and the rigorous manner in which it was executed, were forcibly urged. But the adjournment of the Assembly prevented it from being offered. The subject was revived in 1789 and 1792, and in the memorial presented in the latter year, Friends, after setting forth the cruelty of the law in its operation upon the African race, adverted in appropriate terms to its injustice in relation to the white inhabitants of the state, as they were debarred from making such an appropriation of what the law declared to be their property, as they conscientiously believed their

duty to the Father of all the families of the earth indispensably required. But these remonstrances were not productive of any melioration of the existing laws in relation to the coloured race. Petitions and remonstrances were prepared and presented to the legislative assemblies, by Friends, at a number of successive Yearly Meetings, interspersed with such arguments as the subject demanded; but the request of the petitioners was always disregarded.

In 1816, the Yearly Meeting presented to Congress an address on the condition of the coloured race among us, and the numerous sufferings and privations to which they are exposed, but no specific action for their relief was suggested. The committee appointed to attend the presentation, were treated with respect, and there the case appears to have ended.

As all the efforts of Friends to procure any melioration of the laws by which emancipated slaves were rendered liable to recapture and sale, had proved unavailing, the Meeting for Sufferings, in 1834, produced a memorial to the General Assembly on the subject of the restraints which were laid on the literary instruction of slaves;* from which the following is extracted.

"Your memorialists are emboldened under a weighty sense of religious duty to petition the present General Assembly to repeal all those laws enacted by preceding legislatures of this State against the literary instruction of slaves, whereby it is made a finable offence for any to be found teaching their slaves to read. And they also respectfully request your consideration of the repeal of the laws recently enacted, prohibiting all coloured persons in this State, bond and free, under a penalty of corporal punishment, from preaching or exhorting publicly in their respective religious congregations. We consider these laws unrighteous—contrary to the spirit of Christianity—offensive to God. And your memorialists believe, if not repealed, they will increase the difficulties and danger they are intended to prevent.

"Your petitioners, so far from using any measure, either publicly or privately, that would tend to increase the discontent of the slaves with their situation, feel it their indispensable duty on all suitable occasions, to encourage slaves to obedience and faithfulness to their masters, as the probable means of mitigating their sufferings and ameliorating their present condition; and we do exhort masters to be kind to their slaves, as we have no doubt Christian usage would induce a reciprocity of kindlier feelings between them, and ultimately tend to increase the happiness of both. May we not believe the more we live in the spirit and practice of the precepts of the gospel of Jesus Christ, the more kind and gentle will be our treatment of every grade of our fellow creatures—for was not the harmonizing and evangelizing of the whole human family, one of the grand purposes for which this religion was introduced into the world?

"And lastly your petitioners would respectfully submit to your consideration, not only the repeal of the laws before mentioned, but the enactment of other laws and regulations for the general instruction of slaves in the doctrines of the Christian religion, and in at least so much of literary education as would enable them to read the Holy Scriptures, which would undoubtedly tend to the improvement of their general character, and greatly lesson, if not wholly remove, the apprehension of danger from them."

This memorial was presented to the legislature, but attended with the usual result.

A number of years previous to this time, Friends finding their efforts to obtain a relaxation of the restrictions upon emancipation totally unavailing, resorted to the expedient of appointing trustees, to whom the legal ownership was transferred. We find it stated in 1814, that nearly all the blacks belonging to Friends in the Eastern quarter, had been thus transferred. Some of the minors were bound out, and upwards of forty had been conveyed to Pennsylvania. Assignments were taken near the same time, for forty eight blacks, within three other quarters. Similar transfers were made from time to time, so that in 1820 it was reported that about four hundred of them, nominally belonging to the Yearly Meeting, were under the care of Friends. This circumstance devolved a heavy burden upon them; as they had the charge of educating and placing out a number of minors, and removing such as could be conveniently taken to free states; besides which they were involved in suits for maintaining the freedom of those who were legally entitled to it.

*I have no means of determining what fine was then imposed by law in North Carolina, for teaching a slave to read; but I find that by an act of S. Carolina, passed in 1740, any person who should teach a slave to write, or employ one as a scribe, was liable to a penalty of one hundred pounds ($428 4-7.) And by an act passed in 1800, assemblies of slaves, free negroes, mulattoes, and mestizoes, met together for the purpose of mental instruction, in a confined or secret place, are declared to be unlawful meetings; and magistrates are required to enter such confined places, and to disperse such slaves, free negroes, &c., and the officers dispersing such unlawful assemblages are authorized to inflict *such corporal punishment, not exceeding twenty five lashes*, upon such slaves, free negroes, &c., as they may judge necessary for deterring them from the like unlawful assemblage in future. The Virginia code of 1819, provides that all meetings of slaves or free negroes, or mulatoes, associated with slaves at any place, in the night, or at any school for teaching them reading or writing, either in the day or night, shall be deemed unlawful assemblies, and any justice of a county may issue his warrant to a sworn officer, authorizing him to enter such house, for the purpose of dispersing such slaves, and to inflict corporal punishment on the offenders, at the discretion of any justice of the peace, not exceeding twenty lashes. This may be considered as a specimen of slave-holding legislation, in relation to negro instruction, in the states adjoining North Carolina on the north and south.

As a specimen of these trials, the following case may be given. In the year 1808, a person of colour was transferred to the Yearly Meeting's Committee, but subject to ten years' servitude before coming into their possession. Previous to the expiration of this term, he was twice sold as a slave; and a suit being instituted on the part of the committee, for his recovery, a decision was had, about four years after the transfer was to take place, adverse to the claim of the committee. In that case the judge instructed the jury that an absolute sale, for a valuable consideration, and possession accompanying, was preferable to a voluntary gift; and the jury gave their verdict accordingly. Such is sometimes the perversions of law when the rights of the coloured race are in question.

In the year 1824, there appears to have been more than seven hundred, who had been conveyed to the agents of the Yearly Meeting. But whether this includes those who previously to that time had been removed to free states, or those only who remained under their care, is not entirely clear.

"In the prosecution of this concern one difficulty after another presented; the Society itself having advanced so far as to clear itself of slavery, was still compelled not only to retain the legal right to slaves, but in many instances to defend that right at great expense. Heirs, contrary to the will of former holders, were on the lookout, ready to take advantage of any informality in the proceedings, and reduce their fellow men to perpetual bondage.

"Such, it would appear, was the prejudice against *freeing* the slaves; the danger of their being carried off and sold in distant parts; the ignominy of their situation; that there was no way but to remove them to free governments as fast as their circumstances would permit. Friends of other Yearly Meetings were consulted on the subject. They approved of the course, and freely, time after time, made donations in aid of the undertaking.

"This then being the only hope of permanent security for them, preparations were made to carry it into effect. But difficulties still surrounded. Some who had been set free were involved in law suits commenced to reduce them again to slavery; others were intermarried with slaves out of society, others to free blacks; some were unwilling to leave their native land, to break up their former attachments and seek a home among strangers. But the work though gradual, was persevered in. Their freedom was defended; to prevent the separation of families, purchases were made, the danger of their situation was explained to them by conferences appointed for that purpose—they saw the necessity of an escape—some chose to go to the Western States, some to the Northern, some to Hayti, and others to Liberia.

"But in some instances, even when Friends were prepared to send them, and they were willing to go, they were not permitted by the free States to enter their borders. On one occasion a number having concluded to go to Indiana, and being prohibited, turned towards Pennsylvania—there too they were repulsed, not being suffered to land. Friends of Philadelphia fitted them out with food, clothing, tools, &c., and they sailed for Liberia.

"From a summary report in 1830, it appears that six hnndred and fifty two had been removed to free governments, at an expense of $12,769.50 and that four hundred and two were still remaining under Friends' care.

"There are at this time (1848) still a few persons to whom our Society retains the legal right, perhaps not more than twelve or fifteen in all. It is believed there is no instance of any being held among us to deprive them of the benefit of their labour." E. L.

LIBERIA.

An extra from the office of the Colonization Herald, contains a letter addressed by Gerard Ralston, of London, to Elliot Cresson, in which it is announced that the Governments of both England and France have acknowledged the independence of Liberia. The letter concludes thus:

October 12, 1848.—President Roberts has returned from Paris, where he effected with the French Government all he desired—the full and complete acknowledgment of the independence and sovereignty of the Republic of Liberia. This act was done by the French Government in the most complimentary and liberal manner, and orders have been given to the French naval commander on the coast of Africa, to put at President Roberts' disposal two or three ships of war, whenever he wants to go upon an expedition to put down barracoons, and break up slave-trading parties, and otherwise promote the interests of humanity upon the coast of Africa. It is truly wonderful how successful Mr. Roberts has been. The most skilful diplomatist would have considered himself fortunate, under ordinary circumstances, in effecting in six or eight months, what Mr. Roberts has accomplished in as many days. He says, Mr. George W. Lafayette, son of the old general, was most indefatigable and incessant in his efforts to serve him: and it is mainly owing to him, that he succeeded so fully and so early. Ever affectionately yours,

GERARD RALSTON.

RECOVERED LAKE.

A singular accident occurred on the Michigan Central Railway. It became necessary to carry a grading or embankment of fifteen feet high, across a low piece of ground, containing about 100 acres, nearly dry enough for plough-land.

When they had progressed with the grading for some distance, it became too heavy for the soil to support, the crust of the earth broke in, and the embankment fell down into seventy-five feet of water! It appears that the piece of ground had been a lake, but had collected a soil of roots, peat, muck, &c., on its surface, apparently from ten to fifteen feet thick, which had become hardened and dry enough for farm purposes. Mr. Brooks, the engineer, thought it would have supported an embankment of five feet thickness, and that if it had not been necessary for them to have one much heavier, it would have supported the road, and the fact might never have been discovered that it rested on the bosom of a lake.

Buffalo Com. Adv.

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 9, 1848.

Agreeably to an intimation in our last number, we have introduced into this a portion of the narrative of the proceedings of the Peace Convention at Brussels. To those who were educated within our religious society, and who are familiarly acquainted with the doctrines which Friends have always maintained, on the subject of war, the arguments of the speakers in this convention will probably offer little or nothing new. Yet it must be interesting to the advocates of universal peace, to observe the doctrines and principles of the gospel so openly and boldly announced in an assembly composed of delegates from most of the civilized nations of the world. It must be admitted, as a sorrowful truth, that the rulers of nations have generally relied, not only for the preservation of their rights from foreign aggression, but also for the maintenance of domestic tranquillity, in great measure, upon the force or fear of military power. And poets and historians are accustomed to hold up to the admiration of posterity, the toils and sacrifices of warriors, as evidence of their devotion to their countries' good. But, as correctly observed by one of the speakers at Brussels, there is a power superior to that of military force: and that is public opinion. If we inquire why wars have continued so long the scourge and reproach of civilized man, we must look to the predominating influence of public opinion. They unquestionably originate in the unbridled passions of men, but they demand the force of public opinion for their support. As the spirit of the gospel not only curbs and regulates the passions, but rectifies the opinions of men in relation to their moral duties, this may be justly regarded as the great and essential means of civilizing the world; and exactly as this spirit predominates, and the sentiments which it inspires are acknowledged, must true civilization advance. Now here we perceive a strenuous effort to turn the tide of public opinion into a pacific channel. Though the peaceful reign of the Messiah can be fully and firmly established upon no other basis, than the religion by which life and immortality are brought to light, a temperate and judicious exposure of the irrationality as well as the horrors of war, must be regarded as a valuable auxiliary in the great Christian cause.

We understand that about fifty Friends attended the convention, and that an opportunity was there taken to distribute a number of books illustrative of our doctrines.

In the notice of the celebrated author of "Pilgrim's Progress," of which a part is inserted in our present number, we shall find a pleasing illustration of the operation of the Christian principle, among our Friends of the primitive age. Bunyan, like many other zealous professors of his day, was a strenuous opponent of the doctrines of Friends. His opposition was no doubt excited by a mistaken belief that those doctrines were not only erroneous, but mischievous. Yet when George Whitehead and others were procuring, at a great expense of time, money, and labour, the discharge of several hundreds of their friends from a tedious imprisonment, they procured the insertion of John Bunyan's name in the list of those to which the royal favour was to be extended. This may be regarded as an admonition to religious professors, whatever their difference of opinion may be, to go and do likewise.

Prisoners of the Pearl.—In our fourth number of the present volume, we gave some account of the Edmondson family, two of whom, Mary and Emily, being among the prisoners of the Pearl, are stated to have been sold to the speculators for the New Orleans market, at the price of $750 each. By recent accounts we find that the situation of these girls, now on the borders of womanhood, and the degradation to which they were likely to be exposed, had excited so much interest among the friends of humanity, particularly in the neighbourhood of New York, that funds have been raised by subscription, and they have been purchased at the cost of $2250, and their freedom legally secured.

Married,—At Friends' Meeting, Sugar Grove, Hendricks county, Indiana, on the 26th of Tenth month last, William Hadley, Jr., of Morgan county, Indiana, to Hannah T. Wright.

——, At Friends' Meeting, Rocky River, Chatham county, N. C., on Fourth day, the 15th ult., Obed Marshburn, to Catharine Pickett, daughter of Simeon Pickett.

MARRIED,—At Friends' Meeting, Cane Creek, Orange Co., N. C., on Fifth day, the 16th ult., SIMON WHITE, of Spring Monthly Meeting, to SARAH DIXON, daughter of Jesse Dixon, of the former place.

——, At Friends' Meeting house, at Newberry, on Fifth day, the 2d ult., HIRAM TRUEBLOOD, to HANNAH, daughter of Jonathan Lindley, all of Orange county, Indiana.

REMARKS MADE BY JOHN NEWTON IN FAMILIAR CONVERSATION.

"If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity, but perhaps a cripple in the poor-house, whom the parish wish dead; a man humbled before God, with far lower thoughts of himself than others have of him."

"When a Christian goes into the world, because he sees it his call, yet while he feels it also his cross, it will not hurt him."

"If two angels came down from Heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to choose employments."

"When some people talk of religion, they mean they have heard so many sermons, and performed so many devotions, and thus mistake the *means* for the end. But true religion is a habitual recollection of God, and intention to serve him; and this turns everything into gold. We are apt to suppose that we need something splendid to evince our devotion, but true devotion equals things. Washing plates, and cleaning shoes, is a high office, if performed in a right spirit. If three angels were sent to earth, they would feel perfect indifference who should perform the post of prime-minister, parish-minister, or watchman."

"We often seek to apply cordials when the patient is not prepared for them; and it is to the patient's advantage, that he cannot take a medicine when prematurely offered. When a man comes to me and says, 'I am quite happy,' I am not sorry to find him come again with some fears. I never saw a work of grace stand well without a check. 'I only want,' says one, 'To be sure of being safe, and then I will go on.' No, perhaps, then you will go off."

"There are critical times of danger. After great services, honours, and consolations, we should stand upon our guard. Noah, Lot, David, Solomon, fell in these circumstances. Satan is a robber: a robber will not attack a man in going to the bank, but in returning with his pocket full of money."

"When we first enter into the divine life, we propose to grow rich: God's place is to make us feel poor."

"Worldly men will be true to their interests; and if we were as true to ours, the visits between the two parties would be short and seldom."

"God deals with us as we do with our children: he first speaks; then gives a gentle stroke; at last, a blow."

"The generality make out their righteousness by comparing themselves with some others whom they think worse. A woman of the town, who was dying of disease in the Lock Hospital, was offended at a minister speaking to her as a sinner, because she had never picked a pocket."

"Take away a toy from a child and give him another, and he is satisfied; but if he be hungry, no toy will do. As new born babes, true believers desire the sincere milk of the word; and the desire of grace, in this way, is grace."

"A wise man looks upon men as he does upon horses, and considers their caparisons of title, wealth, and place, but as harness."

"The Lord has reasons far beyond our ken, for opening a wide door, while he stops the mouth of a useful preacher. John Bunyan would not have done half the good he did, if he had remained preaching in Bedford, instead of being shut up in Bedford prison."

"I have heard of many wicked Popes, but the worst Pope I ever met with is Pope Self."

"In my imagination, I sometimes fancy I would make a perfect minister. I take the eloquence of ———, the knowledge of ———, the zeal of ———, and the pastoral meekness, tenderness and piety of ———, then, putting them all together into one man, I say to myself, 'this would be a perfect minister.' Now, there is one who, if he chose it, could actually do this; but he never did. He has seen fit to do otherwise, and to divide these gifts to every man severally as he will."

"I feel like a man who has no money in his pockets, but is allowed to draw for all he wants, upon one infinitely rich; I am, therefore, at once both a beggar and a rich man."

Extracted from Cecil's Works.

MACAULAY'S HISTORY OF ENGLAND.

The Literary World publishes the prefatory chapter of Macaulay's long expected History, which is now in the Press of the Harpers. It is a kind of programme of the work:

"I propose to write the History of England from the Accession of King James the Second, down to a time which is within the memory of men still living. I shall recount the errors, which, in a few months, alienated a loyal gentry and priesthood from the house of Stuart. I shall trace the course of that revolution which terminated the long struggle between our sovereigns and their parliaments, and bound up together the rights of the people and the title of the reigning dynasty. I shall relate how the new settlement was, during many troubled years, successfully defended against foreign and domestic enemies; how, under that settlement the authority of law and the security of property were

found to be compatible with a liberty of discussion and of individual action never before known; how, from the auspicious union of order and freedom, sprang a prosperity of which the annals of human affairs had furnished no example; how our country, from a state of ignominious vassalage, rapidly rose to the place of umpire among European powers; how her opulence and martial glory grew together; how, by wise and resolute good faith, was gradually established a public credit fruitful of marvels, which to the statesmen of any former age would have seemed incredible; how a gigantic commerce gave birth to a maratime power, compared with which every other power, ancient or modern, sinks into insignificance; how Scotland, after ages of comity, was at length united to England, not merely by legal bonds, but by indissoluble ties of interests and affection; how in America, the British colonies rapidly became far mightier and wealthier than the realms which Cortez and Pizarro had added to the dominions of Charles the Fifth; how in Asia, British adventurers founded an empire not less splendid and more durable than that of Alexander.

"Nor will it be less my duty faithfully to record disasters mingled with triumphs, with great national crimes and follies far more humiliating than any disaster. It will be seen that we justly account our chief blessings were not without alloy. It will be seen that the system which effectually secured our liberties against the encroachments of kingly power, gave birth to a new class of abuses from which absolute monarchies are exempt. It will be seen that in consequence partly of unwise interference, and partly of unwise neglect, the increase of wealth, the extension of trade produced, together with immense good, some evils from which poor and rude societies are free. It will be seen how, in two important dependencies of the crown, wrong was followed by just retribution; how imprudence and obstinacy broke the ties which bound the North American colonies to the parent state; how Ireland, cursed by the domination of race over race, and of religion over religion, remained indeed a member of the empire, but a withered and distorted member, and no strength to the body politic, and reproachfully pointed at by all who feared or envied the greatness of England.

"Yet, unless I greatly deceive myself, the general effect of this chequered narrative will be to excite thankfulness in all religious minds, and hope in the breast of all patriots. For the history of our country for the last hundred and sixty years, is eminently the history of physical, of moral and of intellectual improvement. Those who compare the age on which their lot has fallen with a golden age which exists only in their imagination, may talk of degeneracy and decay; but no man who is correctly informed as to the past will be disposed to take a morose or desponding view of the present.

"I should very imperfectly execute the task which I have undertaken, if I were merely to treat of the battles and sieges, of the rise and fall of administrations, of intrigues in the palace, and of debates in the parliament. It will be my endeavor to relate the history of the people as well as the history of the government; to trace the progress of useful and ornamental arts, to describe the rise of religious sects and the changes of literary taste, to portray the manners of successive generations, and not to pass by with neglect even the revolutions which have taken place in dress, furniture, repasts, and public entertainments. I shall cheerfully bear the reproach of having descended below the dignity of history, if I can succeed in placing before the English of the 19th century a true picture of the life of their ancestors. The events which I propose to relate, form only a single act of a great and eventful drama extending through ages, and must be very imperfectly understood, unless the plot of the preceding acts be well known. I shall therefore introduce my narrative by a slight sketch of the history of our country, from the earliest times. I shall pass very rapidly over many centuries; but I shall dwell at some length on the vicissitudes of that contest which the administration of King James the second, brought to a decisive crisis."

CHOLERA.

The Sanatory Committee of the Board of Health of Philadelphia have made a Report on the Cholera, from which we extract the following. It is an able and sound document.

After the most careful investigation of its history, the Committee are prepared to submit the following *conclusions and recommendations*, as comprehending the most important characteristics of the disease, and all that is necessary to be observed at present in a sanatory point of view:—

1st. The Cholera now prevailing in Europe, is essentially the same in all its general phenomena, as the epidemic which visited the United States in 1832.

2d. The Cholera is not contagious, but depends upon a peculiar morbific poison in the atmosphere, which renders Cordons and Quarantine restrictions useless. Sanatory arrangements being the only safeguard.

3d. The Cholera is manifested by a *diarrhœa*, which is the premonitory symptom, or *first stage*. To lie down for a few hours with simple and appropriate remedies, may ward off an attack, and in this stage, the disease is curable; but if neglected or injudiciously treated, *collapse*, or the second stage, follows the premonitory symptoms of diarrhœa, and in a large majority of instances proves fatal.

4th. No plan of treatment has been discovered by which the rate of mortality in confirmed cases of the disease can be lessened; the rates of death to cases, continue to be one to two and a half or three. This is nearly the ratio of all epidemics, as plague and yellow fever.

5th. In persons of sound constitutions and of good habits, few diseases are so easily averted, when the first warning symptoms of its attack are timely attended to and properly treated. It can be prevented in 50 or 60 of every 100 cases.

6th. Although it is not in our power to change the ratio of deaths to cases, yet we can accomplish what is of equal if not of greater importance; we can diminish the ratio of cases to population.

This is to be done by sanatory measures, or by what is termed hygiene, private and public.

7th. During the prevalence of Cholera, the morbific poison is exerting its influence with more or less intensity on almost every individual; a predisposition to the disease is existing in every one. But so long as the constitutional forces are unimpaired, are acting with due vigour, and the equilibrium of the organs and their functions is maintained, a successful resistance is made to the epidemic influence, and the individual escapes an attack. Whenever any causes operate in a manner to enfeeble, to derange, or disturb violently the forces or functions of the animal economy, then, the epidemic poison, no longer opposed, exerts its destructive agency, and the disease attacks with more or less violence, according to particular circumstances.

8th. Some of the causes that thus excite the attacks of the disease belong to the individual, as connected with his diet, clothing, mode of life, and other circumstances.

The means for obviating them constitute private hygiene; others, however, are independent of the individual, are connected with and arise from the condition of the community and the place in which he resides. Over these he can have no control. They form the subject of public hygiene, which it is the province of the Sanatory Committee duly to consider, and for the Board of Health, in conjunction with the local Municipal Authorities, to carry into execution.

9th. Observation and experience have shown, that certain conditions favour, in a special manner, the prevalence and mortality of Cholera. These conditions are—low, damp situations, and rich alluvial soil; wharves, banks of rivers and streams; and moisture or dampness from any cause; collections of filth, of vegetable and animal matters, and whatever produces offensive and noxious effluvia and miasma; foul and impure atmosphere proceeding from imperfect ventilation; narrow courts and alleys, crowded densely with inhabitants; and, in fine, whatever tends either morally or physically to depress the forces of life, or disorder the system in any manner.

On the other hand, the Cholera never prevails epidemically, (though it may occur in sporadic form,) on rocky soil, on sandy dry tracks, like the fine sands of New Jersey, or the South; in the well paved, well drained, and dry portions of cities, and when the houses are roomy, well ventilated, clean, and not over-crowded. That is, the ravages of Cholera are scarcely felt wherever all the proprieties and decencies of life, external or public, internal or domestic and private, are carefully observed.

10. From the general facts, the particular sanatory measures to which the attention of the Board of Health should be directed, become at once evident.

They are, an early and constant inspection of the yards and cellars of houses, with a removal of the rubbish and filth that may be found therein, to be followed by thorough whitewashing and purification; a more frequent cleansing of the streets and gutters, and attention to paving and grading the same, so as to avoid accumulations of water or garbage anywhere; an especial attention to the cleansing of private courts and alleys common to several dwellings. The suppression of pig-sties and piggeries—cleaning of foul privies with the use of deodorising agents; filling or draining of pools or ponds of stagnant water, and personal cleanliness by bathing. In short, to keep the physical and moral man *clean*.

The above are some of the means calculated to diminish the exciting causes of Cholera, and render the epidemic or morbific influence comparatively harmless to the community.

In conclusion, the committee agree in opinion that by observing these simple precautionary suggestions, there is nothing calculated to excite fear or serious apprehension from Cholera, but every encouragement to allay undue solicitude, and inspire confidence and hope to the community.

A TESTIMONY

Of Staffordshire Meeting (England) for Discipline concerning HANNAH RANDALL, *deceased.*

Our dear friend was the daughter of George and Elizabeth Boxall, of Dawley, near Coalbrookdale, and was born there in the 2d month, 1787. She was married to our friend Thomas Martin Randall in the year 1820, and whilst a member of Coalbrookdale meeting first appeared as a minister, and was recorded as such by Shropshire Monthly Meeting in the 11th month, 1835.

She became united with this meeting in the year 1840, by removal with her family to Shelton, in the Staffordshire Potteries; and though during the greater part of her residence amongst us she laboured under great bodily weakness,

which frequently prevented her from attending meetings, yet, when able to do so, she was exemplary in the fulfilment of this important duty; and often under much physical infirmity was acceptably engaged in the ministry, to the edification and encouragement of her friends. Her communications were generally brief, but solemn and weighty; and in the life and power of the gospel she often testified to the necessity of watchfulness, and "perfecting holiness in the fear of the Lord;" and we think it may be truly said she was favoured to administer grace to her hearers. She was of an humble, sympathizing mind, concerned to be found faithful, and to adorn the doctrine of God her Saviour in all things. During her protracted illness her mind was much clothed with the spirit of supplication.

To a friend who visited her she remarked, "I desire to maintain faith and patience. Oh! the Lord's ways are a great deep, and past finding out. May I not let go my hold! but glorify Him in the fires; for He has greatly helped me, and I have felt as if I could praise Him even in great suffering."

She was mercifully enabled to look forward to her approaching change with that hope that is full of a glorious immortality, in which she departed this life on the 7th day of the 5th month, 1847, aged 60 years, a minister about twelve years. Her remains were interred in Friends' burying ground at Leek, on the 16th of the same, a solemn meeting being held on the occasion.

A TESTIMONY

Of Newcastle (England) Monthly Meeting concerning JANE WIGHAM, *late of North Shields.*

Our dear friend was the daughter of John and Mary Latimer, of Moss House, near Cornwood, in Northumberland. She was accustomed to express her thankfulness for the care which her parents exercised, to train up their children in the fear of the Lord, believing it had been productive of much benefit to her. At an early age she became the wife of Thomas Wigham, of Cornwood: a union which was blessed to them both. A few years after her marriage her mouth was opened in public testimony, and there is reason to believe it was her concern to labour faithfully in the exercise of her gift. Her communications were generally short, but lively, and evidently under the humbling, contriting influence of gospel love. Her ministerial service was chiefly within the limits of her own Monthly Meeting, though on two or three occasions she travelled as companion to other ministers in the neighbouring counties.

In the eighty-second year of her age she became a resident within the compass of this meeting, and was diligent in the attendance of our meetings until within ten months of her decease; but her mental faculties being in some degree impaired, and being naturally of a diffident disposition, she was rarely engaged in public ministry; yet she was zealous in the maintenance of our religious testimonies, and of an humble, circumspect life and conversation. Even when her bodily and mental faculties became additionally impaired, her love to her friends and to the precious cause of truth and righteousness continued unabated.

In the course of her last illness she was tried with deep mental conflicts, and was frequently engaged in supplication that the Lord, her Redeemer, who had been with her all her life long, might, according to his gracious promise to his disciples, continue to be with her to the end. She remarked at times, that she felt no condemnation, yet did not feel that evidence of acceptance, that seal of assurance, which her soul longed for. After one of these proving conflicts she called her daughter to her side, and intimated that *now* she felt that peace which the world could neither give nor take away. From this period she appeared to be preserved patiently waiting and quietly hoping for that blessed change, whereby, through redeeming love and mercy, "mortality is swallowed up of life." Her decease took place at North Shields, on the 5th of the 7th month, 1847, being in the 90th year of her age, and her remains were interred in Friends' burial-ground there, on the 9th of the same, a solemn meeting being held on the occasion.

She was a minister about fifty-five years.

THE BURNING WELL.

A correspondent of the Presbyterian, Louisville, (Ky.) gives the following brief account of a subterranean fire in Eastern Texas:

There is a very singular circumstance in Shelby county, Texas, of a well that has been burning about twelve months, at the former residence of Judge Lusk. When he moved from the place, he laid some logs over the well, from which he had used water for several years. Some time after the woods caught fire, and the timber burning fell in, and ignited some substance, supposed to be stone coal. The rainy seasons have not extinguished it, but it has burnt incessantly. It does not give a very agreeable feeling to the visiter; for it is neither sublime nor beautiful; but from the deep grumbling noise that is heard—the sulphurous smell and the dark cloud of smoke that is continually rising, a beholder is forcibly convinced that there is actually fire and brimstone in the subterranean regions. Various results are conjectured; perhaps some geologist can give comfort to the anxious minds of the surrounding inhabitants, by showing what will be the final termination of the burning well.

PEACE CONGRESS AT BRUSSELS.

In the early part of the Third month last, a circular was issued by Elihu Burritt, calling attention to the proposal of holding a convention of the friends of peace at Paris, in the following month. Soon after this publication the Committee of the London Peace Society, resolved to co-operate in the movement, subject to the following conditions:

"1. That there be a clear and satisfactory understanding that such a Convention can be holden, with the full concurrence of the French authorities.

"2. That nothing in the proceedings of the Convention shall be inconsistent with the *broad Christian ground* which has ever been held as the fundamental principle of the Peace Society.

"3. That the Convention be conducted on the principle of a strict and total abstinence from all interference in political questions."

With these conditions, E. Burritt and his friends cordially united, and he proceeded to Paris, with a view of making the needful preliminary arrangements. But upon observing the state of the public mind there, and consulting a number of judicious and influential inhabitants of the city, he concluded that the state of excitement which prevailed at the time, on political questions, rendered it imprudent to attempt holding the Congress there. From Paris he repaired to Brussels, where he was soon joined by a number of Englishmen who had come over to promote the object in view. Having stated in writing, to Rogier, the Prime Minister, the object of their visit, he expressed his concurrence, and his readiness to afford all the assistance in his power for the promotion of the Convention. He procured for them an introduction to Visschers, one of the most distinguished members of the government, and well known for his philanthropic sentiments. By the influence and exertion of this gentleman, a number of the leading men of the city were enlisted in the cause, and a provisional committee was formed, under the presidency of Visschers, who, in conjunction with the English deputation, completed the necessary arrangements in time for the opening of the Congress on the arrival of the delegates from England.

The British delegates, amounting to about one hundred and thirty, accompanied by a considerable number of females, from several parts of England, Scotland and Wales, assembled in London on the evening of Ninth month 18th, and thence proceeded by way of Ostend to Brussels, where they arrived on the morning of the 20th, and the first sitting of the Congress commenced at one o'clock of that day. A splendid saloon was prepared for the accommodation of the assembly, and it was decorated, not with the trophies of war, but the emblems of industry and peace.

The Continental *delegates*, consisted of a large number of distinguished men from various parts of Europe; and several members of the British Parliament, who were not able to give their personal attendance, had expressed their cordial concurrence with the object of the Congress.

The presidential chair was assigned to Visschers, who made an inaugural address, from which the following is extracted:

"*This Congress of the friends of universal Peace* is the first that has been held on the European continent. Permit me, gentlemen, rapidly to describe the object, and to recite the operations put forth by the English and American Peace Societies, for promoting their ideas of universal federation and concord among all nations. It was at the close of the long wars which had signalized the end of the last century and the beginning of the present, that the first Peace Society was formed in New York, during the course of the year 1815. *The London Peace Society* was organized in June, 1816, which has many auxiliary associations in England and Scotland, as well as on the continent of Europe. The United States possess many societies of a similar nature, and among others *the American Peace Society*, formed on the 8th of May, 1828. At Geneva, the Count de Sellon founded in 1830 a Peace Society. He erected, in his garden, on the margin of the lake Leman, an obelisk to commemorate the event. On the 24th of March, 1841, the Society of Christian Morals instituted at its sitting at Paris, a committe of Peace. A new society was established a short time after, in that capital, under the name of *the Peace Society of Paris*. Following the example of the Count de Sellon, the societies of America, of London, and of Paris, offered prizes for the best essays on the subject. Many of these have been published, and develope in general, sound and excellent views. The London Peace Society publishes a monthly journal, entitled *The Herald of Peace*. A Peace Convention, composed of delegates from Europe and America, was held in London, on the 22d of June, 1843. The assembly unanimously adopted a proposition to address all civilized governments, praying them to introduce into their treaties, a clause, engaging, in case of any international differences arising, to refer them to the mediation of friendly powers. This Address was transmitted to thirty four governments, in both hemispheres, and a deputation had the honour of presenting it to His Majesty, Leopold, King of the Belgians, at an audience granted to them by that Prince, in London, on the 5th of July, 1843. For some years there have existed in our own country two societies, at Brussels and Mons, founded on the same principles as the London Society. Notwithstanding this, very little was hitherto known in Belgium, of the labours of those eminent philanthropists, who were endeavouring to promote the advent of a new era, when the triumph of Peace

and intelligence shall be substituted for the spirit of conquest and domination.

"That illustrious English statesman, Bacon, proclaimed, more than two centuries ago, that the strength of all human society was its intelligence, and that with this did its power grow or decline. The pen is more mighty than the sword. We do not desire the suicide of nations; they must be powerful in order to be respected; but there is one thing more powerful, more irresistible than cannons and bayonets, and that one thing is *public opinion.*"

After a rapid sketch of the efforts which had been made in various ages and countries to introduce a general method of adjusting the disputes of nations without recourse to war, the speaker proceeded:

"Ask England what has been the cost from 1793 to 1815, of those wars undertaken solely with a view to resist the ideas of aggression entertained by France. With what profit had the French empire retired from its conquests? The time for conquerors is past. Throughout all Europe, with slight exceptions, the Chamber of the Commons exercises the control, reducing every proposition to a question of money. I will not attempt to describe to you the advantages of public utility? Has not the aspect of Europe completely changed during the last thirty years? The great establishments for charity and instruction, the factories, the canals, the roads, the railways, the electric telegraphs, the rapid means of locomotion, and the communication of human thought—the nearer approach of soul and heart, the fusion of interest and sentiment,—to what are all these advantages owing? To Peace.

Upon proceeding to business the first subject introduced for discussion, was, The iniquity, inhumanity and absurdity of war as a means of solving differences between nations.

On this subject an essay in French was read, which commenced with the observation that as Christianity was professed by the nations of Europe, it was their duty in their national as well as individual capacities, to conform their practice to the principles of that religion. On the question whether the settlement of national controversies by an appeal to arms, is reconcilable with the doctrines of Christianity, with the dictates of reason, the requirements of justice or the pleadings of humanity, the following just and noble sentiments were advanced.

"Christianity lays down clear principles for the government of our conduct, both in private and public life; and in no single instance can the slightest indication be found of a relaxation of the authority of the Divine commandment. We are taught to obey the great law of love under all circumstances, and to 'overcome evil with good' on all occasions. If we have enemies, Christianity teaches us to feed them when hungry, and if they thirst to give them drink. If any act be criminal in the individual, it is equally a crime if committed by a nation at large. Christianity legislates for the larger as well as for the smaller sphere; to assume its title, therefore, by a nation, only multiplies its obligations to obey. Till it can be shown that Christianity has forfeited its claim to universal obedience, no presumed necessities of society,—no imaginary exigencies of State policy, can absolve a nation from its obligations. It is always dangerous to tamper with the distinction between right and wrong; and the folly, as well as wickedness of overlooking this distinction, has never received more signal and disastrous illustration than upon the various slaughter fields of Europe and America. Let the spirit of inquiry which is penetrating every part of our social system, developing and dispelling so many of the prejudices and follies of the past, fall with accumulated intensity upon this relic of an old and barbarous infatuation. Bring it forth without hesitation into the clear pure light of God's holy truth, and if it will not stand the test of its impartial examination, cast it away as a false and wicked custom, and unworthy of the manhood of the world!

"The more closely we examine the spirit and precepts of Christianity, the more strongly do they commend themselves to the enllghtened reason of mankind. Christianity is never more rational than when it commands us to abstain from evil; and men are never so irrational as when they plead for its perpetration under any pretext which may be urged on its behalf. The popular excuses for War are, that we must fight to defend our lives, our property, and our honour. Now without going very deeply into the philosophy of the matter, there is a glaring inconsistency upon the very face of these arguments. We are to fight to defend life,—but this system of defence has robbed the world of fourteen thousand millions of its subjects who have perished upon the battle field. We are to fight to defend our property; strange that the wisdom of humanity should be so slow to perceive the ruinous rate of insurance which War exacts for the preservation of property. Weighed down with her war debts, Europe is now well nigh sunk under the oppressive burden of that system of protection upon which she has relied with such obstinate pertinacity. She has mortgaged the industry of her people to an extent which cripples their energies and crushes their spirit, and from which it will require a century of profound peace to release them.—'We must fight for the national honour.'—In what then does the honour of a nation consist?—In the quick resentment of offence?—The jealous observance of prerogative?—The exact distinction of territorial boundary?—Are these pre-eminent above every other consideration?—Is there no honour in religion—in morality—and in humanity? Nothing can be truly honourable which is not truly good. No system can redound to a nation's true glory,

which mocks its profession of religion, and sanctions the commission of crime."

"If those who govern nations and lead public opinion, had but been half as zealous to awaken the sympathies of mankind for the sufferings inflicted by war, as they have been to consult empty honour and perishing fame, the public mind would long ere this have become disgusted with the cruelty and the folly of war, and would have demanded that some other tribunal for the settlement of international disputes should be erected in its place."

Francisque Bouvet, member of the National Assembly of France, next addressed the Congress in French, expressing his satisfaction in being engaged in the work of universal peace, in conjunction with the representatives of that great principle who were assembled there from all parts of the civilized world; and that the first universal Congress of the friends of Peace, had convened in the land which had been so often the theatre of blind and brutal war. He declared that the task which they had undertaken, to wrestle by intelligence and morality with the destructive scourge of war, was a difficult, but noble one; "a sublime apostleship, to labour for the recognition by the governments of the earth, of a form of justice more elevated and profitable than the murderous decision of battles."

He then adverted to his own efforts to get the principle of arbitration as a substitute for war, recognized in the new French constitution. He declared his wish that the preamble to that constitution had contained the expression of a desire to see established, an international jurisdiction to determine differences which may arise among nations; to guarantee treaties, and to regulate the great movements of the human mind, with a view to the morality and well being of society.

He added that he yet hoped to see the decree of universal peace inscribed on the constitution of France. He compared the present condition of nations to that of individuals in a state of barbarism, and urged the necessity of a general association to regulate the intercourse of nations, and preserve the general peace, as civil governments protect individuals and families in their social relations.

After adverting to the decline of the papal power, and the failure of the ecumenical councils to preserve the peace of Christendom, he added: "But I hasten to say, gentlemen, that the immortal spirit, the spirit of Christianity, will rise again above the deluge which has engulphed this withered and superannuated form, and wave its wings of fire over the social world, and shed upon it anew its sacred inspirations. But who shall create the appropriate form, a universal form in which this principle shall be embodied? Who, if I may so speak, will erect a temple for it? This is the great problem to be resolved, this is the difficult work which you and I have to prosecute, which must constitute the ultimate aim of our convictions. Yes, gentlemen, I am convinced that a general national jurisdiction is the expression of the conscious want of the age, although at present imperfectly apprehended."

He was followed by Ewart, M. P., who declared that he had been more than twenty years a member of the House of Commons, and believed that an immense majority of his colleagues and of the British nation were in favour of peace. He observed that many great truths had long been treated as utopian by the enemies of progress. Those who proposed the abolition of slavery were exposed to ridicule. But slavery had been abolished by the English, and was about to be abolished by the French. So the doctrine of universal peace is now treated as utopian. It is said to be very good in theory, but the time had not yet arrived for its discuscussion. But he insisted that at a time when the flames of war threaten again to be rekindled, when certain sparks appear to announce a general conflagration, the friends of peace ought more than ever to raise their voice against the horrors and abominations of war. He denounced as an antiquated absurdity, the opinion that the happiness of one nation is to consist of the abasement of a rival; but that it is the interest as well as duty of all nations to desire the prosperity of each other,

J. S. Buckingham stated to the Assembly, that he had travelled over great part of the ancient continent, had visited the sites of Nineveh, Babylon, Palmyra, Thebes and Memphis; cities once more populous, wealthy and powerful than the most flourishing of our day, and found them shrouded in the silence of death; every where exhibiting the devastations of war. Rome, the mistress of the world, was herself swallowed up by conques', furnishing an impressive example of the Divine declaration, "All they that take the sword shall perish with the sword." The precepts of our holy religion command us to love one another, and proclaim universal fraternity. And what can be more opposed to the precepts of Christianity, than to see bishops blessing the banners that are to be unfurled on the field of carnage? And the speaker informed that he had seen, close at hand, the actual horrors of war, of which many there had seen only the poetical side. For he entered the navy at nine years of age; was taken prisoner at eleven, and endured the evils of captivity; and after regaining his liberty had assisted at a dozen battles.

H. Richard, Secretary to the London Peace Society, said, there was an aspect of the question before them, to which perhaps sufficient prominence had not been given.

"And it was not merely on the ground of his own personal convictions, of the paramount importance of this view of the subject, that he asked permission to say a few words; but also, and especially, as standing there to represent the

London Peace Society, probably the first important organization that was formed for the diffusion of those principles which had brought the Congress together, and which from its earliest origin had based all its proceedings on this simple and fundamental axiom—that all war is inconsistent with the spirit and precepts of Christianity. For though it be unquestionably true, that ample arguments against this barbarous practice may be derived from every consideration connected with the relations and interests of human life and society—from justice, humanity, freedom, civilization, commerce, economy; yet from no quarter is its condemnation at once so authoritative and emphatic, as when it is tried by the spirit of the Gospel. And when we reflect what war is—its crimes, its cruelties, its atrocities—in what evil principles of ambition, cupidity, and revenge it originates; how it calls into preternatural developement all the worst passions of man's nature; when we reflect what war has done, throughout all ages; what desolation and agony it has carried among the abodes of man; how it has covered the face of the earth with the bones of unburied men, and manured her soil with the richest blood of her own sons; how it has defied the claims of justice, and outraged the spirit of humanity; how it has precipitated millions of men into the dread presence of their eternal Judge! with their hands all reeking in their brother's blood, and their spirits distorted by the fiercest and foulest passions; it does seem strange that it should be necessary for any one to stand up, in the nineteeth century of the Christian era, and in the heart of Christendom, to prove that such a system as this is, and cannot but be, in direct, irreconcilable and everlasting antagonism to the whole spirit and genius of the Gospel."

"It may be asked, what can we do; a small minority of men, with whom the great bulk of society has no sympathy, but is disposed to treat with ridicule and contempt? I reply, that we can do that in which all the great moral and social revolutions in the history of mankind have originated. We can cast truth into the public mind; we can refuse (from fear of the world's ridicule) to smother our own honest convictions; we can enlighten the public opinion, and rouse the national conscience, in all countries, and gradually prepare for a time when, if the people are again menaced with war by the dissensions of their governments, they will lift up a voice of remonstrance so indignant and emphatic, that no government shall dare to precipitate them again into that vortex of cost, crime, and blood."

SUMMARY OF NEWS.

In our 10th number (Vol. 2.) will be found an account of the breach at the Spring Garden Reservoir. Immediate steps were taken by the District authorities to repair the damage, and on the 24th, at 4 P. M., the water was again let into the western reservoir. The Districts are now again supplied with water from their own works. It is understood that this arrangement is only temporary, and that the reservoirs are hereafter to be reconstructed more substantially than at first.

New Mexico.—Dates from Santa Fe to the 18th of Tenth month have been received. General Lane, the new Governor of Oregon, had arrived at Santa Fe, on the way to his government. The people of New Mexico had held a Convention of delegates, and adopted a petition to Congress, praying for a Territorial Government, with a Governor, Legislature, Delegate to Congress, &c., and all the usual rights of appeal from the Territorial Courts to the Supreme Court of the United States. They "respectfully, but firmly, protest against the dismemberment of our (their) territory, in favour of Texas, or for any cause." They also say, "We do not desire to have domestic slavery within our borders, and until the time shall arrive for our admission into the Union, we desire to be protected by Congress against its introduction amongst us."

California.—Accounts from California represent that immense quantities of gold have been recently found among the mountains, and in the rivers of a portion of that country, and that the people have abandoned almost every other occupation for that of gathering the precious metals. The accounts of the enormous quantities which are daily procured, have more of the air of fiction than reality. One account says that "many persons have culled in one day, of the finest gold, from 300 to 800 dollars, and for many days together averaged 75 to 150 dollars;" and that the acquisition, by a single man, of 30 to 40 dollars per day, was very general. It is said that houses and farms are deserted, crops left standing in the fields, vessels on the coast deserted by their crews, and labourers of any kind scarcely to be procured at any price. In consequence of this utter neglect of agriculture and commerce in the pursuit of treasure, the price of provisions and other necessaries has risen to an extraordinary height. Flour is said to be selling for $40 per barrel, and other articles in proportion. These accounts ought doubtless to be received with considerable allowance, but it appears certain, that large quantities of gold exist in California, and that its collection engrosses much of the attention of the people. The establishment of a branch Mint among them, is much desired by the inhabitants of the territory.

Congress.—The Thirtieth Congress commenced its second session on the 4th inst. Both Houses organized, and appointed committees to inform the President of the fact. In the Senate, Douglass of Illinois, gave notice that he would, at an early day, introduce a bill to organize territorial governments for the new territories of Nebraska, Minesota, New Mexico, and California. Cameron, of Pennsylvania, gave notice that he would introduce a bill to provide for taking the census of 1850.

The President's Message was delivered, as usual, on the 5th, and brought to this city in the afternoon. It occupies seven columns and a half in the North American and United States Gazette. In regard to the admission of slavery into the newly acquired territories, the President takes, as might have been expected, a southern view of the subject. But the question will no doubt be closely sifted in Congress.

FRIENDS' REVIEW.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. XX.

(Continued from page 178.)

R. Jones to Joseph Williams.

Undercliffe, 1st mo. 4th, 1788.

Beloved friend Jos. Williams,—Thou mayest perhaps wonder to find my letter dated from this place, and truly, it is marvellous to myself also, that having been, as I apprehended, fully clear of the North, I should again be directed hither, experiencing as a truth, that "the wind bloweth where it listeth."

Having just returned from a visit to Friends in South Wales, and expecting to go pretty directly to London, I felt a strong draught to the Quarterly Meeting held at Leeds last week, and being enabled to reach it timely, have been made humbly thankful in believing I was in my place there, and thou knowest, if this sense does but attend the mind, it matters little where we are. Mayest thou, dear Joseph, of whom, with thy beloved wife and children, I have of late often thought, having now been favoured to feel thy proper place in the family, be encouraged to fill it with dignity and firmness, and become, under the renewal of holy anointing, "a workman that needeth not to be ashamed."

I have been for some time expecting a line from thee, but I know my own littleness and unworthiness, and am therefore willing just to remind thee, that I was once thy guest, and don't forget thine and thy dear wife's kindness to me whilst with you.

It is likely thou hast accounts directly from J. Pemberton, who is yet in Scotland; and from G. Dillwyn, who has been mostly in London since the Yearly Meeting. * * *

I am, with dear love to thy household, thy assured affectionate friend, R. Jones.

The next day writing to Jno. Pemberton, she says: "I believe I shall spend some time in London this winter, where dear G. Dillwyn is still a prisoner; I trust a 'prisoner of hope.' Whether he will be at liberty to return with me, I cannot tell, and I desire to leave all to Him who has not failed to be gracious to us poor Americans; and who, I do believe, will not fail nor forsake thee. A concern seems spreading on account of the poor Africans. Many small and well written tracts have been published and dispersed, tending to set forth the injustice and iniquity of that trade, and the newspapers have continual strokes at it, so that I hope something will be done to put a stop to the diabolical business. The town of Manchester have formed a committee, and passed many good resolutions, and they are opening subscriptions there and at York, and some other places, to forward the good design. * * * I hope, my dear friend, thou wilt not forget me when it is well with thee. Thou knowest not how many difficulties and discouragements I wade under, and the greatest fear of all is, that I shall dishonour the great and good cause, which is indeed dearer to me than life itself. May the good hand be with thee in all thy goings, and crown thy labours with peace, whatever becomes of thy poor unworthy friend and tried little sister.'

About this time she became fixed in the prospect of being at liberty to return to America in the spring, though she began to doubt whether she could with an easy mind depart before the Yearly Meeting of London, which would commence on the 11th of Fifth month. Being solicitous to accomplish all the work required at her hand, she used much diligence, even going from meeting to meeting when the state of her health seemed to forbid the effort. She was much interested in the efforts which now became prevalent for the abolition of the slave trade, yet she was careful to guard Friends, in the modes of expression adopted in petitions addressed to the great ones of the earth, that in all respects a pure testimony might be exalted. This true Christian circumspection was not made a cloak for indifference, her interest in the "good cause" being in various ways evinced.

Reaching London the 4th of Second month, she sat (mostly in silence) the meetings for worship and discipline as they came in course, and

noticed with much satisfaction an advancement among women Friends in the work of the discipline.

Third month 10th, she writes, "I am now a prisoner in London, yet peaceful in my allotment, going almost daily to meetings, but not blowing my horn in them all. Our dear friends R. and S. Grubb, and Mary Dudley, produced this day, to the Second day morning meeting, their certificates, given by Friends in Ireland, for visiting London, France and Germany, and our brother G. Dillwyn revived his concern. The meeting freely concurred with them all, expressed near sympathy, and agreed to furnish them with certificates from hence. It was a solid time." "Shortly after this," she says, "I am waiting in the patience, as an *unprofitable servant* ought, for clear direction, and then shall not hesitate about going with the first likely opportunity."

The second sitting of the Select Yearly Meeting, held Fifth month 12th, R. J. mentioned to Friends, the cause of her detention among them, and at the next sitting, (the 15th,) a cordial endorsement, (signed by Wm. Tuke as Clerk,) was made upon her certificate, setting forth that her additional services had been to the comfort and satisfaction of Friends where her lot had been cast, and desiring for her, in her return, "the evidence and reward of true peace."

After the Yearly Meeting, attended by C. Hustler, she found herself still engaged, so that she could not with a peaceful mind take passage for Philadelphia. She went to Norwich, partly to visit John Pemberton, to whom she was closely united, and with whom she kept up a frequent correspondence. She writes to him from London, Seventh month 1st, "I have hastened to the city, after a large, and I trust good meeting at Haddeston this day, in order to go on board the *Pigou* to-morrow, with some friends, that if this appears, on waiting for right counsel, to be the right time and ship, I may be accommodated with a good berth. I have the prospect of Ann Warder and Susan Dillwyn's company, (Ann takes two of her children and a servant,) &c. &c. Now, notwithstanding I told thee at Norwich, that I should fear going in the same ship with thee, unless thou felt thyself clear to return, yet if, having had some time to deliberate and feel for the mind of thy great Master therein, thou art easy to come and take passage also, I then shall have fresh cause for humble thankfulness to Him who has so marvellously sustained us both to the present time."

R. J. to S. Hustler.

Carshalton, 8th of 7th mo. 1788.

My dear S. H.,—As the time of my departure from this country seems to draw nigh, and as thou (with the other branches of my worthy friends J. and C. H.'s family,) hast often been the object of my tender solicitude, I feel disposed (as we have a day's quiet rest here,) to give thee one more testimony thereof in this way. Though it may probably be my last from this shore, yet I shall, if favoured to reach my own country, be gratified, and rejoice in often interchanging these allowable tokens of mutual affection, and hope to be punctual in my remittances for every one that I shall be indulged with, by any one of the inhabitants of that hospitable retreat called Undercliffe, where I have been often received, kindly cared for, and tenderly treated, far beyond my deserts. Can I then forget those who have, through the precious efficacy of Divine love, been made so near to my best life? The connections of a faithful yokefellow and companion in the arduous service, through which I have been carried to my humbling admiration, in this land;—an helpmate specially provided by kind Providence himself!—can I forget those who have been part of the hundred fold promised in the gospel, to those who have forsaken all in obedience to divine commandment? surely no: herein "my heart shall not reproach me while I live." Well, my dear Sally, I do also hope and desire that the resignation of thy worthy father, the condescension and dedication of thy dear mother, thy sisterly kindness, and the works of love received from the whole family, will both be accepted and amply rewarded by Him, who declared that the giving even of a "cup of cold water" to one of the least, should obtain a disciple's reward. Mayest thou, therefore, become more and more the object of Divine care, and by an unreserved surrender of thy all into His blessed hand, be strengthened in full obedience to all His requirings, that so with increasing years, thou mayest happily experience increasing fitness to come up honourably in that line of service in the Lord's family, which, after having undergone the necessary preparations therefor, His wisdom may assign thee, and thus know His blessed will to be to thy devoted, willing mind, "thy meat and thy drink." This is my fervent breathing on thy account, to almighty goodness, who has been rich in kindness to thy soul, and has often made thy tender mind, under the bedewings of His love, as "a well watered garden," wherein He has graciously sown the seed of eternal life, which, if full room is allowed, and it is suitably cherished, will spring up with increase, to the praise of His ever adorable name, and thy enriching comfort both here and forever.

I hardly know how to bid the last farewell! but as I apprehend it will be so, shall conclude in the fresh feeling of dear love, craving to be had in all your remembrance, and being thy truly affectionate friend, conclude such, and bid thee endearedly,

Farewell in the Lord,

R. J.

As the the time of her departure from England approached, many and touching were the evidences of that Christian friendship and true

unity of spirit which cannot be weakened by separation, though it adds solemnity to those partings which, so far as time is concerned, are likely to be final. Many a farewell scene was crowned with supplication and benediction, and, on these occasions, the holy presence which had gone forth with her, was thankfully felt and acknowledged. The 10th of Eight month, the last First-day before her embarkment, was to her and her associates, "a day of favour." At Gracechurch Street meeting, in the morning, she took for her text the words of David, "Give unto the Lord, oh ye mighty, give unto the Lord glory and strength; give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." At Devonshire house in the afternoon, she notes having an exercising time. At 6 o'clock in the evening she had a meeting with men and women servants.

It has been already remarked, that she was curiously minute in some of her tabular notes. From these we find that from the time of her embarkation in the "Commerce," to that of her arrival in her native land, she had travelled twenty thousand four hundred and ninety one miles; had attended one thousand five hundred and seventy eight meetings, two hundred and seventy five of which were those held for discipline, and in which, as her friends in Great Britain officially testified, she was particularly serviceable. She also notes having had meetings with Friends in the stations of servants and apprentices, and labouring poor Friends, to the number of one thousand one hundred and twenty individuals.

On the 13th of Eighth month, the whole company of cabin passengers who were to cross the ocean in the Pigou, together with various friends, dined at Plough Court, with R. J.'s noble host, Joseph Gurney Bevan, after which they went to Gravesend.

(To be continued.)

For Friends' Review.

PILGRIM'S PROGRESS.

(Continued from page 180.)

Of these times of cruelty and oppression, the author further remarks: "As a sect, the Quakers were the most severely handled. Not only were they the ardent friends of religious liberty, but their principles were a blow at the root of priestly pride and domination; they denied the right of any gospel maintenance, whether by forcible or voluntary contributions; they taught that the work of the ministry was one of the purest benevolence, and not to be fulfilled for the love of pelf or idleness, or worldly distinction." "In most cases, they were treated with extreme cruelty; some, even in the midst of the plague then raging, were dragged from their homes and families, and shut up in a London jail, little better than a pest house, in which seventy-nine members of the Society of Friends, and a great number of other nonconformists died, and thus obtained a happy release from the fangs of tyranny. Upwards of eight thousand Quakers alone, suffered imprisonment in the various jails of England, and the fearful number of three hundred and ninety-nine persons of that persuasion only, finished their earthly course in prison, under the hands of their cruel persecutors." How many of those who survived the term of their imprisonment, found a premature grave through the length and hardships of their confinement, it is not possible to calculate.

The author continues: "A youth, named James Parnell, aged nineteen, was treated with a degree of cruelty, which, had it not been well authenticated, would have been beyond credibility. He was thrust into a hole in Colchester Castle, not as wide as a baker's oven, and at a considerable height from the pavement. In climbing down to get his food, his hands being benumbed, he lost his hold, and fell upon the stones, wounding his head severely, and bruising his body. In this state he was beaten by the jailor, and thrust into a similar hole nearer the pavement." He was shortly released from further torments by death. About this time, a memorial was presented to the king and his council at Whitehall, entitled, "A brief relation of some of the cruel and inhuman usage, and great persecution and imprisonment of above four thousand two hundred and thirty of the people of God, in scorn called Quakers, for worshipping God and meeting together in the fear of the Lord." The summary of this frightful broadside, gives an account of the number of Quakers in every prison throughout the kingdom. It shows that such was the thronged state of the prisons, that in some cases, they were crowded into so small a space that some had to stand while the others laid down. Many were taken out dead. In Somersetshire, the violent felons were ironed to the poor Quakers. The aged and young, healthy and sick, were indiscriminately shut up with the vilest ruffians, their clothes torn off, women taken from their beds in the night, and driven along the dirty roads in winter to prison; sixty-eight thrust into a small room, without bread or water—some of the women being in the most trying and delicate state—many in chains and fetters, obliged to wallow in indescribable filth. Sixty of these Quakers were at one time confined with John Bunyan and his friends, in the prisons of Bedfordshire; and in one place of confinement, in that county, it is recorded, that "fifty are in a close and strait place, where many are sick and weak, and likely to perish."

"A very affecting appeal was made at this time, to the House of Commons. One hundred and fifty-four nonconformists, called Quakers, assembled at Westminster, and sent in a petition, stating that many of their brethren lay in irons,

cruelly beaten by cruel jailors; many have died in their sufferings, and many lie sick and weak upon straw; and then, praying that they, the petitioners, might suffer in their stead, and that their own bodies might be put into the holes and prisons, and an equal number of their suffering friends be released."

Well has this appeal been described as "the feelings of majestic benevolence expressed in beautiful simplicity."

It was rejected by the House of Commons, and the appellants threatened with severe punishment.

It is matter of history that George Whitehead, after incredible pains and exertions, obtained from King Charles II., a royal mandate, or charter, which is still in possession of the Society, for the liberation of Friends to the number of 471, in several prisons throughout the kingdom. Among those in Bedford jail, were several prisoners of the Baptist persuasion, and one of that number, was the afterwards celebrated John Bunyan, who, in two periods of twelve years, had been incarcerated there. In this prison, which was built on the centre of a bridge near the river Ouse, did he write his popular work, and others besides. Here John Bunyan, with others of his own religious profession, and several of the Society of Friends, were immured for their conscientious nonconformity to the ecclesiastical impositions of those days. By the advice and assistance of George Whitehead, all these prisoners obtained their liberty; and it appears that the expense for law charges, was defrayed out of a fund raised by the Society of Friends for the liberation of their own people.

This fact was clearly established by George Whitehead in his "Christian Progress," but has hitherto been artfully or ignorantly concealed by former writers "On the life and times of John Bunyan." Our author, George Offor, has set the question at rest, and avers, that Bunyan owed his release to following the advice of George Whitehead, and quotes the following reflections of George Whitehead in reference to it. "Our being," says Whitehead, "of different judgments, did not abate my compassion or charity, even towards those who had been my opposers in some cases. Blessed be the Lord my God, who is the father and fountain of mercies, whose love and mercies in Christ Jesus to us, should oblige us to be merciful and kind one to another; we being required to love mercy, as well as to do justly, and to walk humbly with our God."

The author, on introducing this subject to his readers, observes: "About this time, George Whitehead, one of the most useful and leading members of the Society of Friends, became deeply affected with the cruel punishments that his brethren and sisters were suffering for Christ's sake. He was a man who could plead before royalty and nobles, in a state apartment, or impart consolation to a suffering Christian in a dungeon."

"The indefatigable manner in which the Quakers proceeded to get the requisite official signatures to release their suffering and dying friends, is beyond all praise. They wrote to all their meetings throughout the country, to obtain assistance, to enable them to meet the demands for fees, and even sent their female friends to the officials to press on this glorious goal delivery."

The author having searched the records of the Privy Council, in the time of Charles II., observes: "Through all their minutes, the intended patent is referred to as 'The General Pardon of the Quakers.' This original patent, with the great seal attached to it, is carefully preserved by the Society of Friends, in their archives at Devonshire-house. It contains the names of twenty persons, not included in the order of Privy Council." But afterwards added through the solicitation of George Whitehead. "Bunyan's name appears in both these documents."

By an order in Council, dated 8th May, 1672, the names of Bunyan and other Baptist prisoners in Bedford jail, were directed to be included in the same patent which contained the names of 491 Friends. This remarkable document is written in Latin, on eleven skins of parchment, and according to the forms of law, each name is repeated eleven times.

The author continues: "As the prisoners were too poor to sue out a patent individually, much difficulty and delay might have ensued to prevent their discharge, had it been needful to send the original pardon to every town where these suffering people were incarcerated. This difficulty was removed by the active benevolence of George Whitehead, who procured duplicates of the pardon to be made and authenticated, and messengers were dispatched throughout the kingdom to set the prisoners at liberty."

"Bunyan having had a very sharp controversy with the Quakers, it is a strong manifestation of their Christian spirit, that he certainly obtained his release through their instrumentality, for they paid all the expenses of getting the royal grant, and also of having it served throughout the kingdom with speed; many of the prisoners being in a dying state, with the severity of their sufferings."

Copies of letters referring to these transactions, are introduced from George Whitehead to Stephen Crisp, and from John Rouse and Ellis Hookes, to Margaret Fox; also a circular addressed to Friends throughout the Society, to promote a subscription to defray the heavy expenses attending this extraordinary labour of benevolence. It is dated London, 5th of Fourth month, 1672.

The author's candid and liberal mind, is agreeably appreciated in the following quotation from his work, in reference to this subject:

"Soon," he says, "the prisons of England

were filled with the most pious and virtuous of her citizens, and when Bunyan and his antagonists, both Quakers and Baptists,* were confined within the same walls; conversed upon spiritual things; worshipped unitedly *their* God, by the same way of access; all former bitterness and animosities were swallowed up in the communion of saints, and the wall of separation was thrown down; not only did their sufferings increase their catholic spirit and respect for each other, but they became a blessing to many who were confined for real crimes; and when they came forth, it was with renewed powers to proclaim the unsearchable riches of Christ. Thus does anti-christ destroy himself, for whether he imprisons the Christian, or only takes his goods for church rates, or ecclesiastical impositions, he arms with weapons, to hasten the destruction of his own kingdom."

The author adverts to the controversy which Bunyan had with some Friends, who visited him whilst in Bedford jail, but rejects the irreverent dialogue which the writer† of "the life and times of John Bunyan," has put into the mouths of the disputants, evidently with the design of raising a laugh at the expense of the Quakers. On this subject he remarks, that "Mr. Philip displays rather a singular spirit of that sectarianism, the absence of which he so greatly admires! He cannot let slip any apparent opportunity of having *a fling* at the Quakers and Baptists; his remarks are unworthy a more polite term."

The author goes on to state—"Bunyan's controversy, which is said to have been with the Quakers, was, in fact, not with that highly respectable and useful body of Christians, but with persons whom he considered to be under serious delusions; some of these, called themselves Quakers. At this period, the Society of Friends were not united into a body or denomination. The battle, according to Bunyan's own words, was against Satan, and those lies with which he had deceived some enthusiastic spirits. These characters were called by Bunyan, a company of loose ranters, and light notionists, with here and there a legalist, who were shaking in their principles, sometimes on this religion and sometimes on that." "It is true he tells of Quaker's delusions; but his fight was with principles and not persons, and he sets forth what, in his opinion, were" "the lies with which the devil beguileth poor souls."

The author then adverts, with proper feeling, to the delusive aberrations of James Naylor, and the barbarous punishments which were inflicted on him for his failings. He remarks, that instead of reasoning with him, in order to remove this temporary delusion, he was cruelly tormented, imprisoned, pilloried, with its brutal accompaniments—burned through the tongue with a hot iron—branded with a B on his forehead for blasphemy—whipped and confined to hard labour. He adds—"Mr. Granger says, that 'the discipline of a prison soon restored him to his senses.'"

On this remark, the author observes—"And we are inclined to think that he *was* mercifully restored to his right mind, because he was, some years afterwards, received into the Society of Friends, as a member, and died in their communion—a fact, which the clergyman (Granger) had not the honesty to state."

It was very true, as the author of this sketch of Bunyan's life has candidly observed, there were many, in those days, visionaries, blind enthusiasts, and ranters, who were denominated Quakers, by the world at large; but who were never acknowledged by the Society as belonging to them; some of these, under false pretences, and a show of religion, were received by Friends, in a few places, who afterwards occasioned them much trouble and concern of spirit for their misconduct. J. P.

[To be continued.]

* Bunyan had frequently very sharp controversies with Baptists as well as Friends.

† R. Philip, sometimes styled "The Reverend R. Philip of Maberly Chapel."

For Friends' Review.

FRIENDS' WESTERN AGRICULTURAL SCHOOL, INDIANA.

In an early number of this journal* we gave some account of this institution, which is under the care of the Western Quarterly Meeting of Indiana Yearly Meeting. It possesses interest from the fact, that it is, so far as we know, the first successful attempt in this country to render the manual labour of Friends' children available for the promotion of their literary education. By accounts recently received, it appears that during the last session fifty-two students were in attendance, a number of whom were engaged in farming and gardening. For their produce a ready market was found among the workmen engaged on a canal in the vicinity. Others were employed in carpenter work about the school-house. During the past year the school paid its expenses and left a small balance to its credit.

The present session opened in the 10th month. The applicants being more than could be accommodated, seventy-two were admitted, and provision is making for the reception of ten more. The Committee have agreed to rent to the students lots of ground at the rate of two dollars per acre, by the cultivation of which, during the intermission of study, it is believed they can realize enough to defray a considerable portion of their school expenses. A work-shop, which was greatly needed, is now about to be erected, so that the pupils will be enabled to occupy themselves during the winter in carpenter work,

* Vol 1, p. 32.

making up brooms, from the broom-corn grown on the premises, &c. The course of instruction is adapted to the wants of the pupils, and may be considered liberal for a comparatively new settlement. By the contributions of a number of Friends, here and in England, a small library and philosophical apparatus have been procured, which are advantageously used. Upon the whole, with many difficulties to encounter, the institution would seem to be prosperous, and with proper care to promote the moral and religious improvement of the students, can scarcely fail to do much good. C.

A TESTIMONY

From Gracechurch Street Monthly Meeting, London, concering our late dear friend DORCAS COVENTRY, *who, after a few days' illness, peacefully departed this life the 24th of the Third month,* 1847; *and her remains were interred at Stoke Newington, where she resided, the 28th of the same, aged* 78 *years; a minister about forty seven years.*

In the belief that a few particulars respecting the Christian course of this dear friend may be instrumental in stirring up the pure mind by way of remembrance, we have been induced to prepare a memorial on her behalf, though the lowly views which she entertained of herself led her to express a desire that any record of her might be brief.

She was the daughter of William and Dorcas Freeth, of Dunstable, and was born the 22d of 10th month, 1768. At an early age she was brought under the regulating power of the cross of Christ; but whilst submitting to its restraints she exercised much tenderness towards all, and that charity and Christian courtesy, which may be regarded as fruits of the Spirit, marked her character through life, often rendering her visits of kindness peculiarly acceptable, and opening the way for her labours of love amongst the various classes with whom she was brought in contact.

Though naturally of a timid disposition, yet was she strengthened by "the grace that is in Christ Jesus" publicly to advocate his blessed cause, and was recorded a minister by Southwark Monthly Meeting in the year 1800. She afterwards removed with her husband, Joseph Coventry, within the limits of this Monthly Meeting, of which she has been a member for upwards of thirty years.

Her communications in the ministry were not long, but weighty, and were characterized by the spirit of love, often manifesting a lively interest in the welfare of young persons, on whose behalf her soul was frequently exercised before the Lord. She was sound in the faith, and in one of her memorandums craves that we may be "built upon the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner stone," and that we all may be very watchful, lest the enemy draw us aside.

Her Gospel labours were chiefly confined to her own neighbourhood. She once obtained a certificate to unite with her beloved friend, Mary Dudley, in some service in Longford Monthly Meeting; and, with the sanction of her friends, she was engaged in a religious visit to the families of this Monthly Meeting. It was her steady aim in daily life to walk worthy of the vocation wherewith we are called: she was an affectionate friend and a kind neighbour, ever ready to aid the distressed; and having passed through much tribulation, she could feelingly sympathize with the afflicted.

For several years she was an active member of the London Committee for visiting female prisoners, and in 1840 she writes, "Although the time seems come for me to retire from this arduous engagement, I can look back with much satisfaction to the many hours I have spent within the walls of Newgate, using my feeble endeavours to bring sinners to repentance; and if my poor efforts have been blest to only *one* soul, this would indeed be a most ample reward."

She thus expresses some of her feelings respecting prayer: "What a delightful engagement is prayer! How do I desire that we and our precious children may be engaged therein oftener than the day! the promise still remains sure, that those who ask shall receive."

On another occasion she says, "With me the query has often arisen, am I fit to die? which seems answered thus: I have nothing to trust to but the free, unmerited mercy of God in Christ. There are seasons when I do earnestly crave that I may renounce the world more, and at the same time live in love with every one to the end of my earthly pilgrimage." This desire seemed graciously fulfilled, and in a thankful retrospect of the blessings vouchsafed to her, she says, "What shall I render to the Lord for all his benefits? Accept, if it please thee, O Heavenly Father, the grateful tribute of thanksgiving and praise!"

Her last communication in our meeting was felt by many to be peculiarly impressive; it was only a few days before the illness which terminated her life, and the subject was 'the uncertainty of time.' She affectionately addressed her dear young friends, reminding them that "All flesh is grass, and all the goodliness thereof as the flower of the field. The grass withereth and the flower fadeth, but the word of our God shall stand for ever." She observed that the old must soon die, and we had had recent instances that the young, comparable to the beautiful flower, were cut off; none knew who might be next; and she concluded by emphatically pressing upon all the necessity of being prepared.

A severe cold, accompanied with inflammatory symptoms, rapidly prostrated her strength. She observed to one of her attendants, "What a comfort it is to feel that the day's work is done!" and a few hours previous to her decease, expressed much unity with a friend who came to see her, adding, "How many of those with whom I have taken sweet counsel, are removed, and now it is my turn!" Though apparently in much suffering, she was remarkably preserved in patience. Shortly before she breathed her last, great quietness prevailed, and the ransomed spirit was released from its earthly tenement so peacefully that those around could scarcely realize the solemn event that had taken place: they felt bound to acknowledge that their beloved one had been mercifully and tenderly dealt with; and in the belief that in her case the sting of death was taken away, they could reverently return "thanks unto God who giveth us the victory through our Lord and Saviour, Jesus Christ."

THE SLAVERY QUESTION IN A NUTSHELL.

We find in a late paper an extract from Mr. Marcy's "unpublished report" in relation to the location of the bounty lands granted to the soldiers of the Mexican war, exhibiting facts of the most interesting character—facts having a direct bearing upon the vexed slavery question—which we commend to the attention of Congress and of every honest man and man of sense in the country.

The letter referred to gives an exhibit of the location of military bounty land warrants, 12,009 in number, in twelve different States—Ohio, Indiana, Illinois, Missouri, Alabama, Mississippi, Louisiana, Michigan, Arkansas, Wisconsin, Iowa, Florida—showing the number of warrants of the two classes (for 160 and for 40 acres each) and the number of acres located in each particular State. It happens that six of these States are free and six slave States. In republishing the exhibit, therefore, we merely take the trouble to subdivide and re-arrange it, putting the free States and the slave States, severally, in two different groups, so as to show at a glance the number of warrants and of acres located, repectively, in each. The account is as follows:

FREE STATES.

	Warrants for 160 acres.	Warrants for 40 acres.	Total No. of acres.
Ohio,	201	8	32,480
Indiana,	808	26	130,320
Illinois,	2,980	284	488,160
Michigan,	87	—	13,930
Wisconsin,	3,534	597	589,310
Iowa,	1,602	32	257,600
	9,212	947	1,511,800
	947		
	10,159 total war. in Free States.		

SLAVE-HOLDING STATES.

Missouri,	937	26	150,960
Alabama,	40	78	9,520
Mississippi,	62	5	10,120
Louisiana,	256	151	47,000
Arkansas,	286	9	46,120
Florida,	—	—	—
	1,581	269	263,720
	269		1,511,800
Total warrants in Slave States,	1,850	Total acres located,	1,775,520

Thus it appears that of 1,775,520 acres, the total number located, 1,511,805 were located in the six free States, while only 263,720 acres were located in the six slave States—making a proportion of nearly *six* entered in the free, for *one* acre taken up in the slave States.

It appears also that of the 12,009 warrants (representing, as we may suppose, the same number of soldiers, or other holders who bought of them,) 10,159 have gone to the free States, and only 1,850 to the slave States; being in the same proportion of *six* men (or rather more than six) who preferred locating their warrants in free States, to every *one* man who was willing to choose his land in a slave State.

Now this we venture to pronounce a very extraordinary fact, indicative of what the real popular sentiment of the United States is—nay, as we said before, of the South even—on the Wilmot Proviso question. It would seem, from this remarkable exhibit, that the people of the South do not actually oppose it, but, on the contrary, when the moment comes, and the opportunity is offered, for choosing homes for themselves, they seek them in lands where labour is blest, and the children of labour thrive, under the proud banner and fostering genius of universal freedom.

Give New Mexico and California to the institution of the South, and what can be expected but a sudden blight upon their growth and prosperity—the stoppage of the great currents of immigration now flowing into them, and the diversion of nine-tenths of it towards the rude mountains and lonely shores of Oregon? Liberty again fails in Europe. Open New Mexico and California to its fugitive votaries, as well as to our own hardy citizens, and we may expect both to rush forward in the race of power and prosperity, as far, in one year, as they otherwise would in six.

In this connexion, we ought to remember, that of the American emigrants now in the two Mexican territories, the great majority, three-fourths perhaps, or more, are from slave States, and especially from Missouri, Kentucky and Tennessee. In these very territories, these Southern men have raised their hands, protesting against the introduction of slavery. And

thus again the voice of the South speaks the preference of Southern men—men who labour, who seek independence by their industry—for the institutions and the soil of freedom.—*North American and U. States Gaz.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 16, 1848.

The narrative of the proceedings at Brussels, which is brought to a close in the present number, may be supposed, by some of our readers, to occupy an undue portion of our paper. The incalculable importance of the subject, however, must be our apology, if indeed an apology can be required for pressing upon public attention, a movement designed to promote peace on earth, and good will to men. While we discover in the commotions, by which Europe is shaken from side to side, the elements of strife and hostility, it must be a satisfaction to learn that so many men, whose situations and characters will cause their voices to be heard with respect, are labouring to scatter among the people, the seeds of moral and political melioration. While these commotions may be viewed with solicitude, as indications of approaching calamities, they may also be justly considered as evidence of the progressive tendencies of our age. The great body of the people appear to be increasingly awake to their rights. The great truth distinctly announced in the American Declaration of Independence, that governments are instituted, not for the aggrandizement of rulers, but to secure to the people the enjoyment of their inalienable rights, life, liberty, and the pursuit of happiness, seems to be gaining admittance in regions which have long been ruled with a rod of iron. As the legitimate objects of government come to be properly understood and applied, the occasion and motive for military preparation must necessarily decline. Laws that are judiciously framed, and directed to the promotion of the general good, will find, in the influence of public opinion, a force sufficient to secure their execution. A tyrannical government must be supported by military force, if supported at all. But a free and enlightened people require neither standing armies nor militia, to prevent the violation of the laws which extend equal protection to all. The ultimate object of the European agitations, appears to be the establishment of more liberal systems of government, and the labours of those who have engaged in the Peace Convention, are evidently devoted to the promulgation of principles by which rulers may be taught to govern by the influence of opinion, and not by the force or terror of arms.

The brief notice which we have introduced under the title of a Mother's Example, we would willingly hope, will not be overlooked or quickly forgotten by those who occupy that endearing relation. Probably few mothers possess the reasoning faculty in such perfection, as to silence all the arguments which perverted ingenuity may suggest to the mind of an irreligious son; but all may exercise the influence of a pious example.

The little tale of the father who determined that his son should not be an idler, and if he would not be a scholar, should be a blacksmith, may furnish a useful intimation to parents in easy circumtances, who have the misfortune to have lazy sons. John Adams, our first Vice President, somewhere relates that when he was a boy, he was sent by his father to a seminary, to pursue the study of Latin, and after a short acquaintance with the difficulties of the task, he requested liberty to discontinue the study. To this the father agreed without hesitation, and set him at once to work at digging a ditch. The young ditcher soon grew tired of his new employment, and informed his father that if he pleased, he would resume the study of Latin. "And," said he, "whatever progress I afterwards made in my studies, may be attributed to that abominable ditch."

The article, *Slavery in a Nutshell*, furnishes a forcible illustration of the influence of slavery upon the growth of wealth and population; but there is one effect which slavery has produced, to which it is probable few of us have duly adverted. The degradation which the loss of liberty is said to stamp on its victims, and which has been proverbial from the days of Homer, has been, by a very natural association, attributed to the colour, even when not connected with slavery. The prejudice arising from this association, has greatly increased the difficulty with the coloured race, in rising to respectability in civil society. The opportunity of learning mechanical occupations, if not absolutely withheld, has been of difficult attainment, from the aversion of tradesmen to taking coloured apprentices. The consequence is, that relatively few coloured men are found engaged in mechanical trades. Yet there are a few, in various occupations, who do not suffer by comparison with men of like occupations, of the Anglo-Saxon race. Now we respectfully suggest to our readers, that when such persons have worked their way through the difficulties surrounding them, and proved their fidelity and skill, it would be nothing more than justice to an injured class, to afford them a reasonable share of patronage. Such as may incline to avail themselves of this intimation, may see a list of the co-

loured tradesmen residing in this city, by applying to the Editor of the Review.

MARRIED,—At Friends' Meeting house, East Vassalboro, Me., on Fifth day, the 26th of 10th mo. last, SILAS F. JEPSON, of China, Me., to SARAH JANE, daughter of Elijah Cook, of Vassalboro.

——, At Friends' Meeting house, in Sandwich, New Hampshire, on Sixth-day, the 27th of 10th month, ALBERT C. BUFFUM, of North Berwick, Maine, to HULDAH S. HOAG, of the former place.

PEACE CONGRESS AT BRUSSELS.

(Concluded from page 192.)

A second session was held on the evening of the 20th, when the President Visschers, produced the following resolution, which was adopted with but one dissentient voice :

"The Congress declares that an appeal to arms for the purpose of effecting the settlement of differences between nations, is a custom condemned alike by religion, reason, justice, humanity, and the interest of the people. It, therefore, is of opinion that it is the duty of the civilized world to adopt measures calculated to bring about the entire abolition of war."

The Congress then proceeded to the discussion of the following proposition :—"The utility and necessity of the adoption, by all Governments, of an arbitration clause in all international treaties, by which questions of dispute which may arise, and which might issue in an appeal to the sword, shall be settled by mediation."

On this subject an essay in French was produced by the Secretary of the Aborigines' Protection Society, from which the following extracts were made :

"There is one particular connection with war that gives it a degrading distinction, and stamps it as an unparalleled calamity among the miseries that afflict mankind ; for while the plague, the pestilence, and the famine proceed from causes over which we have no control, or but a very slight one, and which therefore cannot be averted by human prudence, nor defeated by human skill—war is self-created, and self-inflicted by man. With man it originates, by man it is sustained in his own person, and on his industry and sanction it depends for its only support. To *man alone* the war system is owing. The plague, the pestilence, and the famine he can neither control nor prevent; but war, being an evil of his own creation, is within his province and ability to destroy.

"To remove this awful evil from the systems that govern and decide the fate of the human family, is not an impossibility; for what is created by man, he also can abolish. There is no imperative necessity for an appeal to the sword in deciding on national questions ; but a barbaric custom has usurped the place of law by the ignorant consent of mankind. It is for them but to withdraw that consent, and the appeal to the sword will perish in a day.

"This great change, a 'Congress of Nations' will completely secure, and the consent of mankind will be combined by this institution in an appeal to peaceful law and recognized justice. The arbitrary decision of the sword will then be entirely superseded, and the great questions that disturb national intercourse will no longer be left to the uncertain chances of the battle-field. To labour to form this congress, to prepare the public mind for its approach, and to induce Governments to appeal to its principles, even while those principles are awaiting their systematic form, is a universal duty. The 'Congress' itself can be expected but as the result of a frequent application of the principle of arbitration, which, determining solitary and separate questions between different nations, will first discover the need, and then prepare the way, for the legalized and more permanent institute, just as the testimony of the separate witness must precede the summing up of the judge.

"It is important to induce the Governments of the world to refer their disputes to one or more of the disinterested powers for the purpose of settlement by arbitration, until there shall be formed a Court of Nations and a code of recognized international laws, for the following reasons :

"1st. It will familiarize the Governments themselves with a great law of action, which has been too long and too frequently overlooked.

"2d. It will habituate the communities of the different nations to the interposition and decisions of this superior law.

"3d. It would powerfully tend to increase national friendships, by creating a mutual interest in each other's welfare and peace.

"4th. It will tend greatly to strengthen the affection of the people for their several governments, by furnishing direct proof that power is not held for selfish or brutal purposes, but for the good of mankind.

"5th. It will prove the true sincerity of a government in economising the resources of the people.

"6th. It would prevent the fearful destruction of life that now constantly results from an appeal to the sword.

"7th. It will become the best preliminary to a Congress of Nations, by habituating governments and communities to the principles on which the Congress will be founded.

"It is an obvious duty, therefore, and binding on the civilized and Christian communities of the whole world, to employ all legitimate and respectful means to induce their respective governments, to refer every national dispute to the arbitration of one or more of the friendly powers that may be mutually agreed upon ; that by this appeal to arbitration the way may be cleared for the formation of a Court of Nations for the re-

gulation of national intercourse by a systematic code of laws, prepared and acknowledged by the consenting nations; that 'Peace on earth and good will towards men' may be rendered permanent and universal."

A letter from R. Cobden, M. P., was then read, from which the following is taken:

"My opinion is asked upon three propositions which are to be submitted to the Congress:

"1st. 'The expediency of recommending the insertion of an Arbitration clause in all international treaties, by which questions of dispute shall be settled by mediation.' I cordially approve of this proposition; but may I be allowed to suggest that it will be better to recommend that treaties be entered into *for the express purpose* of binding the contracting nations to submit their future quarrels to the decision of arbitrators. I do not think it would be easy to find an object more worthy of a separate treaty than that which is contemplated in this clause.

"2ndly. 'The propriety of establishing a Congress of Nations to form an international code. Until I hear the arguments upon which it is founded I shall be in doubt as to the policy of this recommendation.'

"3rdly. 'To recommend, as a matter of primary importance, general disarmament to the several Governments of Christendom.' I hope the Congress will try to open the eyes of all the nations of Europe to the enormous expense and waste occasioned by their standing armaments. To accomplish this object, you need only publish, in the different continental languages, a few simple facts. When I was last year travelling over the Continent, I took some pains to be correct in the following statistical details.—Bear in mind that no revolutionary symptoms had then appeared, and that the armaments have been everywhere increased during the present year. I estimated the total *effective* force of the *regular* armies of Europe, in 1847, including that of Great Britain, to amount to upwards of 2,200,000 men, and the number employed on board ships of war to exceed 150,000; making together 2,350,000 regular soldiers and sailors. The National Guards of France and Switzerland, the Landwehr of Germany, and other bodies liable to temporary military service, I put down at a very moderate estimate, say 1,000,000. Add to these the armed police, civic guards, gens d'armerie, and custom-house officers, and you will have a total of nearly 4,000,000 of men with arms in their hands. But, let us confine our attention for a moment to the 2,350,000 regular soldiers and sailors. This is called the peace establishment: but I doubt whether in the most active period of Napoleon's wars there was so large an effective armed force in Europe. There might have been a greater number on paper; but a far larger proportion was in hospital, or rendered non-effective from other causes.

"It is not easy to compute the precise cost of these armaments. If the total expense on the Continent bore the same proportion per head as in England, (but this would be an exaggerated estimate,) the direct charge for the regular forces alone would amount to £250,000,000 per annum. There is, however, a very large expense incurred for maintaining and repairing fortified places on the Continent, from which England is in a great measure exempt. Then we must bear in mind that the men who are thus wholly withdrawn from productive labour, are all in the vigour and prime of life; and assuming that they would be capable of producing, in agriculture or manufactures, wealth to the amount of £50 a year each, —a very moderate estimate,—it amounts to an additional loss of £100,000,000 per annum. I have put down nothing for the cost of the arms and accoutrements of the National Guards and Landwehr, or for the value of the labour which they withdraw from private pursuits, and devote to occasional military services. Without attempting any exactness in my estimate, I will obviate all objections by understating the case, and therefore shall content myself by asserting that the cost of the standing armaments of Europe, exclusive of police, amounts to more than £200,000,000 sterling a year. This enormous burden must have greatly aggravated the sufferings of the industrious populations during the late bad seasons, and may have partly caused that discontent which has so often ended in revolution."

One speaker, Ramon de la Sagra, of Madrid, advanced the opinion, that armies constitute the basis of public order; and that arbitration would not prevent war, because a force would be required to compel obedience to the decision of arbitrators. He was answered by J. S. Buckingham, who referred to several modern instances in which national disputes, after threatening for a time to involve the parties in war, were submitted to arbitration, and the award quietly acquiesced in.

S. D. Irvine, of Ireland, also in reply to the Spanish speaker, remarked that a few years ago, prejudice, in England, was as strong in favour of the corn laws, as it was in favour of the law of primogeniture. But the corn laws have been abolished by the force of public opinion. "Let us," said he, "try to do the same for war. We should rise unanimously and say, we will have no more war, for it is the greatest possible enemy to civilization, and public opinion is against it."

On the 21st, when the Congress was opened, the following resolution was offered and adopted with only two dissentients, one of whom was Ramon de la Sagra:

"That it is of the utmost importance to urge upon the different Governments of Europe and America the necessity of introducing into all International treaties, an arbitration clause by which war shall be avoided in the settlement of disputes; special arbitrators, or a Supreme in-

ternational Court should decide in a case of emergency."

The propriety of convoking a Congress of nations, to form an international code, for the purpose of settling questions of difficulty, and preserving peace, was then taken up for discussion.

On this subject, an able essay, by Elihu Burritt, translated into French, was produced and read. In this he suggested the expediency and practicability of constituting a Congress of nations, composed of one delegate for every million of inhabitants. This, if the measure was adopted by all the nations of Christendom, would furnish an assembly of about three hundred and fifty members. This body might examine the laws of nations as expounded by the ablest writers, and make such modifications as the legal wisdom of the world could supply; and having maturely considered each portion of this code, transmit their conclusions to the legislative assemblies, on whose behalf they were acting. The code thus formed, when ratified by the various governments which participated in the proceedings, would possess a degree of moral influence superior to that of any which has ever been enacted.

After laying down his plan at considerable length, he went on to observe, that the existence of such a code and tribunal as here proposed, would necessarily have the effect, in case of national controversy, to turn the attention of the parties to a peaceable mode of adjustment, rather than to preparations for hostility; and thus a source of irritation would be withdrawn. Thus, all these occasions of war, under the old regime of brute force, might be settled as legitimately and satisfactorily as any law case between two sovereign states of the American Union. The essay, as reported, closes with the subsequent observations.

"All the Continental Governments are now undergoing the process of renovation, or reconstruction upon a popular basis. New political affinities have already been created between nations. Freedom of the press, right of public meeting, of association, and other great popular prerogatives have been acquired. The community of nations is slowly approximating to the condition of the family circle. Now is the time to organize these social tendencies and national affinities into a fixed system of society. Everything favours the proposition. The great obstructions that would have opposed it a year ago, have been removed. Nations are gravitating into union; not giving up any essential qualities of independence or individuality, but confederating with each other under the attraction of mutual affinities. Then, why may we not link these large circles of humanity into one grand system of Society, by creating for it a common centre and source of attractions in the establishment of a HIGH COURT OF NATIONS?"

A letter from Dr. Bowring, M. P., highly approving the object of the Congress, concludes:

"The world is becoming weary of war, its crimes, its miseries, and its follies. May success crown the efforts of those who are seeking to secure for the world an era of harmony and peace."

The subject having received an ample discussion, the Congress, at their fourth session, on the evening of the 21st, adopted, with one dissentient vote, the following resolution:

"That it is the settled conviction of this body, that the Convocation of a Congress of Nations, composed of duly-appointed representatives, is of the highest importance, inasmuch as it would secure the establishment of a well-digested code of laws for the regulation of international intercourse, and by constituting a High Court of Nations would provide an effectual guarantee for the preservation of permanent and universal peace."

The fitness of the present time for instituting a simultaneous movement among the nations of christendom, for a general disarmament, was brought up as the final question for examination. In support of the affirmative, the following considerations were urged by W. Stokes, agent of the London Peace Society:

"1. The true character of the war system is now more fully proved than ever before in the world's history.

"It has had a long, an impartial, and an honest trial; and this under all possible circumstances, by every people, and in every land. We now know perfectly what it can do, and what it cannot do. Its resources have been fully developed, its ability amply tried, and its pretensions impartially investigated. It has been employed by the untutored savage, and the polished European; by the feudal baron, and the Christian prince; by the follower of Jesus, and the worshipper of Juggernaut; by the ancient and modern world. There is now, therefore, no uncertainty about its claims, no ambiguity about its merits. They have been weighed in the 'balances' of the world's unhappy experience; and that world's unanimous testimony is, that in every great particular the war system is 'found wanting.'

"2. The utter uselessness of the war system as a protection to thrones and an instrument of Governments, was never more clearly proved than at the present moment.

"Never, since human history began, was there so great a commotion among the nations, as the one that has been so recently felt; and never were governments so convulsed and bewildered. Alas for thrones, when their chief support is in armed men!—and alas for rulers, when their main reliance is on swords and muskets! They have been tried, and the protection of royalty has been confided to their keeping; but royalty itself has discovered the

melancholy truth, that what they fondly call the strength of the throne, may become in one short hour the ruin of the monarch. Happy the king who confides for his protection in the affections of a people, and whose chief security is found in the consciousness of deserving their warm-hearted attachment.

"3. The efficiency of a peaceful mediation in determining national disputes has now been fully proved.

"It cannot now be pleaded that there is no substitute for war, nor can it be charged upon us that the alternative we propose in lieu of armed forces, has not been tried. In asserting the present to be the fitting period for a general disarmament among the nations, it is because a better system has been consulted, and its efficiency fully proved. And it is after the settlement of a great number of national disputes by the quiet intervention of a third party, that we feel ourselves justified in affirming that the very time has arrived for a general disbanding of warlike forces. Why continue mighty armies, when the very object for which they are maintained may be accomplished without them.

"4. The powerful and combined influences of commerce, literature, and civilization, were never so widely spread and acknowledged as at the present period.

"The government of the world has been for ages in the hands of the soldier; but thanks to a wiser and a more humane policy, it is rapidly passing into those of the scholar and the merchant. Unhappily, bigotry is not confined to religion, for it has been the vice of the merchant, as well as of the priest; and in the one sphere equally with the other, it has produced exclusiveness, enmity, and war. But now, at length, a new system has opened upon the world, and the old policy that separated man from man, and nation from nation, and which taught them to entertain a mutual jealousy and dread, is rapidly disappearing.

"The constant appearance of the soldier on the stage of action produced the delusion that the world could not do without him, and the jealousies of mankind were pleaded as an unanswerable reason for continuing the profession of arms.

"But the merchant and the scholar are now furnishing innumerable proofs, that in the world's wide market of labour and of mind, all nations can meet, and they can meet too as brothers. The sympathies and interests now felt among men have introduced new bonds for the union of mankind; and the untiring activity of trade, and the spreading influence of civilization, are rapidly converting the world into a great Commonwealth of Nations. In this new government, the prime law is that of union, and this union of human interests is the pledge of a policy that regards the warrior as both mischievous and useless.

"5. The intolerable pressure of an armed peace strongly urges the necessity of an immediate disarmament.

"An armed peace constitutes the greatest probability of war, by providing the material for its prosecution; therefore, the well-known apothegm, that 'to preserve peace you must be prepared for war,' is equal to affirming that to secure safety, you must never part with danger. And what has been the consequence of this imposition on national credulity, but a continuance, and in some instances a large increase, of war forces during the peaceful years of a complete generation?

"6. The nature and claims of our holy religion require at our hands an immediate disarmament.

"Constituted as christendom is at the present moment, it is evident to the whole world that the true religion is nowhere exhibited in national conduct; nor is this possible, while Christian nations maintain standing armies. For where these are, death is premeditated,—the arts of destruction become a regular study,—and the national confidence centres in the warrior, when it should centre in God alone. And while these are fundamental evils when viewed but in the light of reason and humanity, they are especially antagonistic to the spirit and precepts of the Christian religion. That Divine system breathes benevolence and good will, in every page of its revelation; it anticipates the foe that it may legislate for his welfare, and enjoins upon us as our truest interest not to trust in an arm of flesh. But to our permanent injury, we neglect its maxims and despise its spirit; and to our lasting dishonour, we withhold from the world the noblest example that a virtuous humanity can supply. The Pagan nations, moreover, taunt us with hypocrisy, and refuse the faith which our guilty systems have stained with blood."

After an animated discussion, the following resolution was adopted, almost unanimously, and the Congress closed with its fourth session.

"That this Congress consider it of primary importance to direct the attention of the different Governments to the necessity of a general and simultaneous disarmament; as they will thereby remove a fertile cause of irritation and alarm, inspire mutual confidence, and promote the interchange of those good offices which are best calculated to secure the lasting prosperity of the great Commonwealth of Nations."

GREAT TELEGRAPHIC FEAT.

The Baltimore American gives the following account of the most extraordinary Telegraphic feat of the age.

"Messrs. O'Reilly, of the Atlantic and Lake Telegraph Company, and H. J. Rogers of the American Telegraph Company, wishing to prove beyond all cavil that the *lightning line* could be made available for the transmission of large do-

cuments as well as for short messages, determined to take advantage of the President's Message as a test, little thinking at the time that it would be of the very inordinate length it has proved to be. For this purpose they stationed the most experienced operators on the various lines under their charge, extending from Baltimore to St. Louis, Mo., the starting point being in this city, where the Message was received at 25 minutes before 2 o'clock, by Government Express from Washington, and by horse express from the Mount Clare Depot to the telegraphic office in the Exchange.

Messrs. Reddish and Hough, of Philadelphia, connected with the O'Reilly line, having been detailed for the most important part of the duty to be performed, that of writing the entire document in Baltimore, commenced their arduous task on Tuesday, shortly after its receipt, and a few minutes before 2 o'clock on Wednesday afternoon, finished their almost Herculean undertaking—at which hour the signature of James K. Polk and the Washington date were written as plainly and legibly as the caption had been 24 hours previously. The two operators were at work, relieving each other occasionally, during the entire time, with the exception of a couple of hours yesterday morning, when they were interrupted by a storm at the western end of the line. They wrote the message out in full, following the copy *verbatim*, even to the punctuation and paragraphs—a thing not usually done in telegraphing.

The operators at this end of the line did not keep a register of the number of words contained in the document, but are of the opinion that from the time occupied there cannot be less than *fifty thousand*. In its progress to St. Louis the message was dropped at the following stations on the line, viz.: York, Harrisburg, Carlisle, Chambersburg, Bedford, and Pittsburg in Pennsylvania; Massillon, Cleveland, Zanesville, Columbus, Dayton, and Cincinnati, in Ohio; Madison, and Evansville in Indiana; Louisville in Kentucky, and Saline in Illinois. A large portion of the message reached Buffalo, New York, but the connection was broken off by a storm prevailing at that end of the line before its completion; it was also received at the minor intermediate stations between this city and Evansville, Indiana—the above mentioned places having all acknowledged its receipt entire. This is truly a wonderful performance.

WORK OR LEARN.

Many years since, when the late Lieutenant-Governor Phillips of Andover, Massachusetts, was a student at Harvard College, owing to some boyish freak, he quitted the university and went home. His father was a grave man, of sound mind, strict judgment, and of few words. He inquired into the matter, but deferred expressing any opinion until the next day. At breakfast he said, speaking to his wife, 'My dear, have you any tow-cloth in the house suitable to make Sam a frock and trousers?' She replied 'Yes.' 'Well,' replied the old gentleman, 'follow me, my son.' Samuel kept pace with his father as he walked near the common, and at length ventured to ask, 'What are you going to do with me, father?' 'I am going to bind you an apprentice to that blacksmith,' replied his father: 'take your choice: return to college, or you must work.' 'I had rather return,' said the son. He did return, confessed his fault, was a good scholar, and became a respectable man. If all parents were like Mr. Phillips, the students at our colleges would prove better students, or the nation would have a plentiful supply of blacksmiths.—*Louisville (U. S.) Presbyterian Herald.*

ON THE INWARD WITNESS.

"He that believeth on the Son of God hath the witness in himself." 1 John v. 10.

Many and glorious are the outward testimonies that God has given to the Christian religion, both in the days when His Son Jesus dwelt on earth and went about doing good to the bodies and souls of many, and in the time of the ministration of the apostles, who followed their Lord and Master. The miracles wrought, the prophecies fulfilled, and the various glories attending the ministration of the Gospel, conspire to confirm our faith. Each of them is an evidence of the truth and divinity of this doctrine, and all of them joined together, bear such a testimony as cannot be resisted. We live in these latter days at a long distance of time from those seasons wherein those miracles were wrought, and wherein God appeared in so immediate a manner from heaven to witness to the truth of the Gospel of his Son; but God has taken care to furnish every true believer with sufficient witness to the truth and efficacy of Christianity. We are not left void at this day. "He that believeth hath the witness within himself." There is an internal testimony given to the Gospel of Christ in the heart of every one that receives it in truth. These are the beginnings of that eternal life wrought in the soul, which the Son of God bestows on all believers: "He that hath the Son hath life." Oh, the spiritual life of a Christian runs into eternity! It is the same Divine temper, the same peaceful and holy qualities of mind, communicated to the believer here, in the days of grace and visitation, which shall be filled and perfected in the world of glory. And this is a blessed witness to the truth of Christianity; it proves with abundance of evidence that it is a religion sufficient to save souls, for salvation is begun in all that truly receive the good tidings of it. What sort of witness is this which true faith gives to the Gospel

of Christ, and what are the remarkable properties of this testimony? I answer, it is a witness that dwells more in the heart than in the head; it is a testimony known by being felt and practised, and not by mere reasoning—the greatest reasoners may miss of it; it is a testimony written in the heart, and upon this account it has some prerogative above all the external arguments in favour of Christianity—this inward argument is always at hand.—*Life and Gospel Labours of David Sands.*

OPINION OF A SLAVE-HOLDER.

A respected correspondent in the interior of the State, says:—"I was informed lately by an intelligent citizen of St. Louis, that in a conversation with an old gentleman in the northern part of Missouri, the old man said to him, 'I own about ten thousand acres of land in the territory that is in dispute between Iowa and Missouri; and, if I can get the line to run between these States so as to throw my land on the Iowa side, I am willing, to effect it, to set free all my negroes—about thirty in number—and pay $10,000 in cash!' The old man was of the opinion that his land in a free State would be immediately worth $19,000 more than it would be worth in a slave State.—*Louisville Examiner.*

MY MOTHER'S EXAMPLE.

"I recollect a young gentleman," says Dr. Alexander, "who, although he had an uncommonly pious mother, broke over all the restraints of his education, and became a professed infidel and the advocate of licentiousness in its vilest forms; but a gracious God heard the unceasing prayers of his mother, and by means somewhat unusual, he was converted from the error of his ways. In speaking of his former career, which he evidently did with shame and humility, he said, 'I could get over all arguments in defence of religion but one, and that I never could obviate, which was, the pious example and conversation of my mother. When I had fortified myself against the truth by the aid of Bolingbroke, Hume, and Voltaire, yet, whenever I thought of my mother, I had the secret conviction which nothing could remove, that there was a reality in religion.'"

EXTENT OF THE CREATION.

Our system, great and wonderful as it is, is a mere speck compared with the real extent of the creation. Satisfactory evidence exists, that every star which twinkles in the firmament is no other than a sun, a world of light surrounded by its own attendant planets, formed into a system similar to ours. Forty-five thousand such stars have been counted by the aid of the Herschelian telescope in so small a part of the heavens, that, supposing this part to be sown no thicker than the rest, the same telescope would reach at least 75,000,000 in the whole sphere. By means of new improvements in the same optical instrument, they have been found to be numerous to a degree still more astonishing. Every one of these is, in my view, rationally concluded to be the sun and centre of a system of planetary worlds. Beyond this, I think it is not at all improbable that were we transported to the most distant of the visible stars we should find there a firmament expanded over our heads, studded in the same manner with stars innumerable. Nay, were we to repeat the same flight, and be again wafted through the same distance, it is not improbable that we should behold a new repetition of the same sublimity and glory. In this manner immensity appears, in a sense, to be peopled with worlds innumerable, constituting the boundless empire of Jehovah. How amazing, then, must be the power and greatness of Him who not only "telleth the number of the stars, and calleth them by their names," but with a word spoke them all into being!—*The Christian Witness.*

AN INDEFATIGABLE TEACHER.

In the commencement of this century, in the parish of Alsace, which contains 600 or 700 inhabitants, there was a teacher who, of his own accord, had organized his school very much in the manner I have been describing. I received my own first instruction from him, and what I have now to say—inspired by gratitude as much as by the desire of being useful—is only the faithful expression of my remembrances. The grave has long covered the mortal remains of James Toussaint, but his memory lives in the hearts of his pupils, who never pass his tomb without experiencing the greatest emotion, and bowing with respect. His school consisted of 120 pupils; the teacher, a descendant of one of the numerous Protestant families who had taken refuge in Alsace, had not received any other education than was then given in ordinary schools. He had learned the trade of joiner, and wrought at the Ban de la Roche, where a worthy rival of the pastor Oberlin, struck with his capacity and vocation for teaching, gave him lessons and excellent advice, and placed him at the head of a school, where, under his direction, he was initiated in the profession of teacher. From that position he was called to the one whose organization I am now about to describe. Early in the morning—from five to seven in summer, and from six to eight in winter—he instructed the pupils in the first division: those from twelve to fourteen years of age. After them came the others in assembled classes, who received four hours' teaching each day. At five

o'clock in the evening he held what he called the French school, which was a sort of innovation—French not being generally taught in Alsace at that period. After the school for French, at which a considerable number of adults attended, there was in winter, from seven to nine, an arithmetical class for young persons; and thus did this indefatigable man teach ten hours a day in winter, and eight hours a day at least throughout the year. Nor was this all; there were, besides, about ten children from ten to fourteen years of age, who, in order to be more thoroughly instructed, spent the whole day in the school house, under the superintendence of the teacher and his wife, who assisted him greatly in his undertakings. By degrees he formed a sort of boarding-school at his own house, and something like a normal school, from which came many distinguished teachers, some of whom still live. Toussaint was also organist and notary of the mayoralty, and fulfilled all his duties with the greatest fidelity. When I add that this energetic man was a prey to a painful malady, arising from no fault of his, but from a defective organization, which every day at the same hour caused him great suffering, it will be seen what can be effected by means of few materials, and even little science, provided that zeal is joined with some ability, and, above all, with love of one's vocation. The career of Toussaint was short: he died in 1811, scarcely forty years of age; but his work survives in his pupils, in the generation he has formed.—*Willm on Education.*

VALUE OF LEAVES.

A singular occurrence, showing that the flavour in maturing, depends wholly on the office of the leaves, was the following:—The crop of a Yellow Gage Plum tree, by means of daily attacks on the curculios, was saved from their punctures, and promised a fine supp'y. But when the fruit was two-thirds grown, and of course wholly destitute of any good flavor, the leaves all dropped from the tree; not one was left. The branches were perfectly bare, with the exception of the load of plums which half obscured them. The plums remained on the tree, without changing any in size, colour, or taste, while others on trees not so affected, were rapidly ripening round them. In two or three weeks, a second crop of leaves appeared, when the fruit immediately commenced a second growth, and attained full size. It subsequently assumed the usual colour, and was about one month later than the usual period of maturity.

Other varieties, affected with leaf-blight, presented similar results, but less striking; and nearly all of them soon after the appearance of the second growth of leaves early in autumn, were also observed with a thin crop of blossoms.

Cultivator.

THE MAN THAT FORGOT TO LOOK UP.

There was a man who used to go into his neighbour's field to steal corn. What do you suppose he went in the night for? Because he thought nobody would see him. Did he think right? Let us see.

One night he took his little boy along with him, to hold the bag while he put in the corn. The Bible says, "Train up a child in the way he should go." Was this man doing so with his little boy? But how do you think he felt, when he got to the place where the corn was? He was afraid some one would see him—because he was doing wrong. And what do you suppose he did? Before he began to pull the corn, he looked this way and that way, to see if any body was looking at him. "Father," said the little boy, "you forgot to look somewhere." "Where, where?" said the father. "You forgot to look up to see whether God was looking at you." The thought that God was looking at him, so frightened the man, that he ran away as fast as he could, without stealing the corn. Whenever you are afraid somebody will see what you are doing, always remember first to look up; and if you are going to do any thing that you would not like to have God see, you had better run away as fast as you can, for God can see in the dark as well as in the light; and from his piercing eye you cannot hide yourself. Always remember these four words—"Thou, God, seest me!"

A man who was shut up in prison, told a minister, that if he had remembered these words, it would have saved him twenty-five years imprisonment: and another said it would have saved his father's life, and himself from being shut up in prison as long as he lived.

THE GUARANTY OF TRUE FREEDOM AND PROSPERITY.

We are driven to intelligence and religion as our only sure guaranty. When these prevail, they will constitute a barrier to injustice, oppression, and reckless innovation, that rests not on the quagmire foundation of political expediency, but on the knowledge and the love of truth. To enjoy true freedom, order and prosperity, a nation must be enlightened—(we do not say *learned*, but enlightened—between the two terms there is a wide difference)—must be *enlightened and religious.* Let no man who loves his country hesitate to look this proposition full in the face, or to adopt the line of conduct which it indicates—earnest effort to educate the mass of the people, and bring them under the power of true religion. For ourselves, we have long since decided that, in labouring with all our might to establish the institutions of a pure and spiritual Christianity, we are using the heaven-appointed means not

only of saving men's souls, considered as individuals, but also of national and social salvation.

Upon the religion of the Bible rests, as upon a corner-stone, the great charter of our republic. Infidels may sneer at this statement, but posterity will find it to be true. *In the Gospel of Christ this republic is safe: out of it, it is undone.—Ohio Observer.*

OUR COUNTRY.

BY W. J. PEABODY.

Our country!—'tis a glorious land—
With arms from shore to shore:
The broad Pacific chafes her strand,
She hears the dark Atlantic roar;
And nurtured on her ample breast
How many a goodly prospect lies
In nature's wildest grandeur drest,
Enameled with her loveliest dyes.

Rich prairies, decked with flowers of gold,
Like sunlit oceans roll afar;
Broad lakes her azure heavens behold,
Reflecting clear each trembling star,
And mighty rivers, mountain born,
Go sweeping onward, dark and deep,
Through forests, where the bounding fawn
Beneath their sheltering branches leap.

And cradled 'mid her clustering hills,
Sweet vales in dream-like beauty hide,
Where love, the air with music fills,
And calm content and peace abide;
For plenty here her fulness pours
In rich profusion o'er the land;
And, sent to seize her generous stores,
There prowls no tyrant's hireling band.

Great God! we thank thee for this home—
This bounteous birth-land of the free;
Where wanderers from afar may come
And breathe the air of liberty!—
Still may her flowers untrammelled spring,
Her harvests wave, her cities rise;
And yet, till Time shall fold his wing,
Remain earth's loveliest paradise!

A WELCOME SACRIFICE.

BY JAMES GILBOURNE LYONS, L. L. D.

Vain is the blood of rare and spotless herds
Pastured in meads where blue Clitumnus shines;
Vain are sweet gums from lands that Indus girds,
Or diamonds sought in deep Brazilian mines;
Vain are Iberian fruits, and perfumed flowers,
Rich as a Grecian sunset's purest dyes,
If deem'd, when worship claims thy secret hours,
For HIM IN HEAVEN, fit gift or Sacrifice.

The flocks that roam on thrice ten thousand hills;
Each living thing that moves on shore and sea;
The gems and gold which gleam in caves and rills;
Saba's low shrub, and Lebanon's proud tree;
The fragrant tribes that spring on cliff and field,
That flush the stream, or fringe the smooth lake's brim,
Breathe, burn, and bloom, at his high will reveal'd,
And own with joy, their Light and Lord, in Him.

Our gains are His, and, laid before the Cross,
These must of our oblations form a part;
But oh! the choicest ores and gems are dross,
If bought without that pearl of price—THE HEART.

The poorest serf who fears a tyrant's nod,
Whose inmost soul hard bondage racks and wrings—
That toil-worn slave may send unseen to God,
An offering, far beyond the wealth of kings.

Come thou, with breast from pride and passion freed,
Hands, which no stain of guilt has ever soiled,
Feet, swift and strong for every gentle deed,
Faith, hope and truth, by sordid crowds unspoiled;
Come with a spirit full of generous love
For all beyond, and all below the skies:
Make ready thou, for Him who reigns above,
The Christian's gift—A LIVING SACRIFICE.

A FRIENDLY CAUTION.

If thou art borrowed by a friend,
Right welcome shall he be,
To read, to study—not to lend,
But to return to me.

Not that imparted learning doth
Diminish wisdom's store,
But Books, I find, when often lent
Return to me no more.

Read slowly, pause frequently, think seriously, keep cleanly, return duly, with the corners of the leaves not turned down.

SUMMARY.

CONGRESS.—On the 11th inst. the Report of the Secretary of the Treasury was sent in. In the Senate, Douglass, of Illinois, introduced a bill for the admission of California into the Union as a State. The bill proposes to admit California and New Mexico as one State, by the name of the State of California. Congress reserves the right of forming and admitting new States out of any portion of the territory lying east of the Sierra Nevada or California Mountains. The State is divided into two judicial districts, and is entitled to two representatives in Congress. In the House, Eckart, of Pennsylvania, offered a resolution instructing the Committee of Ways and Means to report a tariff bill to the House, for its consideration, based upon the principles of the tariff of 1842. This resolution was adopted; yeas 96, nays 93. Tallmadge of New York, offered a bill for the establishment of a branch mint in the city of New York. The Post Office Committee reported a bill providing for the reduction of postage and the correction of abuses of the franking privilege. A resolution was adopted, calling upon the President for information as to the imprisonment of American citizens in Ireland by the British authorities.

OHIO LEGISLATURE.—In this body, parties are very evenly balanced, and as some of the members' seats are contested, each party considers it important to secure the control before the question of seats is determined. In the Senate, a Free Soil Whig Speaker and a Democratic Clerk have been elected, after numerous unsuccessful ballotings. At the last accounts, no choice of Sergeant-at-Arms had been effected. In the House, the two parties refuse to meet together. The Democrats hold possession of the Hall day and night, without recess. The Whigs meet daily, but finding no quorum present, adjourn. The Legislature should have convened on the 4th inst. Up to the last accounts, no prospect existed of any arrangement being effected.

CHOLERA.—Several deaths from Cholera have occurred at the New York Quarantine Ground, among the passengers by a vessel recently arrived from Europe.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. XXI.

(Continued from page 195.)

Went on board the Pigou, the 13th of Eighth month, 1788, at Gravesend, about 7 o'clock in the evening of the 4th day of the week, accompanied by Joseph G. and Mary Bevan, George and Sarah Dillwyn, my dear companion Christiana Hustler, Mary Crowley, Thomas Crowley, John Townsend, Jr., Richard Phillips, Anthony Wilson Birkbeck, Thomas Jefferies, &c. Had a comfortable season at the Inn previous to leaving Gravesend; and with the above Friends on board the ship, before my fellow passengers came, we witnessed Divine goodness renewed to us. About 11 o'clock came Wm. Dillwyn and wife, and divers other Friends. [Here follows a list of all on board, commencing with the captain, Wm. Sutton.]

Passengers in the Cabin.—Wm. Poyntnell, Geo. Russell, R. Jones, Ann Warder, her son John and daughter Mary, her servant, Sarah Stewart, and Susanna Dillwyn.

Staid up till late, in order to adjust some things in my berth, (which, through the Captain's kindness, proved a large, airy one,) and as the wind was fair to carry us into the Downs, I got some sleep, but was sea sick, yet I felt easy in mind, and, parting with my dear companion, C. Hustler, who had been to me part of the hundred fold promised in the gospel, and my kind landlord, J. G. Bevan, and his wife, and many others, under the precious influence of the Father's love, the sense thereof remained so very comfortable, that I was enriched thereby.

14th. Our pilot left us about 2 o'clock, and the wind being contrary, we lay at anchor, so that by the tossing of the ship I was at times unfit for any thing but lying in bed. Yet a boat coming to us from Deal, I wrote to my friends J. G. and M. Bevan, to dear L. H., and to my beloved C. Hustler.

On board the Pigou,
16th of 8th month, 1788, 1 o'clock, P. M.

My dearly beloved companion, C. Hustler,—Here sitting on a hencoop, after a day and night's sickness by reason of head wind, which keeps us at anchor just in sight of Deal, not knowing how long we may have to wait for a change of wind to carry us through the Downs, and thinking that, may be, some Friend may come and give a peep at us, from Dover or elsewhere—though hardly able to hold up my head, I I have got ink and paper in one hand, holding it on my knee, while I salute my precious Chrissy once more before we lose sight of the British shore. Feeling the same holy cementing influence, by which we have been in the Master's appointment united, and now under the same direction separated, I dare not distrust His continued mercy, nor that He will fail His poor handmaidens. My heart and eyes now fill in thus saluting thee. Mayest thou be helped to think of thy poor R. J., now in her narrowed inclosure, and pray for her preservation in all things. Thou knowest I am a poor creature. I suppose thou art now on thy way some miles from London, and dear M. C. with thee. I hope she will feel satisfaction in waiting upon a meek, humble disciple, who has long accompanied a lesser disciple with whom she has united in the great Master's service, and that she will be instructed by thy company and conversation, even as I often have been. I am so sick, that I cannot say all to thee and thy family that is in my heart. Let it suffice, my precious, that I feel thy spirit near, as in the days that are past, and what is more to be prized, I feel the Ancient of Days is near to us both now we are separated. Lift up thine head in hope, that thy condescension to the poor servant, out of still greater love to thy blessed Master, is accepted by Him, who did by His inspeaking voice say to my soul, when it was lifted up within me on thine and my account at Walden, "Lo! I am with you always, even unto the end of the world."

* * * * * *

Look towards me with sisterly kindness, for my whole heart salutes thee in the bonds of the gospel, believing the pure union will not be dis-

solved by time or distance. I am thy ever loving, grateful, though very sick companion. R. J.

17th. Being the First of the week I told my female companions that I should think it right for us to hold a meeting in the cabin, to which they agreed, and leave being had of the Captain, I mentioned our intention to two men who were our fellow passengers, viz: Wm. Poyntnell, of Philadelphia, and Geo. Russell, of Birmingham, withal saying, if they were free to give us their company it would be acceptable, but if not, we should take no exceptions. Accordingly, the whole of our company in the cabin, also our captain and chief mate, sat down together in the cabin, where condescending goodness was pleased to own our first little meeting in our narrow enclosure. My mouth was also opened in a short testimony to his goodness, believing we were under his Providential care. The men before alluded to, were very serious, and they were very civil and attentive to us on the voyage.

18th, Second-day. About 3 o'clock hoisted anchor and got through the Downs well. What a mercy that my mind should be kept in perfect peace, while the poor body is so distressed with sickness, and the ship in a continual agitation and tossing. Oh! my soul, trust thou in the Lord, who by his inspeaking voice said on my going on board this ship, "Fear not, for I am with thee, be not dismayed for I am thy God."

20th, Fourth-day. Made but little way. Passed Beachy Head. I was led to consider that having, according to the best of my ability, waited for and desired the Lord's blessed direction as to the time when, and the ship in which to embark home, and this detention in the channel being in the ordering of that gracious Being to whose requirings I had endeavoured to stand faithful, was comforted in believing that I was under his mercy and protection, so that I was hereby kept from murmuring, gave up the idea of reaching the Yearly Meeting, and resigned my whole body, soul and spirit, to him who knows best what is best for his poor creatures.

21st, Fifth-day. Awoke this morning in a quiet, sweet frame of mind, feeling my dear friends and late companions C. Hustler and L. Hawkesworth brought near to my spirit in the precious bond of love and light in which we had often rejoiced together. Also, found the cord of love very attractive to my beloved companion H. Cathrall, which was like a brook by the way, even in this my watery peregrination. Oh thou gracious Being, be pleased for thy great name's sake to keep us near to thyself and to each other, to the end of our time in this world, and whatever thou mayest see meet to deprive me of, or suffer me to be tried with, take not thy Holy Spirit and blessed protection from me, I humbly pray thee.

22d, Sixth-day. Had a very sleepless, tossing night, so that I could scarce keep from falling out of my bed, by reason of a high head wind, occasioning a great swell in the sea. My mind was, however, mercifully preserved in a steady reliance upon that gracious Being who of old time was declared to be "mightier than the noise of many waters." I did not rise till near noon; was much tried with sea sickness, so that I was not able to move from my chair but with assistance, which Captain Sutton, John Collett the mate, and our men in the cabin were all very willing to render. A. Warder also was in a like situation. Before I arose, my dear C. Hustler came sweetly into view, believing her to be nearly if not quite arrived at her own habitation, where, amongst her amiable family, she will be joyfully received; where I have at different times spent some weeks, and where I shall often be the subject of their agreeable conversation, and have the sympathy and prayers of the Friends with whom (next to my beloved H. C.) I have been most nearly connected in the Father's love of any in this world. May I be sensible enough of the favour, and may the aforesaid two dear friends, and, next to them, my beloved fellow labourer S. Grubb, and my other dear, kind, and benevolent companion, L. Hawkesworth, with my own soul, be kept under the precious influence of that love and life which covered our spirits when together, and united us in travels, visiting the churches, and in sufferings and baptisms for the Lord's sake; that nothing may be allowed to separate us from one another in Him who went with us, a light and leader, our "Ebenezer," forever worthy to be followed and obeyed. My mind is more exercised on account of dear L. H., whom I left in London, in a declining state of health, and under much discouragement. Yes, it was a near thing to take my last leave of one who had been so tender and *kind beyond expression* to me, from the time of my first landing, and rendered me many kind offices to the last. When I took from her the parting embrace, and our tears mingled together, she said, "My dear, may the Lord's blessing go with thee, yes, he will be with thee unto the end." This was the day before I left London, when she gave me a small parcel, with directions that I should not open it till I got home, on which was written "a few specimens, for the hand of dear R. Jones." Oh, it was like rending a part of my life to part with her, and with my ever dear C. Hustler, which last was on board the Pigou to which she accompanied me, staid near three hours, helped make my bed and adjust divers things in my berth, and was the last woman let down into the boat, by a chair fixed on ropes. We wept upon each others neck, and repeatedly embraced; our feelings were too exquisite to admit of a single word more than the mutual "farewell," and then with difficulty we separated from each other, she to the boat for Gravesend, and I to my berth to feel my bereaved situation, which was more than supplied by the incomes of the Lord's goodness,

whose loving kindness is better than all other enjoyments, yea, than even life itself. And my hope was revived in that salvation, which has been so richly manifested towards me and the worthy companion with whom Almighty Goodness has been pleased to favour me, in all our travels through England, Ireland, Scotland and Wales. To him, therefore, the Holy Shepherd of Israel, be all praise and glory given, now and forever, saith my soul.

23d. Seventh-day. Had a comfortable night's sleep, for which I was thankful; also that I was not so sick through the day as usual when at sea, so that I spent great part of it on deck, the weather being fine, though the wind was still against us, we not having got farther than Plymouth, which seemed trying both to our captain (who is of a kind, quiet disposition,) and to our fellow passengers. But I dare not murmur, believing that the mighty Ruler of the seas knows best what is best for all his depending children. This night I laid down my head in a degree of faith that the Lord was near to us.

24th. First-day. Rose humble and grateful, for the favour of another quiet night, and, feeling more able than usual, got into the cabin to breakfast. At 10 o'clock we sat down and held our little meeting as before, under some sense of the Lord's presence with us, and I had to mention some things concerning inward and spiritual worship, which seemed to gain both the attention and assent of the captain and men passengers. When the meeting broke up they withdrew, and then we settled again, (viz: A. Warder, S. Dillwyn, the children and myself,) and a word of counsel and encouragement was given me, for my dear female fellow passengers, which had an affecting tendency.

25th. Second-day. Was quite peaceful in mind. Our whole cabin company behaved with great civility. Susanna Dillwyn very sweet and agreeable in her behaviour and conversation, so that the detention for want of fair wind, was not so trying as it would otherwise have been. About tea time a fair wind gradually sprung up. We got quite out of the channel, and clear of Scilly Islands.

26th. Third-day. The wind continuing fair, we got on at the rate of about nine knots an hour till towards evening, when the rain ceased and the wind grew slack again. Retired to bed under a sense of divine care, and, having awoke in the morning with "Whom have I in Heaven but thee, or in all the earth in comparison with thee," it was a good day to me. Blessed be the Lord!

27th. Fourth-day. Awoke this morning less sick, but did not rise till after breakfast, finding myself less able to move about than in my former voyage, by reason of stiffness in my joints, &c. The weather was exceedingly fine, so that my fellow passengers were upon deck, which I also tried, but finding it too cold, I descended, and employed my time in working, reading, and writing. By staying below, I had a time of deep inward retirement before the Lord, and enjoyed the unity of His blessed Spirit, both with my near and dear friends whom I have left in England, and increasingly so with my dear friends in America, whom, if it be the Lord's blessed will, I hope to see in a few weeks in my beloved native city of Philadelphia. Which comfort (though I anticipate it with pleasure) will, I expect, be greatly alloyed by the many painful circumstances that will occur; for the hearing of which my mind had for some time been preparing, by a continual sense of sadness, in apprehension, that does attend, both by day and by night. Oh, thou most merciful Being, who, for purposes best known to thyself, hast been pleased to enlist me under thy holy banner of love and life, and hast, by a further display of thine Almighty Power, measurably enabled me to fight against the power of darkness; against spiritual wickedness in high placess; grant, I humbly pray thee, for the sake of thy blessed cause, which I have endeavoured, through holy help from thee, to advocate, (not for any desert in me,) that nothing present or to come may be allowed to separate me from the sensible and comfortable enjoyment of thy love, shed abroad in my heart, nor from the precious unity of the spirit, in the bond of peace, with thy little gathered flock and family the world over.

30th. Seventh-day. Spent the day chiefly in reading. I have often admired not only the kindness of our captain, but the quiet, civil, and sober conduct of the whole crew, among whom scarcely an indecent or unsavoury word was heard. This, with the harmony subsisting in the cabin, the singing of a sweet bird in it, and the innocent prattle of A. Warder's children, made time pass on more agreeably. But my being less sick than in the former voyage, and (what is the greatest of all favours) believing heavenly protection and goodness were near us, often clothed my mind with a sense of gratitude to the great Preserver of men, who is, both by sea and land, to his depending children, a God near at hand, a present help in every needful time, to whom be high and endless praises given, because he is good, and his mercy endureth forever.

[To be continued.]

For Friends' Review.

PILGRIM'S PROGRESS.

(Continued from page 197.)

A reply to one of Bunyan's early works was put forth by Edward Burrough, whom the author, G. Offor, describes as being "afterwards an eminent Quaker." In this reply he fought, as Bunyan called it, "bitterly, with a parcel of scolding expressions." The author adds, "and he proved himself a match for his adversary with those weapons."

"This controversy," continues the author, "carried on with great spirit and warmth, must, nevertheless, have had a beneficial tendency. Bunyan considered that his antagonist did not value the Holy Oracles sufficiently, and Burrough considered that too little attention was paid to Christ formed in us, the 'hope of glory.' Both questions were of the deepest importance; and happy was it for those who witnessed the strife between these giants, and were led earnestly and prayerfully to search into these vital and important truths. The dispute produced much wholesome fruit, although not served up in silver dishes"

That John Bunyan and Edward Burrough were both good men, in the common acceptation of the term, there is no doubt; nevertheless, it is also true, that on some points of doctrine, they did not see eye to eye, and, unhappily, overlooked the many essential truths on which they could cordially unite; they did not charitably agree to differ on some other points, but expressed their objections in terms, then current amongst polemical partizans, but which would not be tolerated in the present day.

Although so good a man, the warmth of Edward Burrough's natural feelings may be inferred from a poetical eulogium on his memory, by his intimate friend and survivor, Francis Howgill—"Though thou didst cut as a razor—and many a rough stone hast thou squared and polished—and much knotty wood hast thou hewn in thy day—yet, to the seed, thy words dropped like oil, and thy lips as the honey-comb." Thomas Ellwood designates him "A son of thunder."

In the work before us, is an interesting biography of Bunyan, from which the following selection is made:

"Bunyan had received a common education, but vicious habits had almost blotted out of his memory every useful lesson. Having been mixed up intimately with every class of men, and seen them in their most unguarded moments, it enabled him to draw his characters in such vivid colours, and with such graphic accuracy." "Bunyan had run the round of sin; had sown the seed of vice, and brought forth the bitter fruits of repentance; had felt intense alarm lest eternal torments should swallow up his soul in death, and had fled for and found refuge in Christ. This burden remained; he loved much, because so much had been forgiven him; he had been brought up out of horrible darkness, and well was he qualified to aid those who were walking through the dismal valley of the shadow of death."

Whatever amount of credit we may, as individuals, give to Bunyan as an expounder of the doctrines of Christianity, be it more or less, we must all unite in awarding him the meed of praise for honest intentions which he so modestly claims for himself. "I dare not," he says, "presume to say, that I know I have hit right in every thing; but this I can say, I have endeavoured so to do."

Although Bunyan was, by profession, a Baptist, his opinion was, that water-baptism is a personal, and not a church question, and that those who, by their life, conduct and profession, prove that they have been baptized by the Holy Ghost, ought to be considered as church-members, even if they reject both sprinkling and immersion.

On this subject the author makes the following judicious remarks: "Bunyan probably considered these sentiments as the precursors of the dawn of a happy day, when the baptism of the Holy Ghost, with purifying power like heavenly fire, shall absorb all these bitter waters of contention which occasioned such angry, unholy discussion among the churches of Christ; when the soul of every believer shall be imbued and immersed in sacred love and zeal for the honour of our Lord, and the increase of his kingdom."

He adds, "The principles of our great allegorist, upon this subject, have spread almost all over the Baptist church."

In Brookes's lives of the Puritans, mention is made of John Gifford, who had been a major in the king's army, and was convicted, during the Commonwealth, of raising an insurrection in Kent, and sentenced to die, but made his escape from prison. He had been a great persecutor, but after his conversion he became a minister amongst the Baptists at Bedford.

Bunyan joined this congregation, and Gifford, in the preface to one of Bunyan's works, has given a remarkable testimony regarding him, who eventually succeeded him in the ministerial office; from this testimony the following remarks are selected: "Whatsoever the concerns and reports of many are respecting John Bunyan, I have this to say, that I verily believe God hath accounted him faithful, and put him into the ministry; and though his outward condition, and former employment were mean, and his human learning small, yet is he one that hath acquaintance with God, and taught by his Spirit, and hath been used in his hand, to do souls good. For, to my knowledge, there are divers who have felt the power of the word delivered by him, and I doubt not but that many more may, if the Lord continue him in his work; for he hath laid forth himself to the utmost of his strength, taking all advantages to make known to others what he hath received of God; and I fear, that this is one reason why the archers have shot so sorely at him, for by his and others' industry in their Master's work, their slothfulness hath been reproved, and the eyes of many have been opened to see a difference between them that have been sent of God, and those that run before they are sent. Surely, reader, if thou shalt, notwithstanding this, stumble at his meanness, and want of human learning, thou wilt declare thine unacquaintance with God's declared method, who,

to perfect his own praise, and to still the enemy and avenger, makes choice of babes and sucklings, and in their mouths ordaineth strength. Though men, that have a great design to perform, do, and must, make use of those, that in reason are most likely to effect it: yet, *must* the Lord do so too? *then*, instruments, not himself, would carry away the praise. But, that no flesh should glory in his presence, he hath chosen the foolish things of the world to confound the wise, and things that are despised hath God chosen. Cast thine eye back to the beginning of the gospel dispensation, and thou shalt see what method the Lord did take at the first, to exalt his son Jesus. He goes not amongst the Jewish Rabbis, nor; to the schools of learning, to fetch out his gospel preachers, but to the trades, and those most contemptible too. Yet, let not any from hence conceive that I undervalue the gifts and graces of such who have been, or now are, endued with them, nor yet speak against learning, being kept in its place, but my meaning is, that those that are learned, should not despise those that are not; or those that are not learned, should not despise those that are, who are faithful in the Lord's work." * * * * *

It is believed, and not without reason, that Gifford, Bunyan's pastor, was intended by him, for the "Evangelist," of Pilgrim's Progress, who is represented as directing the Pilgrim to the wicket gate.

To this character of Bunyan, as a minister, may be quoted the following sensible remarks of the Editor, (page xxxiv. v. Introduction.) "Bunyan's great natural abilities required to be tempered in the school of affliction, and his ardent temperament met with no ordinary degree of chastisement; his principles and constancy were tried by bonds and imprisonment; his spirit, in the warfare of controversy, not only with the enemies of his Lord, but upon minor points, with his brother disciples. * * * * He passed through every trial that his Lord saw needful to temper his ardent spirit, and fit him to write his great allegory.

"That a man possessing such extraordinary talent, should excite the envy of some, and the bitterest animosity of others, is natural. In those days, hard words and uncivil language were commonly used in controversy, and Bunyan's early associations and singular genius, furnished his quiver with arrows of piercing point."

In a controversy which he took up, on a point of doctrine, with Fowler, afterwards Bishop of Gloucester, "he treated the embryo bishop just the same as if he had been a brother tinker, a mere man, who was attempting to rob his beloved Master of one of the most glorious gems of his crown."

In a short space of time, whilst in prison, he wrote an answer to Fowler, in a 4to. volume of one hundred and eighteen pages, closely printed, "in which he completely demolished the theory of this great scholar." It is entitled "A defence of the doctrine of justification by faith in Jesus Christ," &c. In this hastily written, but valuable book, Bunyan used very strong language.

Fowler, amongst other tokens of a bigotted spirit, had averred that, "whatsoever is commended by the custom of the places we live in, or commanded by superiors, our Christian liberty is to do them." In Bunyan's reply, he says—"I knew none so wedded thereto as yourselves, even the whole gang of your rabling clergy." * * * *

A friend of Fowler's undertakes his defence, and whilst complaining of the uncharitable terms employed by Bunyan, "unfortunately beats the tinker in harsh epithets, without answering his arguments." This scoffer calls our Pilgrim's guide grossly ignorant—most unchristian and wicked—a piece of proud folly—so very dirty a creature that he disdains to dirty his fingers with him: and yet he writes a book in reply to him! He sums up his charge in these words: "John Bunyan, a person that hath been near these twenty years, or longer, most infamous in the town and county of Bedford, for a pestilent schismatic." After all this froth and fury, Fowler, or his deputy, whoever it is, addresses the government in these words: "I now appeal to authority, whether this man ought to enjoy any interest in his Majesty's toleration? and whether the letting such firebrands, and most impudent, malicious schismatics, go unpunished, doth not tend to the subversion of all government? I say, let our superiors judge of this!"

(To be continued.)

For Friends' Review.

SLAVERY AMONG THE INDIANS.

The Missionary Herald, No. 10, recently published, contains some interesting information respecting the existence and condition of negro slavery, among the Cherokee and Choctaw Indians, residing on the west of the Mississippi.

The American Board of Commissioners for Foreign Missions, belonging to the Presbyterian denomination, commenced their missionary labours among the Cherokees and Choctaws, about thirty years ago. At that time the subject of slavery had not assumed the prominent position which it has since attained, in the deliberations of the ecclesiastical assemblies of the Presbyterian community. Yet, the missionaries who were employed among these people, being chiefly from the north, were, of course, opposed to the system of slavery, which they found already existing among these native tribes. But many of the earliest and warmest friends of the missions were slaveholders. This class also possessed a controlling influence among their people; and the whites, by whom they were surrounded,

were, many of them, slaveholders. Under these circumstances, it was not to be expected that the early labours of these missionaries would be marked by any obvious opposition to slavery.

But since the question, how far the toleration of slavery can be reconciled with the principles of the Christian religion, has been agitated among various denominations; a committee of the Board of Foreign Missions have directed their attention to the slavery existing among these native tribes. One of their ministers, Selah B. Treat, was requested, in the autumn of last year, to visit the Cherokee and Choctaw missions, with a view of collecting as full and correct information as practicable, respecting the condition and prospects of the establishments; and he was instructed "to go into a full examination of the relations of the missions and the churches under their care, to the subject of slavery, and the missionaries were requested to give him all the information in their power, bearing on the case."

In compliance with this request, he spent the principal part of the winter in visiting the missionary and educational stations within the boundaries of the two nations, and receiving from the resident missionaries all the information which they could impart. From his report the following extracts are made; the Choctaws and Chickasaws being usually blended together in the description.

"*Origin of slavery among them.*—Some have supposed that it had its origin among the Cherokees no farther back than the Revolutionary war; when a number of tories, holding slaves, fled from the southern states, and took refuge among this people. But there is one slave now living, at the age of seventy-five, who was born in a state of servitude in the old Cherokee nation. Hence we may conclude that the institution first took root in this tribe nearly, if not quite, one hundred years ago. And it is not unlikely that the evil began with white men, who settled in the nation, and married Cherokee women.

"It is said that negro slaves were first introduced among the Chickasaws, about the middle of the last century, by unprincipled white men, who stole them from southern planters, and afterwards secreted them within the old nation. Slavery among the Choctaws, it is affirmed, had its origin in the intermarriage of white men with Choctaw women. Subsequently, as they obtained the means, they imitated the example of their civilized neighbours; and those who lived upon 'the Natchez Trace,' and who were accustomed to entertain travellers in their humble dwellings, seem to have acquired, in process of time, quite a number of slaves. The treaty of 1830 led to a considerable increase of this species of property; and when the Chickasaws sold their lands east of the Mississippi, they made large additions to their slave population.

"*Its Character.*—As the institution was derived from the whites, it has all the general characteristics of negro slavery in the southern portion of our Union. In such a state of society as we find among these Indians, there must of necessity be some modification of the system; but in all its essential features it remains unchanged.

"*Number of Slaves.*—Upon this point it is impossible to obtain reliable information. No census of the slaves has been taken recently in either nation; and different individuals have very different opinions as to their present number. Some say that among the Cherokees there are not more than seven hundred; while others think there are as many as fifteen hundred. The latter is the estimate of the Principal Chief, and it is most likely to be correct. At any rate we must suppose the proportion of slaves to Cherokees to be nearly, if not quite, as one to ten.

"The better opinion seems to be that the whole number of slaves in the Choctaw nation is at least two thousand. Of these, however, the Chickasaws possess more than their proportionate share. The ratio of the Chickasaws to their slaves is about five or six to one; while the Choctaws are to their slaves, probably, as ten or twelve to one.

"The number of slaves, whether among the Cherokees or Choctaws, does not appear to be materially affected by the introduction of negroes from the adjacent states. But there is undoubtedly a natural increase going on all the while; an increase, too, which is greater than that of the Indians themselves. A few slaves are sold out of these nations, from time to time; and occasionally one obtains his freedom by his own efforts or those of his friends, or by the voluntary act of his master.

"*Their Treatment.*—It is the opinion of almost every missionary, that slavery exists among these tribes in a milder form than that which is generally found in the States; and this is thought to be the opinion of the slaves themselves who reside in the Indian territory. As a general truth, it is affirmed, they have a comfortable supply of food and clothing; and they are seldom tasked beyond their strength. It is admitted, however, that there are cases of gross cruelty and oppression.

"The conclusion to which my own mind has been brought, does not differ materially from that of the missionaries. I do not imagine that the slaves, held by Cherokees or Choctaws, are generally overtasked. On the contrary, I presume that they frequently have too little labour to perform for their own good. Indolence is one of the besetting sins of all red men; and hence their ideas of labour, not only as affecting themselves, but others also, are very apt to be erroneous. Nor do I suppose that there is much intentional omission on the part of the masters, to furnish the necessary food and clothing. And it is quite certain that slaves are

much more on a footing of equality with their owners in these tribes, than they are among the whites.

"Still it is hardly possible that persons held in bondage by such a people, should be in as favourable circumstances as those who have fallen into the hands of enlightened and humane masters in the States; especially if those masters are under the influence of Christian principle, and are endeavouring to treat their slaves according to the injunctions of the gospel. For while it is true that a few slaveholders in the Cherokee and Choctaw nations manifest a commendable solicitude in regard to the spiritual interests of their slaves; it is also true that they cannot have that ability to give religious instruction, even if they fully appreciate its importance, which is found in communities farther advanced in Christian knowledge and civilization. I should say, therefore, that many slaves in the States are better off than any among the Cherokees; while, at the same time, there are multitudes who are in a much worse condition."

The legislation of the Cherokees, as far as the slaves and free negroes are concerned, appears to be milder than that of most slaveholding communities. Yet we find that in one remarkable particular, these sons of the forest have copied the legislation of their white slaveholding neighbours. One of their statutes makes it unlawful to teach any free negro, not of Cherokee blood, or any slave belonging to a citizen of the nation to read or write. The penalty for violating this law, is a fine of $100 to $500, at the discretion of the court. Restrictions in regard to property are also placed upon negroes and mulattoes, not of Cherokee blood, as well as on slaves. Yet as the disabilities and restrictions in relation to education and property are not extended to negroes and mulattoes of *Cherokee blood*, it appears that the Cherokee legislation is more liberal and humane than that of their white neighbours; for a mixture of Anglo Saxon, or other European blood, does not exempt the coloured race in our Southern States from the disabilities belonging to persons of unmixed African descent.

The Choctaw legislation has been more rigid than that of the Cherokees. In the year 1836, it was enacted, that if any citizen of the United States, acting as a missionary, or a preacher, or whatever his occupation may be, is found to take an active part in favouring the principles and notions of the most fatal and destructive doctrines of abolitionism, he shall be compelled to leave the Nation and forever stay out of it; and that teaching slaves how to read, to write, or to sing in meeting houses, or schools, or in any open place, without the consent of the owner, or allowing them to sit at table with him, shall be sufficient ground to convict persons of favouring the principles and notions of abolitionism."

"Four years later it was enacted that all free negroes in the nation, unconnected with the Choctaw and Chickasaw blood, should leave the nation by the first of March, 1841, and forever keep out of it; and in case of their infringing this law, they were to be seized and sold to the highest bidder for life."

In 1846, it was enacted "that no negro slave can be emancipated in this Nation, except by application or petition of the owner to the General Council; and *Provided also*, that it shall be made to appear to the Council, that the owner or owners, at the time of application, shall have no debt or debts outstanding against him or her, either in or out of the Nation. Then, and in that case, the General Council shall have the power to pass an act for the owner to emancipate his or her slave, which negro, after being freed, shall leave this Nation within thirty days after the passage of the act. And in case said free negro or negroes shall return into this Nation afterwards, he, she, or they shall be subject to be taken by the light-horsemen and exposed to public sale for the term of five years; and the funds arising from such sale shall be used as national funds."

"*Effects of Slavery.*—In relation to this point there can be but one opinion. The institution is decidedly prejudicial, in a great variety of ways, to the most important interests of both nations; and this is the conviction of some of the slaveholders themselves. Among the Cherokees, slave labour is generally, if not universally, unprofitable; and though it is more valuable in the Choctaw country, in consequence of the greater adaptation of the latter to the raising of cotton, it prevents, to a considerable extent, there as elsewhere, that self-relying industry and enterprise which are so desirable in such a community. It should be stated, however, that labour appears to have less dishonour attached to it in both these nations, than in some other slaveholding communities.

"And if we look at the moral effects of slavery on these tribes of Indians, we find them to be very much as they are found to be in other parts of the world. If there is any difference, it grows out of the fact that the moral condition of the people is lower than that of some other slaveholding communities; and consequently the injury inflicted upon them is less palpable. I know of no other qualification which it is necessary to make.

"It is very clear, moreover, that the influence of the mission is neutralized, to some extent, by the existence of slavery. Whatever effects injuriously the industry or the morals of the Indians, must necessarily operate as a hinderance to missionary success. Besides, this institution among these Indians, as elsewhere, tends to foster and strengthen that selfishness which is the grand obstacle to the reception of the truth as it is in Jesus. And it will be seen more fully hereafter, that the missionaries feel themselves

not a little straitened whenever they come in contact with the system; hence the gospel is not brought to bear with its full power upon all those evils which are peculiar to such a state of society." E. L.

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 23, 1848.

The extract from Buckland's Geology, furnished by a correspondent, which we insert in this week's number, and which is in reality a continuation of the article published in page 813 of our former volume, furnishes a beautiful illustration of the tendency established in the order of nature, to promote the happiness of sensitive beings, even in cases which, to a hasty and superficial observer, might appear to indicate cruelty of design. To such an observer it might readily appear more consistent with the character of a beneficent Creator, to stock the earth entirely with herbivorous animals. What a beautiful world we should have had, we may fancy the caviller to exclaim, if instead of the lion, the tiger, and the numerous tribes of carnivorous animals, which now fill the forests with carnage and terror, the whole quadruped race had possessed the harmlessness and innocence of the lamb. What can be imagined more lovely and desirable than a creation to which the description of the evangelical prophet would be literally applicable. When the wolf should dwell with the lamb, and the leopard lie down with the kid; and the calf, and the young lion and the fatling together; and a little child should lead them. When the cow and the bear should feed, their young ones lie together; and the lion eat straw like the ox. Yet, as the extract in question clearly points out, this fancied improvement in the order of nature would cause much greater suffering than it would remove. But it is interesting and instructive to observe how the dominion of man, where it is fully established, and properly exercised, supersedes the savage regulation of the carnivorous race.

Where the primeval forests have not been subdued, but left to the occupancy of the animal races, the carnivorous tribes serve to maintain a just equilibrium between the members of the herbivorous class and their means of support. But when the lands are brought into cultivation, and stocked with human inhabitants, a new regulation is established. The powers with which we are endued, supply and more than supply the place of the savage races which melt away under the dominion of man. While the increased production of the soil affords sustenance to a much greater number of herbivorous animals than the uncultured forests would support, their numbers, regulated by human sagacity, are much more correctly adjusted to their means of support, than under the blind administration of savage carnivora. And at the same time the sufferings of those designed and used for human food are greatly diminished. The domestic animal knows little or nothing of the terrors of pursuit. It falls under the hand of man, without anticipating the blow.

From reflections of this character, we justly infer that when the Creator gave dominion to man over the beasts of the field, and the fowls of the air, he designed that dominion as a means of increasing the enjoyment of the inferior races, as well as the comfort and convenience of ours. And as every blessing conferred upon man has its corresponding responsibility, it becomes an obvious duty to exercise our dominion over the animal races in such manner as to fulfil the intention of the Donor. Hence we may clearly infer, that the wanton, or needless, infliction of pain upon any of those creatures which creating power has endued with sensibility, must be displeasing in the sight of our beneficent Creator.

When men are brought under the regulating influence of the true Christian spirit, and exercise their dominion over the inferior races under the feeling which that spirit infuses, the portrait drawn by the prophet finds its substantial, if not its literal verification. The savage animals are expelled, subdued, or domesticated. The wolf tribe, our domestic dog, actually dwells with the lamb, and affords it efficient protection. The larger and fiercer animals, if not divested of the savage nature, are restrained, and rendered practically harmless. The restraint under which the lion is placed, renders him practically as harmless as the ox.

We mentioned in the 41st and 50th numbers, of the former volume, that our friends Anna A. Jenkins and Susan Howland, had been liberated by the proper meetings to perform a religious visit to some parts of Europe; and that the latter, accompanied by her husband, George Howland, had sailed from Boston, in the Eighth month. We may now state that our friend, Anna A. Jenkins, embarked with her children for Liverpool on the 18th of Tenth month, in the Cambria, from the same place; being accompanied by Samuel Boyd Tobey, who went with her to assist in the location of her family. They arrived safely, after a pleasant passage of thirteen days; and were cordially received by Friends in England. Her children being satisfactorily disposed of at Brighton, she proceeded in her religious engagement. Our friend George Rowland having accompanied his wife for a time,

was induced, in consequence of impaired health, to return to America; he and Dr. Tobey, arriving at Boston on the 6th inst., in the Britannia. We understand that he is expected, in case his health should be restored, to return to Europe, and again unite with his beloved companion in her gospel labours.

Colman's Agricultural Tour, from which some extracts are given immediately below, is for sale at the publication office of the *Review*, either in numbers, or the work complete.

For Friends' Review.

FRENCH PEASANTRY.—CROPS OF FRANCE.

Several years ago, Henry Colman, of Massachusetts, one of our best agricultural writers, left the United States for the purpose of looking into, and making personal observations upon the farming operations of Europe, but more especially of those of England, Scotland and France. The results of his travels have been published at considerable intervals, in Boston, in ten numbers, the last two of which have since his return home, been quite recently issued from the press.

Few persons would go abroad, having a particular object in view, with so many facilities for attaining it, as did our friend Colman. Practically acquainted in the United States, with the employments upon which he would prosecute his inquiries in Europe—of extensive information on most subjects—accustomed to public speaking, and of pleasing address, it has been easy to him to move in the best society, and to maintain in all, a position highly creditable to himself and his country. His style is familiar and agreeable, and his *European Agriculture, and Rural Economy*, will prove a valuable acquisition to the libraries of our intelligent farmers. He has embodied in his work a mass of facts, which, without the tediousness of dry detail, give you a general impression of the present condition of British husbandry, that will not any where else be met with, in so interesting a form.

"One of the most distinguished agriculturists which England ever produced," says our author, "has remarked, that 'the best way of improving agriculture, was to go abroad and see what other people were doing.' I have been now some time in Great Britain and on the continent, that I might learn from personal observation the true state of the agriculture and the rural economy of the old world; that I might present to the agricultural community in my own country and in other places, matters of instruction, and examples for imitation, if such were to be found; or subjects of congratulation if their own improvements have already placed them in advance, and left them nothing to learn."

I offer for the Review some short extracts, which will probably be considered worth the space they will occupy. T.

"The common crops of France are wheat, rye, barley, oats, beans, and potatoes; but its peculiar crops are, beets for sugar, grapes for wine, and silk. Leguminous crops or esculent vegetables, excepting to a comparatively small amount, for human food, are little cultivated; oats and barley, it seemed to me, only to a limited extent; buckwheat, in the poorer parts of the country, in a small measure; and although the southern portions of France, or more than one-half of the kingdom, would produce Indian corn, it does not appear to be largely cultivated, and its value seems imperfectly appreciated. Hay, or grass for hay, cannot be said to be largely cultivated; but there are extensive meadows, which are left in permanent grass. Of the grasses cultivated for feeding, lucerne (if it may be called a grass) and sainfoin occupy the first place. The former, when cut green, forms the principal food of the stock during the summer, and when dried makes also an excellent fodder. Vetches do not appear to be extensively cultivated, the preference being decidedly given to lucerne. Beans and lentiles are cultivated in some districts. Hemp, tobacco, and flax, are likewise grown; but they cannot be considered as prominent crops. Cabbages are sometimes largely cultivated for stock; turnips rarely; and few fields of ruta-baga, of any great extent, have ever met my eye. I have seen large crops of colza and rape, but they do not predominate."

"Excepting with the great farmers, where there are small buildings for the residence of the permanent labourers ordinarily in the court-yard, or immediate neighbourhood of the great house, the peasants generally live in the villages, and sometimes go long distances to their work. They rise early, and among their first duties are those of religion; their first visit being, in most cases, to the village church, which is open at all hours. I have often met them there in the morning, when it was scarcely light enough to see the way; and I have found crowds of them in the churches at night, after their return from labour, when, with only one or two lamps burning over the altar in the church, it has been so dark that the dress of persons could not be distinguished until you came within arm's length of them. * * * I have seen labouring men in their frocks, and with their spades upon their shoulders, and market-women with their baskets upon their arms, go into the churches, and after performing their devotions, and evidently with no other object in their thoughts, go away to their labours.

"In all parts of Europe the women are as much engaged in the labours of the field as the men, and perform indiscriminately the same kinds of labour. Having been much among the peasantry and the labouring classes both at home

and abroad, I must in truth say, that a more civil, cleanly, industrious, frugal, sober, or better dressed people than the French peasantry, for persons in their condition, in the parts of the country which I have visited, and especially the women, I have never known. The civility and courtesy, even of the most humble of them, are very striking. There is neither servility nor insolence among them; their economy is most remarkable; drunkenness is scarcely known; their neatness, even when performing the dirtiest work, is quite exemplary; cheerfulness, and an innocent hilarity, are predominant traits in their character.

"The wages of the French peasantry are in general from a franc to a franc and a half per day to a man, that is, ten to fifteen pence, or twenty to thirty cents; and to women about four-fifths of the former sum, or about eight pence or sixteen cents. In this case they ordinarily provide entirely for themselves. In harvest, however, or under extraordinary circumstances, they are provided for in addition to their wages. Coffee and tea are scarcely known among them. They drink no ardent spirits. Their usual drink is an acid wine not so strong as common cider, and this mixed with water; they have meat but rarely; occasionally fish; but their general provision is soup, composed chiefly of vegetables and bread. Bread, both wheat and rye, is with them literally the staff of life. With all this they enjoy a ruddy health; and the women are diligent to a proverb. They seem unwilling to lose a moment's time. I have repeatedly seen them carrying heavy burdens upon their heads, and at the same time knitting as they went along."

ADDRESS TO RELIGIOUS INQUIRERS, ON THE SUBJECT OF SILENT WORSHIP; OR WAITING UPON GOD.

Our Lord Jesus Christ hath told us, John xv. 5, "Without me ye can do nothing." We therefore cannot perform divine worship acceptably without his assistance. This assistance is to be received in spirit; for, saith the Apostle, Eph. xi. 18, "Through him we (both Jews and Gentiles) have access by one spirit unto the Father;" and as our access is through his Spirit, which is not to be commanded by us at our pleasure, we must necessarily wait for it. This waiting must be in silence from the expression of words; and also in stillness of mind from carnal thoughts and wandering imaginations. For the utterance of words in worship is acting, not waiting; is discoursing to others about God; not seeking him in such a manner as that we may haply feel after him and find him; agreeably to the Apostolic doctrine in Acts xvii. 27.

We, the people called Quakers, look upon the worship of the Omnipotent God, the creator and judge of all, to be the most solemn engagement the mind of man is capable of being concerned in. And in consideration of his high and inconceivable majesty, think it our duty to approach him with the greatest awfulness and reverence; we therefore sit down to wait in silence; seeking to have our minds introverted and collected from earthly thoughts, and wandering cogitations, into a single steadfast looking towards him. And herein we fail not to feel the gracious condescension of divine love to touch our hearts, less or more; which humbles our spirit, enlightens us to see our present duty, and quickens us to perform divine and solemn worship in the presence of God; either imperceptibly to the outward eye or ear, under a continuation of silence, or by audibly breaking out into vocal exercise; as we apprehend it may please the Holy Spirit to lead. Thus we really witness the verity of that gracious declaration of our Lord, Matt. xviii. 20, "Where two or three are gathered together in my name, there am I in the midst of them." We also experience, according to the Prophet Isaiah, xl. 31, "They that wait upon the Lord shall renew their strength;" and Lam. iii. 25, "The Lord is good unto them that wait for him; to the soul that seeketh him." The Royal Psalmist was no stranger to this silent waiting, for he adverts to it, Psal. xxxvii. 7, "Rest in the Lord," or according to the marginal correction, "Be silent to the Lord; and wait patiently for him." He also practised it, Psal. lxii. 1, "Truly my soul waiteth upon (or is silent upon or before) God;" which, in the modern phrase, may be thus rendered truly,—My soul is engaged in silent attention upon God: coherently with the wise man's caution, Eccles. v. 2, "Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven, and thou on earth; therefore let thy words be few." He well knew, as he expresses it, Prov. xvi. 1, that, "The preparation of the heart in man, and the answer of the tongue, is from the Lord." Silent waiting was in practice amongst the Prophets, and those that attended them; as appears particularly in the prophecy of Ezekiel. We find the spirit of the Prophet engaged in divine visions, while the elders of Judah sat before him; as it is described from the 1st verse of the 8th chapter to the 4th of the 11th chapter; during the time of which visions it cannot be consistently supposed he was either speaking to them, or they to him, or to each other.

Permit me now to say, in answer to inquiries, that we, the people called Quakers, do not wait with expectation of any supereminent influx of the Holy Spirit; nor profess to be actuated by a very superior degree thereof, to what we believe others may experience as well as we. We do not, nor ever did, pretend to appropriate it exclusively in any degree to ourselves. We have constantly inculcated (1 Cor. xii. 7) that "The manifestation of the Spirit is given to every man

to profit withal;" and what chiefly makes difference and contrariety amongst mankind is, that some believe in and obey it: others do not, but reject it; first in themselves; and through the blindness and enmity which inevitably ensues thereupon, oppose the effects of its appearance in others. Let even such honestly put the question to themselves,—Is a gloomy lethargic sleeper the necessary consequence of solemn silence? Is there no such thing as mental worship, or worship in spirit and in truth, unless the tongue be audibly employed? Is it yet to be told (or made known) that the essence of worship is in the soul; that bodily exercise is nothing, but as it is a consequence of that which is mental? Of itself it is but form without substance. It may amuse, but cannot profit; neither can it bring honour to the Holy Spirit, for he is honoured by his own fruits. The essential honour thereof consisting in its having the pre-eminence in our hearts, demonstrated by our obedience. Was any virtue in the expression of words sufficient to bring down the Holy Spirit amongst us, they might be right in pressing them upon us. But as the heat which may be raised in the mind, merely by external sound, is not a divine influence, but sparks of man's own kindling, so may we read their termination in the Prophet's expostulation with Israel in ancient times, (see Isaiah l. 11,) which, when applied to the present dispensation, and seriously and candidly considered, will leave us conscientiously to follow what we have found right. As the subject is weighty as well as extensive, I feel it best to leave it for the present, and refer the inquirer to the 10th and 11th Propositions of R. Barclay's Apology for the People called Quakers.

David Sands.

A TESTIMONY

Of Banbury Monthly Meeting, (Eng.) concerning JOSEPH LAMB, *deceased.*

This our dear friend was born at Sibford, in Oxfordshire, in the year 1754, his parents, John and Mary Lamb, being members of our Religious Society. In his youth he had not the advantage of more than a very limited portion of school-learning; possessed, however, of strong natural abilities, which he perseveringly cultivated, he acquired a degree of self-instruction superior to many of his day, and fully equal to the requirements of the station in which he moved. As he grew up, he followed the occupation to which he had been accustomed from early youth, the cultivation of land; and industry and talent in business were marked features in his character.

In early life he was often visited with the light which makes all things manifest, and shows what the Lord requires at our hands: he appears, however, to have been too frequently disobedient to these visitations of his heavenly Father's love—to have indulged in some of the various amusements and vanities which so frequently beset the path of youth, and, in consequence, to have brought on himself condemnation: still, however, the invitations of mercy followed him, and we believe it was about the 24th year of his age that he became more decidedly serious and thoughtful respecting his eternal welfare. He now began the attendance of week-day meetings, to which he had not been previously accustomed, and although under discouragement from some outward causes, he felt much satisfaction in so doing.

In the year 1784 our friend was united in marriage with Margaret Hall, of Hook Norton, by whom he had a numerous family. Their union continued through nearly forty-eight years, his wife being removed by death in 1832. The recollection of her virtuous life and sweetly peaceful close, is still fresh in the memory of her family and surviving friends.

As the work of Divine grace continued to be carried on in the heart of our dear friend, and he was made willing to yield to the convictions of the Holy Spirit, and to resign himself to such service as the great Head of the church was pleased to require of him, he believed himself called upon, in the early part of the year 1791, to appear as a minister in our meetings, and Friends feeling unity with him therein, he was, about the close of the following year, recorded as a minister by Banbury Monthly Meeting.

He was careful to train up his children to a diligent attendance of meetings, and manifested much satisfaction when he saw any of them reading such books as instructed them in the truths of the gospel of our blessed Redeemer, especially the holy Scriptures: he would frequently call on his family to sit down together, and on these occasions was often led instructively to address them on the important concerns of their everlasting well-being.

From the period when our dear friend became fully sensible of the necessity of following, with unreserved obedience, his heavenly Guide, through the remainder of a long life he was diligent and exemplary in the attendance of our meetings for worship and discipline; his communications in gospel love were instructive and edifying. He was frequently concerned to press upon all (especially on the youth) the great importance of an early and entire surrender of the will of the creature to that of the Creator; and he often referred, under great tenderness of spirit, to the Lord's gracious visitations to his own soul, in seasons of solitude and retirement in the morning of his life, and to the peace of mind which never failed to follow every act of devotedness to the Divine requirings. In meetings for discipline he was concerned faithfully to uphold the various testimonies of our Society; and the talents entrusted to him, regulated by Divine grace, rendered him a highly useful member of these meetings.

Under an apprehension of duty, he frequently attended the small meetings belonging to his own and neighbouring Monthly Meetings: he several times visited, with the concurrence of his friends, the meetings and families in his own Quarterly Meeting, as well as parts of Warwickshire, Buckinghamshire and Northamptonshire. He was once engaged in like manner in Worcestershire and Gloucestershire, and on other occasions he visited the meetings in various places, holding some public meetings in the vicinity of his own residence.

When about 70 years of age he left business, and retired on a small competency, which he had been enabled, by persevering industry, to obtain. From the infirmities of age, which were now increasing upon him, he had, at times, to pass through much pain, and in consequence of lameness he was mostly confined at home; yet under such bodily weakness he continued frequently to attend meetings, and the cheerful and affectionate conversation which had rendered him a pleasing and instructive companion in earlier years, continued, through the long period of his retirement, to endear him to his friends.

When about entering on the 82d year of his age, in a letter to a friend, he wrote: "though I feel the infirmities, pains and weakness generally attendant on old age, yet I am mercifully favoured to feel peace and quietness both within and without. Oh! what a favour to be sensible of the life-giving presence of Him whom my soul loveth, of Him whose light was the guide of my youth, whose name was known to be as a strong tower and place of safety in times of greatest trial—a covert from the heat, and refuge from the storms in the meridian of my day. Oh! my dear friend, what a favour it will be, when the curtains of the night are closing around us, to know that our Redeemer liveth, and that he who hath been our 'morning light' is then our 'evening song,' and to praise Him whose mercy endureth for ever."

The illness which terminated his life was of short duration: on the 30th of 9th month, 1845, he had a sudden attack whilst standing, supported by his crutches: the power of articulation almost entirely failed him, yet he appeared, at times, to be in some degree sensible to what was passing around him, and apparently suffering but little pain, he lingered till the 7th of 10th month, when he was gently released from the conflicts and trials of time, and, we reverently believe, that through redeeming love and mercy, his spirit has been admitted into the realms of everlasting rest and peace.

He was upwards of 91 years of age, and had been a minister about 53 years.

Those are happiest who live to benefit others, —who are always ready with a word to encourage,—a smile to cheer,—a look to persuade, and a dollar to assist.

OF TOLERANCE.

BY MARTIN F. TUPPER.

A wise man in a crowded street, winneth his way with gentleness,

Nor rudely pusheth aside the stranger that standeth in his path;

He knoweth that blind hurry will but hinder, stirring up contention against him,

Yet holdeth he steadily right on, with his face to the scope of his pursuit;

Even so in the congress of opinions, the bustling highway of intelligence,

Each man should ask of his neighbour, and yield to him again concession.

Terms ill defined, and forms misunderstood, and customs where their reasons are unknown,

Have stirred up many zealous souls to fight against imaginary giants.

There is no similitude in nature, that owneth not also to a difference,

Yea, no two berries are alike, though twins upon one stem;

No drop in the ocean, no pebble on the beach, no leaf hath its counterpart,

No mind in its dwelling of mortality, no spirit in the world unseen;

And therefore, since capacity and essence differ alike with accident,

None but a bigot partisan will hope for impossible unity.

Wilt thou ensure peace, nor buffet with the waters of contention?

Wilt thou be counted wise, and gain the love of men?

Let unobtruded error escape the frown of censure,

Nor lift the glass of truth always before thy fellows;

I would not have thee countenance the wrong, nor compromise the right,

But hear with charitable heart, the reasons of an honest judgment;

For thou also hast erred, and knowest not when thou art most right;

Nor whether to-morrow's wisdom may not prove thee simple to-day.

Perhaps thou art chiding in another what once thou wast thyself;

Perchance thou sharply reprovest what thou wilt be hereafter;

Whiles a man liveth, he may mend; count not thy brother reprobate.

A look, or a word, or an act may be taken well or ill,

As construed by the latitude of love, or the closeness of cold suspicion.

Better is the wrong with sincerity, than the right with falsehood.

The tost sand darkeneth the waves; and clear had been the pages of truth,

Had not the glosses of men obscured the simplicity of faith.

In all things consider thine own ignorance, and gladly take occasion to be taught,

But suffer not excess of liberality to neutralise thy mental independence.

The faults and follies of most men make their deaths a gain;

And thou also art a man full of faults and follies.

And the measure of charity thou dealest shall be poured into thine own bosom.

That which vexeth thee now, provoking thee to hate thy brother,

Bear with it; the annoyance passeth and may not return for ever.

For men and matters change, new elements mixing in continually,

And, as with chemical magic the sour is transmuted into sweetness.

A little explained, a little endured, a little passed over as a foible,

And lo, the jagged atoms fit like smooth mosaic.

Thou canst not shape another's mind to suit thine own body;

Think not then to be furnishing his brain with thy special notions;

Charity walketh with a high step, and stumbleth not at a trifle;

Charity hath keen eyes, but the lashes half conceal them:

Charity is praised of all, and *fear not thou that praise;*

God will not love thee less because men love thee more.

RELIC OF A PAST AGE.

The Coroner yesterday held an inquest on the body of Rachael Gedney, aged 107 years, who died suddenly on Sunday evening, at 91 Seventh Avenue. A grand daughter of the deceased testified that her grandmother was born at Mamaroneck, Westchester county, in the year 1741; that her parents were Indians; her father belonged to the Tappan tribe, and her mother was a Mohegan. The deceased married a Malay, by whom she had two children, one of whom is mother of the witness, and is still living, at the age of 77 years. The mother of the deceased lived to the age of 107 years. The deceased has lived, during her long life, in various parts of this and the neighbouring States, and when 99 years old she went from Haverstraw to New Haven, and remained there for a short time. About a fortnight since she came to this city to see her daughter, and almost up to the moment of her death enjoyed good health, was in perfect possession of her faculties, and seemed to take great pleasure in talking of the many adventures of her long and eventful life; so perfect was her sight, that a few days before her death she could see objects distinctly across the North river. The deceased was a professing Christian, but belonged to no particular church. It appears that the deceased, with others of her tribe, in her childhood, encamped and cooked their meals, in that part of the city now called the Battery.

In the house where the deceased died, there are two interesting young Indian girls, one of them a Mohegan about twelve years old, and the other a remarkably pretty girl about seventeen, whose family rank high among the Chippewa tribe, and whose hair is such a beautiful jet black, and so luxuriantly long, that ladies of a whiter skin might envy her in that particular. She has arrived in this city on her way to England, being determined, as she says, to visit Queen Victoria before she returns to her native land.—*N. Y. Mercury.*

A Kentucky Jury recently gave a verdict, which, for singularity, is about equal to a judgment given in a turkey case, last Christmas, by one of our city Alderman. The Kentucky case was as follows:—Two men, living near neighbours, had a falling out about the cow of one of the parties frequently getting into the enclosure of the other, and which finally resulted in the death of the cow—she having been set on by dogs and chased till she ran against a stump and broke her neck. The case was submitted to a jury of respectable and wealthy farmers. After hearing related all the circumstances, the jury made up their minds that the owner of the cow could not afford to lose her, and that the owner of the dogs was not able to pay for her; they therefore rendered the following verdict:—That the jury should pay the value of the cow, the magistrate treat the party, and the constable pay the costs. The verdict was immediately ratified and settled to the great joy of the entire neighbourhood.

A VALUABLE HINT FOR FARMERS.

The celebrated Robert Bakewell, of Dishley, Leicestershire, and the founder of the New Leicester sheep, used to tell an anecdote with exceeding high glee of a farmer not only of the olden school, but of the golden times. This farmer, who owned and occupied 1000 acres of land, had three daughters. When his eldest daughter married, he gave her one quarter of his land for her portion, but no money; and he found, by a little more speed and a little better management, the produce of his farm did not decrease. When his second daughter married, he gave her one third of the remaining land for her portion, but no money. He then set to work, and began to grub up his furze and fern, and ploughed up what he called his poor dry furze land, even when the furze covered in some closes nearly half the land. After giving half his land away to two of his daughters, to his great surprise he found that the produce in-

creased; he made more money because his new broken-up furze land brought excessive crops, and at the same time he farmed the whole of his land better, for he employed three times more labourers upon it; he rose two hours sooner in the morning, had no more dead fallows once in three years; instead of which he got two green crops in one year, and ate them upon the land. A garden never requires a dead fallow. But the great advantage was, that he had got the same money to manage 500 acres as he had to manage 1000 acres; therefore he laid out double the money upon the land. When his third and last daughter married, he gave her 250 acres, or half what remained, for her portion, and no money. He then found that he had the same money to farm one quarter of the land as he had at first to farm the whole. He began to ask himself a few questions, and set his wits to work how he was to make as much of 250 as he had done of 1000 acres. He then paid off his bailiff, who weighed twenty stone! rose with the larks in the long days, and went to bed with the lamb; he got as much more work done for his money; he made his servants, labourers, and horses, move faster; broke them from their snail's pace; and found that the eye of the master quickened the pace of the servant. He saw the beginning and ending of everything; and to his servants and labourers, instead of saying, "Go and do it," he said to them, "Let us go, my boys, and do it." Between come and go he soon found out a great difference. He grubbed up the whole of his furze and ferns, and then ploughed the whole of his poor grass land up, and converted a great deal of corn into meat for sake of the manure, and he preserved his black water, (the essence of manure;) cut his hedges down, which had not been plashed for forty or fifty years; straightened his zig-zag fences; cut his water-courses straight, and gained a deal of land by doing so; made dams and sluices, and irrigated all the land he could; he grubbed up many of his hedges and borders covered with bushes, in some places from 10 to 14 yards in width, some more in his small closes, some not wider than streets; and threw three, four, five, and six closes into one. He found out that, instead of growing whitethorn hedges and haws to feed foreign birds in the winter, he could grow food for man instead of migratory birds. After all this improvement he grew more, and made more of 250 acres than he did from 1000; at the same time he found out that half of England at that time was not cultivated from the want of means to cultivate it with. I let him rams and sold him long-horned bulls, (said R. Bakewell,) and told him the real value of labour, both in-doors and out, and what ought to be done with a certain number of men, oxen, and horses, within a given time. I taught him to sow less and plough better; that there were limits and measures in all things; and that the husbandman ought to be stronger than the farm. I told him how to make hot land colder, and cold land hotter, light land stiffer, and stiff land lighter. I soon caused him to shake off all his old deep-rooted prejudices, and I grafted new ones in their places. I told him not to breed inferior cattle, sheep, or horses, but the best of each kind, for the best consumed no more than the worst. My friend became a new man in his old age, and died rich.—*Gardeners' Chronicle.*

AGGREGATE OF ANIMAL ENJOYMENT INCREASED, AND THAT OF PAIN DIMINISHED, BY THE EXISTANCE OF CARNIVOROUS RACES.

The inhabitants of the earth have ever been divided into two great classes, the one herbivorous, the other carnivorous; and though the existence of the latter may, at first sight, seem calculated to increase the amount of animal pain; yet, when considered in its full extent, it will be found materially to diminish it.

To the mind which looks not to general results in the economy of nature, the earth may seem to present a scene of perpetual warfare and incessant carnage; but the more enlarged view, while it regards individuals in their conjoint relations to the general benefit of their own species, and that of other species with which they are associated in the great family of nature, resolves each apparent case of individual evil, into an example of subserviency to universal good.

Under the existing system, not only is the aggregate amount of animal enjoyment much increased, by adding to the stock of life all the races which are carnivorous, but these are also highly beneficial even to the herbivorous races, that are subject to their dominion.

Besides the desirable relief of speedy death on the approach of debility or age, the carnivora confer a further benefit on the species which form their prey, as they control their excessive increase by the destruction of many individuals in youth and health. Without this salutary check, each species would soon multiply to an extent, exceeding, in a fatal degree, their supply of food, and the whole class of herbivora would ever be so nearly on the verge of starvation, that multitudes would daily be consigned to lingering and painful death by famine. All these evils are superseded by the establishment of a controlling power in the carnivora; by their agency, the numbers of each species are maintained in due proportion to one another—the sick, the lame, the aged, and the supernumeraries, are consigned to speedy death; and while each suffering individual is soon relieved from pain, it contributes its enfeebled carcass to the support of its carnivorous benefactor, and leaves more room for the comfortable existence of the healthy survivors of its own species.

The same "police of nature," which is thus beneficial to the great family of the inhabitants of

the land, is established with equal advantage among the tenants of the sea. Of these also, there is one large division that lives on vegetables, and supplies the basis of food to the other division that is carnivorous. Here again we see, that in the absence of carnivora, the uncontrolled herbivora would multiply indefinitely, until the lack of food brought them also to the verge of starvation; and the sea would be crowded with creatures under the endurance of universal pain from hunger, while death by famine would be the termination of ill-fed and miserable lives.

The appointment of death by the agency of carnivora, as the ordinary termination of animal existence, appears therefore in its main results to be a dispensation of benevolence; it deducts much from the aggregate amount of the pain of universal death; it abridges, and almost annihilates, throughout the brute creation, the misery of disease, and accidental injuries, and lingering decay; and imposes such salutary restraint upon excessive increase of numbers, that the supply of food maintains perpetually a due ratio to the demand. The result is, that the surface of the land, and depths of the waters, are ever crowded with myriads of animated beings, the pleasures of whose life are co-extensive with its duration; and which, throughout the little day of existence that is allowed to them, fulfil with joy the functions for which they were created. Life to each individual is a scene of continued feasting, in a region of plenty; and when unexpected death arrests its course, it repays with small interest the large debt which it has contracted to the common fund of animal nutrition, from whence the materials of its body have been derived. Thus the great drama of universal life is perpetually sustained; and though the individual actors undergo continual change, the same parts are filled by another and another generation; renewing the face of the earth, and the bosom of the deep, with endless succession of life and happiness.—*Buckland's Geology.*

The Menoinee and other Indian Treaties, mentioned in the President's Message, are repeated by the Secretary of War, only at greater length, and the Report thus concludes:—

There are sixteen manual labour schools and eighty-seven boarding and district schools now in successful operation among the various Indian tribes, and the number of Indian youths attending them, according to the reports received at the department, is three thousand six hundred and eighty-two—of which two thousand six hundred and fifty are males, and the remaining one thousand and thirty-two are females. The schools are generally in charge of missionary societies, and are well conducted. These facts afford the most gratifying evidence that nearly all of our colonized tribes are rapidly advancing in civilization and moral improvement; and I I trust it may not be improper on this occasion for me to say, that for the highly improved and rapidly improving condition of the numerous Indian tribes, over which the guardianship of the government is extended, not only in regard to education but most other respects, no stinted measure of credit is to be ascribed to the ability, industry, and faithfulness of that branch of this department to which the management of our diversified and difficult Indian affairs is assigned.

Within the newly acquired territories there is a numerous Indian population, over which our supervision and guardianship must necessarily be extended; but this cannot be effectually done without the action of Congress on the subject. Additional agencies are required to manage Indian affairs in these territories, and to extend to them our Indian system of control and management which, in other parts of our country, has already produced such happy results, and is so full of promise for the future.

From the National Era.

THE WISH OF TO-DAY.

I ask not now for gold to gild
  With mocking shine an aching frame;
The yearning of the mind is stilled—
  I ask not now for Fame.

A rose-cloud dimly seen above,
  Melting in heaven's blue depths away—
Oh! sweet, fond dream of human Love,
  For thee I may not pray.

But, bowed in lowliness of mind,
  I make my humble wishes known—
I only ask a will resign'd,
  Oh, Father, to Thine own.

To-day, beneath thy chastening eye,
  I crave alone for peace and rest,
Submissive in thy hand to lie,
  And feel that it is best.

A marvel seems the Universe,
  A miracle our Life and death;
A mystery which I cannot pierce,
  Around, above, beneath.

In vain I task my aching brain,
  In vain the sage's thought I scan—
I only feel how weak and vain,
  How poor and blind, is man.

And now my spirit sighs for home,
  And longs for light whereby to see,
And like a weary child would come,
  Oh, Father, unto Thee.

Though oft, like letters traced on sand,
  My weak resolves have passed away,
In mercy lend Thy helping hand
  Unto my prayer to-day. J. G. W.

Child of grief, does this world move thee?
  Transient scene of transient pain!
Think! oh think! of worlds above thee,
  Countless worlds—a glorious train!

The poor man seeth not the vexations and anxieties of the rich, he feeleth not the difficulties and perplexities of power, neither knoweth he the wearisomeness of leisure; and therefore it is that he repineth at his own lot.

SUMMARY OF NEWS.

Congress.—On the 13th inst, the petition of the inhabitants of New Mexico, (noticed in our 12th number,) was presented in the Senate by Senator Benton, who remarked that he considered the petition to be a reasonable one in every respect, and that it ought to be granted. Calhoun declared that he considered the petition as not only unreasonable in all its aspects, but insolent in the highest degree. After a very warm discussion, Benton's motion to print was adopted, 33 to 14, and the memorial was referred to the Committee on Territories.

In the House, Palfrey, of Massachusetts, asked leave to introduce a bill providing for the repeal of all acts of Congress establishing or maintaining slavery in the District of Columbia. Leave was refused, yeas 69, nays 85.

Root, of Ohio, then offered a resolution, instructing the committee on territories to report bills for the organization of territorial governments in California and New Mexico, excluding from each, for ever, all involuntary servitude except for crime, which was passed, by yeas 107, nays 80.

A memorial has been presented in the Senate, from Wm. H. Aspinwall and others, in reference to a railroad across the Isthmus of Panama. The memorial sets forth the great importance of such a road to our Oregon and California territories; speaks of a treaty which has been negotiated between the governments of the United States and New Grenada, by which the United States has undertaken, in consideration of a free and uninterrupted right of way over the Isthmus, by any road or roads then existing, or thereafter to be made, to guaranty the neutrality of the Isthmus, and the authority of New Grenada over it; and states that the memorialists have obtained "an exclusive grant or privilege of ninety nine years from the Republic of New Grenada for constructing a railroad across the Isthmus of Panama." They ask no advance of money from our Government, but simply request that the Secretary of the Navy may be empowered to contract with them for the transportation of stores, mails, &c., for a period of twenty years, provided they shall within one year commence, and within three years complete, the construction of a railroad across the Isthmus. This memorial was presented on the 11th, and on the 14th, a bill was reported in conformity with the prayer of the petitioners. W. H. Aspinwall is a distinguished New York merchant, and one of the principal founders and proprietors of the new line of mail steamers from Panama to California and Oregon.

On the 18th, the bill for the admission of the State of California, was taken up in the Senate, and after a warm debate, referred to the Committee on the Judiciary. The Panama railroad bill was discussed at considerable length. In the House, a motion to reconsider Root's resolution was laid on the table, 106 to 85. J. R. Giddings asked leave to introduce a bill giving to the people of the District of Columbia the privilege of expressing their sentiments on the subject of slavery in the said District. The bill was laid on the table, 105 to 77.

Ohio Legislature.—The Senate has at length succeeded in effecting an organization. The House remains as before, the Democrats continuing to sit in the Hall, and to eat and sleep there, and the Whigs meeting daily, to call the roll and adjourn. Propositions have been made for a compromise, but none had been accepted at the last accounts.

U. S. Senators.—Gov. Whitcomb has been chosen by the Legislature of Indiana, in place of Edward A. Hannegan, whose term expires on the 3d of Third month next. The new Senator is considered a decided Wilmot Proviso man. A. P. Butler has been re-elected from S. Carolina. G. W. Jones and A. G. Dodge, have been chosen by the Iowa Legislature. Iowa has heretofore had no Senators, the closeness of the parties in her previous Legislatures preventing an election.

Europe.—The steamer Canada arrived at New York on the 14th, with dates to the 25th ult. The Niagara reached Boston on the 16th, having left Liverpool on the 2d inst. The death of Lord Melbourne, formerly Prime Minister of England, is announced. The Court of Queen's Bench of Ireland had decided in the case of John Martin's appeal, against the prisoner. The cases of O'Brien, McManus, O'Donohue and Meagher, had been argued, and held under consideration by the judges, till next term. Large numbers of people are emigrating from Ireland. In France, the Presidential canvass occupied most of the attention of the people. Cavaignac and Louis Napoleon were the candidates between whom the chief struggle was anticipated. A number of those concerned in the unsuccessful insurrection at Vienna have been executed, among others, Gen. Messenhauser, the commander-in-chief. Immense bodies of soldiery have been sent against Hungary. In Prussia, the King and the Assembly seem to be on the eve of a conflict. The King summoned the Assembly to meet at Brandenburg, but a large number of the members refused to leave Berlin, and continued to hold sittings, though frequently dispersed by the troops. They had passed, with the greatest unanimity and enthusiasm, a decree forbidding the Ministry from levying taxes. Great numbers of troops had been introduced into Berlin, and the burgher guard had been disarmed. The Frankfort Parliament appears disposed to favour the popular side in Berlin; and it is also at issue with the Austrian government, on account of the execution of one of its members by the latter. An insurrection took place at Rome on the 16th ult., the objects of which appear to have been to compel the appointment of a more popular Ministry, and the active carrying out of the vote of the Chamber of Deputies, in favour of Italian nationality and the war of independence. The Prime Minister was assassinated. The palace was attacked, and the Pope was obliged to yield. He appointed a new Ministry, and promised to leave the other demands to the decision of the Legislative Chambers.

HAVERFORD SCHOOL.

Parcels for the students, left at Uriah Hunt & Son's bookstore, No. 44 North Fourth street, Philadelphia, will be forwarded.

Letters sent by mail, must be directed to "West Haverford, Delaware county, Pennsylvania."

12th mo., 1848.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. XXII.

(Continued from page 211.)

31st. First day.—At ten o'clock held our little meeting, composed as before: in which, feeling the spirit of prayer and supplication, my heart was poured forth to the Almighty, that He might be pleased to bless our little company, and to reveal Himself to every soul on board the ship, and favour them with the knowledge of His pure will, giving them hearts to fear Him and to love His holy law written therein. After meeting, A. W., S. D. and myself by turns read many chapters in the Scriptures. "Oh that men would praise the Lord for His goodness, and for his wonderful works to the children of men!"

Ninth month 3d. Fourth day.—Awoke this morning refreshed in body, and thankful for the favour of a quiet night. A gale suddenly came on, and heavy rain, with squalls, which, though fair, tossed us much about: during which my mind was inwardly retired to the Lord, in humble secret intercession, that for His mercies' sake and the sake of His blessed cause, He would be pleased to look down upon us, and preserve us over the mighty deep: when the assurance which was given me on my first coming on board with my dear friends to feel after right direction, was comfortably renewed, viz.: "Fear not for I am with thee, be not dismayed for I am thy God." In about an hour and a half the sun broke out, and the wind becoming more steady we went on pleasantly. Oh, the unspeakable loving kindness of the great I AM! My mind this day was variously, and, I hope, not unprofitably engaged, taking a retrospective view of of my steppings, in the arduous service in which, during the four years I have been separated from my native land, I have been steadily, and, I trust, honestly engaged. The consideration whereof, deeply bowed and contrited my mind, and qualified me afresh to admire, worship and adore that Power which has been experienced by me, a poor weak instrument; and excited a renewal of my confidence in the continued mercy of the Almighty, also raising living desires and fervent breathings and cries to Him, that I may be, through the blessed assistance of His Holy Spirit, enabled to walk with care and circumspection, on my return to my own country, and, to the end of this painful pilgrimage, be clothed with the garments of unfeigned humility, gratitude and fear. And now, under a precious sense of the Lord having in early life plucked me as a brand out of the fire, made me sensible of the multitude of my sins, which for His mercies' sake He was pleased to forgive, and to blot them out as a thick cloud; by the spirit of deep and sore judgment, and the spirit of burning, to cleanse and purify my soul from the pollution of sin and iniquity, and for purposes best known to Himself, to commission me, a poor unworthy creature, to testify to His goodness and the sufficiency of His mighty power: has been with me hitherto by sea and by land, provided me with suitable companions, and every necessary and agreeable accommodation, and favoured me, from time to time, with fresh and sure direction as I have waited for it;—my soul is prostrate in great awfulness. I acknowledge myself worse than "an unprofitable servant"—and can set up my "Ebenezer" and say, with gratitude and thanksgiving, "Hitherto thou, Lord, hast helped me!" Blessed be Thy great name, for ever and ever, Amen!

And now, in the prospect of my returning to my beloved friends and native country, without a home of my own, nor certainty of what place will be allotted me, there is at times the source of great anxiety. Yet I dare not distrust the care of the heavenly Shepherd, who both knows what I want, and how to supply with all needful things. If Thou, Lord, then wilt but condescend to be with me in the way that I go, give me bread to eat, and raiment to put on, and bring me again to my own country in peace; Thou shalt indeed be my God, and I will, according the measure of light and strength afforded, for ever serve and follow Thee.

"My life, if Thou preserve my life,
Thy sacrifice shall be,
And death, if death shall be my doom,
Shall join my soul to Thee!"

The remembrance of an honest, upright-hearted remnant in the island of Great Britain, to whom I have been made near in the fellowship of the Gospel of Peace, and in the frequent soul-solacing seasons which we have enjoyed together under the covering of Divine Love;—the travail of soul I have witnessed on account of the dearly beloved youth, in the sense of the heavenly visitation being powerfully renewed to them, (divers of whom are preparing for service in the Lord's house);—and the strong desire that I feel on account of my three fellow labourers, Geo. Dillwyn, J. Pemberton, and James Thornton, whom I have left behind in the same field in which I have faithfully laboured;—have fully taken possession of my thoughts this morning. And a humble hope has been renewed, that some good fruits, in the Lord's time, will be produced by all the labours and pains that have been immediately and instrumentally bestowed upon these parts of the vineyard, and that the honest labourers will have their reward, and the gain and praise of all be given to the great and heavenly Workman, who is now and for ever worthy.

All the night it was at times squally, so that we were, I trust, properly thoughtful in the cabin: my mind being often lifted up in secret intercession to the Most High.

5th. Sixth day.—I went upon deck and staid about two hours: when our captain told me we had now made full one-third of our passage. May not only my poor soul, but all the souls in this ship, be fully sensible of the favour conferred, and endeavour to walk more worthy of its continuance. When on deck I took an opportunity with S. L., a young woman who is passenger in the steerage, where there is no other female, and where amongst four men passengers, and *all the ship's crew*, (making twenty-two,) she is very much exposed. I endeavoured to strengthen her mind in behaving with such a degree of propriety among them, as that nothing may be unpleasantly remembered by her after she has gone on shore—advising her that when she cannot becomingly and consistently converse with them, she had better remain quite silent if she cannot withdraw. I also inquired into her stock of clothing, with a view of supplying her if necessary. With all which she appeared much affected. I felt much for her, as she appears to be a sober girl, and in a tried situation. May she be preserved!

7th. First day.—Rose early this morning; much refreshed, and thankful therefor. At 10 o'clock we held our little meeting, and, though it was a low season, yet I was glad that I was able to say that the Lord was near to us, and that we kept up our meeting every First day, having the company of the captain and all the cabin passengers. After meeting the captain went up to take his observations—we staid below, and each, by turns, read in the Bible.

11th. Fifth day.—My mind was comforted in believing that in the right and best time we shall be favoured to reach my native land and beloved city, when, though I expect to meet with renewed and manifold exercises and trials, oh! that I may be kept in the hour of temptation, by the favour of my gracious Shepherd, that so nothing may be able to pluck me out of His holy hand in time and in eternity! Amen!

12th. Sixth day.—Rose this morning quiet and thankful in spirit, breathing for preservation to my Almighty Helper and sure Friend. A dead calm.

13th. Seventh day.—Awoke refreshed and humbly thankful, but found my berth more uncomfortably warm than I had known it before. On deck found the awning up—all hands on deck—some mending the sails, some repairing the rigging, and the chief mate preparing hooks and lines for fishing off Newfoundland Banks, towards which we seem approaching.

14th. First day.—On consulting together, we concluded, that with such incessant motion and tossing of the ship, we could not sit safely and hold our meeting at the usual time, so postponed it, in hope that we might sit down in the afternoon. But the same difficulty attending, and A. W. and myself being poorly, we were engaged reading most of the day. S. Dillwyn, while A. W. lay down, came and read to me. I was pleased and helped with her innocent company.

15th. Second day.—Was sea-sick in the morning, as were my two female companions. But having a fair wind, which carried us without much motion five and six knots, we all grew better, and were able after breakfast to do a little sewing and writing. Walked awhile on deck, but soon retired to the cabin, finding the sun very hot. I was awaked in the night by a heavy gale, with lightning, which prevented my getting any more sleep; yet, as I lay, my mind was inwardly retired to the Lord, and breathing to Him for preservation every way, for His blessed cause's sake.

16th. Third day.—The wind increased—had several heavy squalls, and the sea ran very high, so that the waves seemed like mountains rolling around us. One wave, while A. Warder was on deck, was so near breaking over the ship, that they were quite alarmed, and we esteemed it a great mercy that it did not reach us. This gave the ship such a lee lurch that a large table, with our breakfast tray, which was on it, and S. Dillwyn's box of minerals, which was under it, all well cleated and lashed, broke loose, and was driven with violence to leeward, where A. W.'s dear little children had just been sitting, and removed but a few minutes before it happened. What a signal display of Divine

care over innocent children! When their mother came down, and saw and heard the circumstance, she sat down and wept in humble thankfulness—and well she might—for had they been in the way they must inevitably have been hurt badly, if not killed. Our captain informed us that we had passed the Banks of Newfoundland, and that he believed we were crossing the Gulf Stream. During the course of this day, I was often led to examine myself, whether in any sort I was the cause of this distress; to look back upon my former travels, and to consider whether it might not be, in some sort, preparatory to my arrival in my native country, and to keep me watchful and careful while on board. And, under all these considerations, as I sat holding both with hands and feet to keep on my seat, those comfortable expressions arose in my mind, "Behold God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song. He also is become my salvation: therefore with joy shall ye draw water together, out of the wells of salvation." This, with the enriching assurance given me on my first coming on board of the ship, "Fear not," &c., together with the prospect which my dear friends C. Hustler and M. Prior had at the same time—that we should get safe to our desired port—tended to settle my poor mind in humble trust in Almighty goodness and mercy, through the present, and whatever trials might in future attend. Went to bed about 11 o'clock, and was enabled to commit myself, body, soul and spirit, into the hands of my "faithful Creator," desiring his gracious protection for myself, my dear friends in the cabin, and all the ship's company. After which I fell soon asleep, had a good and comfortable night, and awoke refreshed every way. Blessed be my sure and unfailing Friend!

17th. Fourth day.—I retired under some apprehension of a tossing night, and slept till about 2 o'clock, when I was awakened by great noise on deck, and the three usual stamps of the men, calling "All hands ahoy!—reef and topsails!" The wind being high and the ship labouring hard, this at first a little alarmed me, and raised the humble prayer, "Lord have mercy on us!"—when presently A. Warder came to my berth, and sat by me two hours: in which time it rained heavily, with some lightning, and the wind, in squalls, very high. After another heavy squall the ship was put about, by which I was turned to leeward, and was in less danger of pitching out of my bed.

(To be continued.)

Our friends Benjamin Seebohm and Robert Lindsey, having performed an extensive visit to the West, and attended the Yearly Meetings of Ohio, Indiana and North Carolina, arrived in this city on the 20th inst.; and, after spending a few days acceptably among us, set out for Bellefonte, Pa,

For Friends' Review.

PILGRIM'S PROGRESS.

(Concluded from page 213.)

Bunyan, when a youth, is represented by his biographers as living in a state of gross wickedness, with no sense of religion, and scarcely any apprehension that there is a God who marketh iniquity, and will assuredly visit it with his judgment. He may, therefore, be considered as a brand plucked from the burning. Of himself, he says: Had not a miracle of grace prevented, he had not only perished by the stroke of eternal justice, but had also laid himself open even to the stroke of those laws which bring some people to disgrace and open shame before the world.

It is evident that his conscience, though laid asleep, was never hardened; for while he could take pleasure in the vileness of his companions, yet if, at any time, he saw wicked things committed by those who professed godliness, it would, he said, make his spirit tremble. When about seventeen years of age, he entered the Parliament army. From his regiment, a draft of men was ordered to join the troops at the seige of Leicester, and Bunyan was one of those chosen for this service. Before the soldiers set off, a comrade agreed with Bunyan to go in his stead. This exchange being approved by the commanding officer, the party marched off to join the beseiging army at Leicester, and shortly afterwards Bunyan's substitute was shot while on duty as a sentinel. This, no doubt, made a serious impression on Bunyan's mind; but, as it appears, it soon wore off. He did not remain long in the army, but continued at home working at his father's business, being that of a brazier in a small way, from which, as it included the mending of pots and kettles, Bunyan obtained the name of a tinker. He entered into the marriage state before he was twenty: "my mercy was," he says, "to light upon a wife whose father was counted godly." This connection proved to him a great blessing, although they were both so poor as not to have so much household stuff as a dish or a spoon. His wife brought him, for a portion, two religious books which her father had bequeathed her when he died, "The plain man's Pathway to Heaven," and "The Practice of Piety." He and his wife often read together in these books, and she frequently reminded him of the strict and holy life of her father. Of the remarkable change in his conduct and character, he says, "How it came to pass I know not, my neighbours were amazed at this my great conversion, from prodigious profaneness to something like a moral life, and truly, so they well might." He now frequently read his Bible, and attended public worship regularly, so that he began to think "no man in England could please God better than himself." He was awakened from his self-

righteous delusion by overhearing some poor women who were sitting in the sun at a door in Bedford, "talking about the things of God. "I was," he says, "greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also, because by them I was convinced of the happy and blessed condition of him that was such a one." In this frame of mind he composed what he calls a dream, (perhaps, a waking dream or reverie.) This was previous to the publication of his Pilgrim's Progress, which was not brought out without much deliberation, and contrary to the advice of some of his friends, whom he consulted on the propriety of bringing this extraordinary work before the public. These poor women were members of a small Baptist congregation in Bedford, of which John Gifford, before mentioned, was their pastor. "I saw in my dream," says Bunyan, "as if these women were on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost and snow, and dark clouds. Methought, also, betwixt me and them, I saw a wall that did compass about this mountain. Now, through this wall my soul did greatly desire to pass, concluding that, if I could, I would even go into the very midst of them, and there also comfort myself with the heat of their sun. About this wall I bethought myself to go, again and again, still prying as I went, to see if I could find some way or passage by which I might enter therein, but none could I find for some time. At the last, I saw, as it were, a narrow gap, like a little door-way in the wall, through which I attempted to pass. Now, the passage being very straight and narrow, I made many efforts to get in, but all in vain, even until I was well nigh quite beat out, with striving to get in. At last, with great striving, methought I at first did get in my head, and after that, by a sideling striving, my shoulders, at last my whole body. Then I was exceedingly glad; went and sat down in the midst of them, and so was comforted with the light and heat of their sun.

"Now this sun and mountain, and well and gap in the wall, was thus made out to me. The mountain signified the church of the living God; the sun that shone thereon, the comfortable shining of his manifest fear on them that were therein; the wall, I thought, was the word that did make separation between the Christian and the world, and the gap that was in the wall, I thought was Jesus Christ, who is the way to God the Father. But, forasmuch as the passage was wonderfully narrow, even so narrow that I could not, but with great difficulty, enter in thereat, it shewed me, that none could enter into life, but those that were in downright earnest, and unless, also, they left that wicked world behind them, for here was only room for body and soul, but not for 'body and soul and sin.'" This resemblance, he says, "abode many days" on his spirit, exciting "a vehement desire to be one of that number, who did sit in the sunshine." Yet more than a year, appears to have elapsed before he could take courage to disclose the state of his feelings to those poor people at Bedford.

J. P.

JOHN FOSTER THE ESSAYIST.

John Foster, whose essays are justly ranked among the most original and valuable works of the day, was born in 1770, in the Vale of Todmorden, whose serene beauties, and the quiet associations of human life, may be said to have moulded his retiring habits and vigorous cast of thought. Like Hall, Mr. Foster was pastor of a Baptist congregation; and after running his useful course, he died 1843, at Stapleton, near Bristol, where he had resided for the last thirty years of his life.

Further than these few particulars, it is unnecessary to say anything biographically of Foster. The remarkable thing about him was his ardent and pure *thinking*. If ever there was a man who may be said, in the language of the old paradox, to have been 'never less alone than when alone, and never more occupied than when at leisure,' that man was John Foster. The exercises of the Christian ministry, in which a considerable portion of his life was engaged, were conducted for the most part in a noiseless manner, and in the shadiest nooks of the field of labour; so that when his now celebrated essays came forth to the public, they were to all, but a few, virtually anonymous publications. No one who has deeply acquainted himself with these admirable productions, will need to have repeated to him that profound laborious thought was the business of Foster's life; and the absence of this mental habitude in others, especially in those who occupy the more conspicuous positions in society, was often lamented by him with a bitterness which might almost have been mistaken for misanthropy.

This habit of mind showed itself in a remarkable manner both in his ministerial exercises and in his ordinary conversation. The character of both were such, as to impress upon the hearer the notion that he was merely thinking aloud. There was no physical animation or gesture, none of that varied intonation which commonly graduates the intensity of excitement. He threw out all the originality of his views, and the boundless variety of his illustrations, in a deep monotonous tone, which seemed the only natural vehicle for such weighty, comprehensive conceptions. This was only varied by an earnest emphasis, so frequent in every sentence, as to show how many modifying expressions there were which it was necessary to keep in

distinct view, in order to realize the idea of the speaker.

Reference has been made to the solitary habits of Mr. Foster's life. It must not be supposed, however, that he was, to use his own expression, the 'grim solitaire.' He chose as the partner of his retirement a lady whose talents and force of character he ever held in high and deserved respect. It is generally believed that when Mr. Foster proposed to her that union which subsequently took place, she declared that she would marry no one that had not distinguished himself in the literature of his day, and Foster's Essay's in 'Letters to a Friend,' were the *billets-doux* of this extraordinary courtship. It is amusing to recollect that after the first evening which Foster spent in company with his future wife, he described her as a 'marble statue surrounded with iron palisades.'

The high walls with which his residence at Stapleton was surrounded, and which permitted not a glimpse of the house or garden, seemed to proclaim inaccessiblity, and to say to the visitor, as plainly as walls can speak, 'No admittance.' No sooner, however, were these difficulties surmounted by the good offices of an old servant, who seemed a sort of natural appendage to her master, than a charming contrast was felt between the prohibitory character of the residence and the impressive but delightful affability of the occupant. His only hobby was revealed by the first glance at his apartments. The choicest engravings met the eye in every direction, which, together with a profusion of costly illustrated works, showed that if our hermit had in other respects left the world behind him, he had made a most self-indulgent reservation of the arts.

But the great curiosity of the house was a certain mysterious apartment, which was not entered by any but the recluse himself perhaps once in twenty years; and if the recollection of the writer serves him, the prohibition must have extended in all its force to domestics of every class. This was the library. Many intreaties to be favoured with the view of this seat of privacy had been silenced by allusions to the cave of Trophonius, and in one instance to Erebus itself, and by mock-solemn remonstrances, founded on the danger of such enterprise to persons of weak nerves and fine sensibilities. At length Mr. Foster's consent was obtained, and he led the way to his previously uninvaded fastness—an event so unusual, as to have been mentioned in a letter which is published in the second volume of his 'Life and Correspondence.' The floor was occupied by scattered garments, rusty fire-arms, and a hillock of ashes from the grate which might well be supposed to have been the accumulation of a winter, while that which ought to have been the writing-desk of the tenant was furnished with the blackened remains of three dead pens and a dry inkstand way of cenotaph.

Around this grotesque miscellany was ranged one of the selectest private libraries in which it was ever the good luck of a bibliomaniac to revel. The choicest editions of the best works adorned the shelves, while stowed in large chests were a collection of valuable illustrated works in which the book-worm, without a metaphor, was busy in his researches. A present of Coleridge's 'Friend' from the book-shelves is retained by the writer as a trophy of this sacrilegious invasion.

It would be next to impossible to convey to any one who was not acquainted with Mr. Foster, a correct impression of his personal appearance. His dress was uncouth, and neglected to the last degree. A long gray coat, almost of the fashion of a dressing gown; trousers which seemed to have been cherished relics of his boyhood, and to have quarrelled with a pair of gaiters, an intervening inch or two of stocking indicating the disputed territory; shoes whose solidity occasionally elicited from the wearer a reference to the equipments of the ancient Israelites; a coloured silk handkerchief, loosely tied about his neck, and an antique waistcoat of most uncanonical hue—these, with an indescribable hat, completed the philosopher's costume. In his walks to and from the city of Bristol (the latter frequently by night) he availed himself at once of the support and protection of a formidable club, which, owing to the difficulties with which a short dagger in the handle was released by a spring, he used jocosely to designate as a 'member of the Peace Society.' So utterly careless was he of his appearance, that he was not unfrequently seen in Bristol during the hot weather walking with his coat and waistcoat over his arm.

This eccentricity gave rise to some curious mistakes. On one occasion, while carrying some articles of dress, in the dusk of the evening, to the cottage of a poor man, he was accosted by a constable, who, from his appearance, suspected they were stolen, some depredations of the kind having been recently committed in the neighbourhood. Mr. Foster conducted the man to the seat of an opulent gentleman, with whom he was engaged to spend the evening; and the confusion of the constable may be easily imagined when he was informed of the name of his prisoner, who dismissed him with hearty praise for his diligence and fidelity.

His was one of those countenances which it is impossible to forget, and yet of which no portrait very vividly reminds us. His forehead was a triumph to the phrenologist, and surrounded as it was by a most uncultivated wig, might suggest the idea of a perpendicular rock crowned with straggling verdure; while his calm but luminous eye, deeply planted beneath his massive brow, might be compared to a lamp suspended in one of its caverns. In early life, his countenance, one would suppose, must have

been strikingly beautiful; his features being both regular and commanding, and his complexion retaining to the last that fine but treacherous hue which probably indicated the malady that terminated his life. His natural tendency to solitary meditation never showed herself more strikingly than in his last hours. Aware of the near approach of death, he requested to be left entirely alone, and was found shortly after he had expired, in a composed and contemplative attitude.—*Chambers' Journal.*

From Chambers's Edinburgh Journal.

FEMALE HEROISM.

Twenty-seven years ago, an effort of the most interesting kind was made by an Englishwoman to introduce female education into India. The lady who, in a spirit of Christian chivalry, voluntarily devoted herself to this difficult task was Miss Cook, afterwards Mrs. Wilson, who arrived in Calcutta in 1821. Up to this time, the education of natives had been confined to boys, for whom a number of schools had been opened; and as no attempt at conversion was allowed, there was no prejudice against them. One of the most benevolent founders of schools or boys in Calcutta was David Hare, a person who, having amassed a considerable fortune in that city, determined to spend it there instead of his native land; and not only did he spend his money, but his life, in benefiting the city where he had so long resided. These attempts, as we have said, met with no opposition on the part of the natives; on the contrary, they warmly seconded them, and the schools were crowded with boys willing to learn after the English fashion instead of their own; but the prejudices against educating females were not to be so easily overcome. For the woman, no education of any kind but such as related to making a curry or a pillau had ever been deemed necessary. As long as infancy and childhood lasted, she was the pet and plaything of the family; and when, with girlhood, came the domestic duties of the wife, she entered on them unprepared by any previous moral training. All intellectual acquirements were out of place for one who was not the companion, but the drudge and slave of her husband; and the more ignorant she was, the less intolerable would be the confinement and monotony of her life. In India, all females above the very lowest ranks, and of respectable character, are kept in seclusion after betrothment; and after marriage, none of any rank, except the very highest, are exempt from those duties which we should consider menial, though not really so when kept in due bounds. A wife can never be degraded by preparing her husband's repast; but it is humiliating to be considered unworthy to partake of it with him, and not even to be permitted to enliven it with her conversation. Those females, again, whose station is not high enough to warrant the privileges of seclusion, present a picture painful to contemplate: the blessing of liberty cannot make up for the incessant toil and drudgery to which they are invariably condemned; and the alternations of the climate, added to the exposure, render the woman in the prime of life a withered crone, either depressed into an idiot or irritated into a virago. Though in the present day something has been effected in the way of elevating the social position of the Hindoo family, thirty years ago even that little was considered unattainable. It was evident that while one entire sex remained so utterly uncared for, the instruction of the other would fail to produce the desired effects; and that if India was to be regenerated, her female as well as her male population must be instructed. The task was difficult; for whilst the government was indifferent, the natives of India were all strongly opposed to any measures for ameliorating the condition, social or intellectual, of their women. One zealous friend, however, devoted herself to the task. The work *was* to be done, and Mrs. Wilson did it.

Animated with a determination to spare no personal exertion, she had herself trained to the business of general instruction, and did not fear the effects of an Indian climate. Physically, morally, and intellectually, she was fitted for her task. Her health was excellent; her spirits elastic; her temper even; her mind clear, quick, and shrewd; her manners most engaging, though dignified; and her will indomitable. On arriving in India, her first efforts were devoted to acquiring a knowledge of Bengalee, the language of the natives of Calcutta; and as soon as she could make herself understood by those around her, she took up her abode in the midst of the native population, and courted and encouraged pupils. Slowly and suspiciously they came in, attracted by a small gratuity each received as a reward for daily attendance. In time others followed their example; and a school, which could scarcely be said to aspire to the dignity of ragged, being literally a naked one, was established. The premises occupied by Mrs. Wilson were so confined, that when the *pice*, not the learning, attracted more pupils, she was obliged to open classes in various parts of the bazaar, and go from one to the other. This occasioned much loss of time; and none but those of the very lowest rank could be enticed even by a fee to attend the school. Any one less earnest would have lost heart, and been disgusted to find that all her efforts were to be so confined. But Miss Cook hoped, and trusted, and determined to remedy what appeared remediable. She was convinced that a large house, in a more respectable part of the native town, would be one means of attracting pupils of rather a higher caste; and she determined to secure this. A rajah, who at that time was anxious to pay court to the government, presented the 'Ladies' So-

ciety for Promoting Native Female Education' with a piece of ground in a very eligible situation; a European gentleman furnished the plan, and kindly superintended the erection of the buildings; and in about five years after her first arrival in Calcutta, Mrs. Wilson took possession of the Central School, a large, airy, and handsome abode. Five years had accustomed the natives to the anomaly of teaching girls, and a somewhat better class than had at first attended were now to be seen congregated round their energetic teacher, seated cross-legged on the floor, tracing their crabbed characters on a slate; reading in sonorous voices the translations of the parables and miracles; or even chanting hymns, also translated. Still none came, unless brought by the women who were employed to go the rounds of the bazaar in the morning, and who received so much for each child: bribery alone insured attendance; and none of the pupils remained more than two or three years at most. As for the natives of the upper class, all attempts to gain a footing amongst them proved total failures. The examinations of the school were attended by all the native gentlemen of rank who professed to take an interest in education; but none of them favoured it sufficiently to desire its benefits for his own daughters, though Mrs. Wilson offered to attend them *privately*, when not engaged in the duties of the school. At length the same rajah who had given the ground informed her that his young wife insisted on learning English. She had already learned to read and write Bengalee; but as this did not satisfy her, he requested Mrs. Wilson's services, which were immediately given; and she found her pupil a very apt scholar, eager for information of all kinds. In the course of a few weeks, the lady succeeded in obtaining her husband's permission to visit Mrs. Wilson at the Central School, and to be introduced to some more English ladies. It was not without much persuasion that this boon was granted; and even when we were all seated expecting her arrival (for the writer of this was present,) we scarcely believed that anything so contrary to etiquette would be permitted. At length, however, the rapid tread of many feet was heard, a closed palanquin, surrounded by *chaprasseys*, entered the veranda, and panting after it were two old crones. The vehicle was set down in the inner veranda, or, as it would be called here, lobby from which all the male servants were then excluded, and the doors closed; and then a figure enveloped in a large muslin sheet was taken out of the conveyance, and guided up stairs by the duennas. As soon as she was in the sitting-room, the envelop was removed, and disclosed a very pretty young creature, dressed in a pink muslin *soharee* and white muslin jacket, both spotted with silver, slippers richly embroidered, and her thick plait of dark glossy hair fastened by a richly ornamented pin. She had gold bangles on her neck and arms; but no display of jewellery, though her husband was reputed very wealthy.

I may mention that the soharee is all the clothing of the Hindoo female. It is about seven yards long and one wide, the width forming the length of the garment. It is wound round the figure as often as convenient, and the remainder brought over the head as a veil. The boddice is an occasional addition, never adopted by the lower classes, and their soharees are scanty and coarse. It is but an ungraceful costume, as there are no folds. Our visitor's countenance was very animated, and her extreme youth—for she was not more than sixteen—gave a charm to features not distinguished for regularity. Secluded as her life had been, the young creature was far from being timid. She was quite at her ease, and ready to enter into conversation with any one who understood Bengalee. She could not converse in English; but was proud of displaying her acquirements in reading and spelling, and told us that she had prevailed on the rajah to hear her repeat her lessons every evening.

Of course our dresses excited her curiosity, for she had never seen any of European make, except Mrs. Wilson's widow's garb. She made many inquiries about our children, but would have considered it indelicate even to name our husbands. After replying to all our queries, she became so familiar that she offered to sing to us, regretting that she had not her instrument (a very simple sort of guitar) to accompany her voice. The melody was simple, and her voice very sweet. All this time the old women who had accompanied their lady were crouched down in one corner of the room, watching her intently; and at last, as if they thought her freedom had lasted long enough, they rose, and told her it was the maharajah's orders she should go. She unwillingly complied, and left us to our great regret: for there was a confiding naïveté about her which was very winning. In a few weeks the lessons were discontinued: her husband fell into well merited disgrace; and this was the first and last pupil Mrs. Wilson had in the highest ranks. This disappointment, however, was more than compensated by the accomplishment of another scheme, perhaps more important, for the amelioration of the native female character.

[To be continued.]

FEDERAL CURRENCY.

Some of the principal dealers in breadstuffs are agreeing with each other to sell only for dollars and cents, and leave shillings and pence to small grocers and market women, who make a part of their profits by retaining the fractions in giving change. It is rather remarkable that such an awkward mode of computation as the old continental, and varying so much in different parts of the country, should have held so long

and strong a competition with the uniform and simple method which the federal currency offers. An Englishman bought some flour the other day at five dollars three and six pence a barrel; and after much labour with paper and pencil, figured out the price at what he thought the very odd sum of five dollars forty three and three quarter cents. His correspondents on the other side will think that he drove a close bargain. A day or two ago a New Bedford captain contracted to take some flour there at a shilling a barrel freight. The flour was sent down, and the bills of lading made out, and then arose the mighty question of what a shilling is. In a New York merchant's store it is $12\frac{1}{2}$ cts., but on board a Yankee coaster it is $16\frac{2}{3}$.—*N. York Mirror.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 30, 1848.

As this is the last number which we shall issue under date of '48, the circumstance naturally and justly turns our reflections on the rapid flight of time, and on the changes which each passing year impresses upon the condition of our race. The consideration that every year, as it flies, removes from this busy scene to the house appointed for all living, not less than twenty millions of human beings; and that none of us know, when the year begins, upon whom the pall may descend before its close, might be reasonably expected to lead us to hail the advent of a new year with feelings and actions very different from the hilarity and dissipation with which it is usually attended. If the merchant considers this a proper time to examine his books, and ascertain the state of his accounts, it appears still more important, that we should enquire what we are doing with our Lord's money, and so to employ the talents received, that if called to give an account of our stewardship, it may be done with cheerfulness and hope. If a consideration of the purposes for which time is allotted to us, was allowed its proper influence and place in our minds, there would be much less inclination to usher in a new year with folly and mirth, than to make it an occasion for renewed endeavour, under divine assistance, to pass our time in the manner in which, when we find that our days are numbered, we shall wish they had been passed.

If now, at the close of the year, we look back through the vista of time, to the period when the Christian era was last distinguished by the number 48, what changes have been made in the surface of society? At the close of 1748 the King of Great Britain was a native of Germany; yet his dominion was acknowledged on this side of the Atlantic, from the northern lakes to the confines of Florida, and from the ocean westward as far as the Anglo-Saxons had pushed their settlements. Canada and Louisiana were held in subserviency to the Bourbon crown; while a great part of the continent, from the Alleghanies to the shores of the Pacific, were possessed by the wandering and scattered natives of the soil; and those of them who resided in the vicinity of white settlements, claimed the mountains, and all that lay beyond them, as the inheritance of the red man; not to be molested by the woodman's axe or the ploughman's share. What now has become of the North American possessions of France and Spain? And what has become of the Bourbon family? Where now is the spreading empire of Great Britain in the Western world? A school boy can furnish the reply. Those possessions, respecting which these rival nations were then ready to shed each other's blood, are nearly all absorbed in the gigantic republic, which had not then been called into existence. The red hunters of the former century have been swept or melted away before the swelling tide of civilization; the arts, the policy and the arms of European immigration; to seek a precarious subsistence in the vicinity of the Rocky Mountains; leaving a few scattered remnants of their once powerful bands, to live as aliens and strangers in the land of their ancestors. Well may the philanthropist bewail the fate of these perishing tribes, and reprobate the means by which their numbers have been wasted away. At the same time the enquiry naturally arises, which of course we are not able to answer, whether at the close of another century, any portion of the aboriginal tribes will be found. There can be little doubt that long before that time, the hunter's life must be abandoned, or their extinction completed.

What was the state of the arts in 1748 compared with what it is now? The discoveries of Bolton and Watt, on the application of steam; the inventions of Arkwright, by which the production of the finer fabrics has been so incalculably accelerated; the steamboat and the locomotive; all these have been brought into existence during the period in question. How many of the secrets of nature have been extorted from her during that period. The grand experiment of Franklin, by which the identity of lightning and electricity was proved, had not then been made. The investigations of Galvani and Volta, which have cast such a flood of light on the science of chemistry, were then sleeping in the silence of futurity. The science of chemistry itself was then in its infancy. Within the last century no fewer than ten planetary bodies, unknown to the preceding ages, have been added to the known portions of our solar system. The

path of the wandering comet has been traced with an accuracy not previously attained, and the returns of three of them predicted and the predictions fulfilled. The wonders of the sidereal heavens have been explored to an extent of which Newton probably never dreamed. And we may fairly question whether the original and comprehensive mind of Franklin ever grasped the idea, which the present age has familiarised to our minds, that the electric fluid would become the messenger for transmitting intelligence over thousands of miles, with the velocity of light. When we reflect upon the discoveries and inventions which the century that is passed has disclosed to our view, and consider the accelerated velocity with which they appear to be advancing, we are naturally led to enquire what will the next century produce, and what will the year 1948 leave undiscovered to exercise the ingenuity of a following age?

After all that art and science have accomplished, it is mortifying, as well as painful, to reflect, how imperfectly the principles of the religion we generally profess, have been introduced into practice; and that while we unanimously admit the divine authority of the New Testament, and an obligation to conform to the precepts which it inculcates, the nations of christendom should rely for their protection upon means which neither argument nor sophistry can reconcile with the spirit and maxims of the gospel. Surely we may hope, that another century will not glide away without impressing on the nations who profess the name of the Prince of Peace, a general conviction that a practical conformity to the doctrines of the gospel affords to nations and individuals a firmer ground of hope, and a more enduring protection, than the arm of flesh or the policy of man has ever supplied.

The brief notice which we insert in this number respecting the Bible Christians in the land of Moab, may be considered as an appendage to the notices heretofore published in the Review, page 285, vol. i., and page 41, vol. ii., of the scientific expedition to the Dead Sea.

The notice of J. Bunyan, which was furnished by a valued English correspondent, and of which the concluding part appears in this number, has occupied a considerable space in the Review, but we trust its interesting character fully compensates for the room it has taken.

Married,—At Friends' Meeting, Milford, Wayne Co., Indiana, on Fifth day, the 2d of last month, Benjamin A. Wilson to Caroline Stanley.

——, At the same place, on the 30th ult., Nathan Wasson to Elizabeth W. Morris.

Died,—In this city, on the 19th inst., of pulmonary consumption, M. Ellen, daughter of Philip Chase, of Salem, Mass.

This interesting young person was tenderly endeared to her many relatives and friends. She possessed an affectionate disposition, and a bright, intuitive mind. With a truth-loving regard for duty, and a devoted interest in the happiness of others, she united a sensitive taste for the beauties and sublimities of Nature. Especially did she delight in the minute touches of the Divine pencil, from the delicate sea-flower to the lowliest woodland moss, as teaching her to trust in One who cares for them, and who has so clothed with beauty the grass of the field.

During the gradual decline of her health, being often favored with sweet peace and resignation, she loved to trace the gentle dealings of her Heavenly Father towards her; at one time exclaiming, "worlds beyond worlds, and yet even I am not overlooked!" "My cup of blessings runneth over!" Her daily increasing weakness of body helped, she said, to loosen all worldly ties, and to strengthen her hope and trust in her Redeemer. She often prayed for the sustaining power of her Saviour; on one occasion observing, "Is it not presuming in me to desire to be taken in His arms and carried in His bosom, while Mary was content to sit at his feet." At another time she said, "Is it possible the white robe is prepared for me—for *me!*" "Yes, I *am* accepted, I am going to Heaven." As the end drew near, she often spoke, with a beaming countenance, of the joy that was revealed to her, yet desiring to be taken "not one moment before the right, the best, the sweet time." Thus patiently waiting, we have the consoling belief that, at her peaceful close, she was, through redeeming mercy, prepared for an entrance into "the Paradise of God."

——, At his residence in this city, on First day, the 17th inst., in the 73d year of his age, Jonathan Leedom, a member of the Southern District Monthly Meeting.

For Friends' Review.

SUBDIVISION OF LAND.

I was much amused with the lively description in the last Review, given by Robert Bakewell, the first Lord Leicester, of the man, who in proportion as he transferred parts of his large farm to his daughters, cultivated the remainder more thoroughly, and thence made more money. An excellent practical hint may be derived from the anecdote, by many of our large land holders, who unquestionably have more land under their care, than they have capital to manage it with; for as Bakewell shrewdly observed, the husbandman should always be stronger than his farm. I remember the apparently contradictory remark once made to me by a neighbour of mine, who said he thought it would be an *addition* to his garden, if he were to make it less, and cultivate it better.

Partly in continuation of the subject introduced into the Review last week from Colman's *European Agriculture*, I forward the following extracts from the same work, portions of which

are corroborative of the experience of Bakewell's farmer of the *old school.*

The comparison between the agricultural population of France and England, and the remarks subsequently made, place in strong contrast our innumerable privileges in this country, and may afford much matter for the speculation and deep reflection of the political economist, and indeed, of all who influence to any considerable extent, the public mind. A sound mind in a sound body, was said by one of the old philosophers, to be the first of blessings. So, in the body politic, an honest administration of the laws, under a sound and wisely framed Constitution, ought to confirm to a community, every privilege which the citizen should enjoy. T.

"If we look at farms in Great Britain,—I mean farms of hundreds of acres, with the exception of some of the best cultivated districts, such as the Lothians in Scotland, for example, or the counties of Northumberland, Lincoln, and Norfolk, and only some farms in these counties, we shall find that even these are by no means always fully cultivated; and that, either for want of skill, or enterprise, or capital, large portions of them are wholly unproductive. This is far less frequently the case with small farms, for the simple reason that the owners cannot afford to neglect their land, and that the management is much more easy. It is to be added likewise, that in very small holdings of six, or ten, or twenty acres, the great expense of a team, and of costly implements is dispensed with. In some parts of England, though very rarely, but in many parts of the Continent, and especially in Switzerland, the small farmers use their milch-cows for work, thus getting a double advantage from them; and a milch-cow, used tenderly, and treated liberally, may be worked from four to six hours a day without injury to her milk. This saving is a great circumstance. On large arable farms it may be calculated, that from a fourth to a third of the produce must be counted for the support, and equipments, and cost of the teams. The saving of this expense is a great affair; and this is accomplished on small holdings where cows are kept, which pay the expense of their keeping by their labour and their calf; or where, as in many cases, the whole cultivation is performed by human instead of brute labour—by the spade instead of the plough. I believe, therefore, it will be found, that in a fair comparison, the small farms are in fact more productive than the large ones; that they are managed at less comparative expense, and, in proportion, leave more for human consumption.

"Of all the influences which operate to promote exertion, industry, and good conduct, none certainly is more powerful than the hope of bettering our condition; and I may add, without undertaking to give a reason for it, as an established truth, that nothing inspires more self-respect, as connected with a feeling of independence, than the possession of property, and especially the possession of a fixed property in house or land. This effect is constantly seen in the labouring classes among the French. They are extremely ambitious of getting a piece of land; and perhaps too much so, after once coming into possession, of extending their possessions. This stimulates them to industry, and induces the most rigid economy. The subdivision of property or of land in France renders this practicable, which, in other countries, where the right of entail prevails, or where property is held in large masses, and guarded with extreme jealousy, is out of the question."

"Few things have struck me more forcibly than the difference in the condition of the agricultural population of France and that of Great Britain. I have never seen a more healthy, a better clad, or a happier population, than the French peasantry. Something may be ascribed to their naturally-cheerful temperament, and something to that extraordinary sobriety, which every where in a remarkable degree characterizes the French people; but much more, I think, to the favourable condition in which the law,* which renders attainable the possession of a freehold in the soil, places them.

"The very poor condition of a large portion of the English agricultural labouring population must be acknowledged. The acquisition of property is, in most cases, all but impossible. The great difficulty, where there is a family, is to subsist; in sicknesss they have no other resource but private charity or parish assistance; and they have in most cases nothing to which they can look forward, when the power to labour fails them, but the almshouse.

"I believe there is an equal amount of philanthropy, and as strong a sense of justice and humanity among the English, as among any people; but it is not to be expected that in any country where wealth constitutes the great and most enviable distinction, and where, by various circumstances, avarice is stimulated to the highest degree,—that the great mass of the community should be either philanthropic, or humane. Wealth is almost every where, in what is called civilized, and too often miscalled Christian, life, the great instrument of power. Power is a dangerous possession, and always liable to abuse. The only security against this abuse is the division of power; and to give the humbler classes the means of helping themselves.

"In Great Britain, as I have already said, the rural labouring classes are placed in circumstances of hardship and disadvantage. It would be ordinarily quite idle for them to aspire to the ownership of land. Philanthropic and benevolent persons in various parts of the country have given them small allotments; though some have

*Which ordains that the land possessed by any one at his death, shall be equally divided among his children.

endeavoured to limit these allotments to one eighth of an acre, and many farmers have combined in denouncing the allotment system, and have refused to take leases where the labourers were to be allowed allotments. The beneficial effects of these allotments, both upon the comfort and morals of the labouring classes, have every where been acknowledged; but under the best circumstances, the allotment system can never be a substitute for that by which the ownership of the land is itself attainable.

"That undoubtedly is the happiest condition of society, where none are over rich, and none extremely poor; where one is not continually offended by those striking contrasts of enormous wealth and extreme destitution, which some countries present. That condition of society is undoubtedly above all others to be preferred, where the power of bettering our condition, is, as far as possible, equally enjoyed by every man, and certainly not denied to any one; and where every possible encouragement and facility are given to the exertion of this power. It is often a great charity to help our neighbour; but the best and wisest of all forms, in which this charity can be exercised, is that, when a man helps his neighbour to help himself."

For Friends' Review.

ANTE-COLUMBIAN DISCOVERY OF AMERICA.

Although when the discovery of the American continent was announced near the end of the fifteenth century, the intelligence seems to have been received by the European world as entirely new, yet our modern antiquarians have found, among the almost forgotten histories and traditions of Icelandic authorities, some obscure accounts of several voyages performed nearly five centuries before the expedition of Columbus, in which the northern shores of the United States and some adjacent portions of the British possessions, are said to have been explored. A supposed inscription, on a rock at Dighton, in Massachusetts, mentioned by Cotton Mather, nearly one hundred and fifty years ago, has been copied and sent to the Antiquarian Society of Copenhagen, by whom it is confidently asserted to contain the name of Thorfinn, and the number 132. Now Thorfinn is the name assigned by the Icelandic authorities to an adventurer who is said to have visited that country about the year 1006, and whose adventures form a conspicuous part of the scanty memorials of these northern voyagers. It is, however, rather unfortunate for the credit of this interpretation, that the first two letters of the name are in Icelandic, and the remaining ones, as well as the numbers, in the ancient Roman characters. Perhaps some readers may attribute to the interpreters of this ancient inscription a sagacity nearly as great as that exercised by the celebrated Whittington, when he discovered in the chiming of the bells, a prediction of his future eminence.

But whether these accounts are sober narratives of voyages actually performed, or the fabrications of later days, there is no reason to apprehend that they shed any light on the career of Columbus; or that his discoveries were any other than original with him.

The Genoese adventurer did not set out in search of an unknown continent, or one of whose existence some obscure reports had reached him. The navigators of Portugal were endeavouring to find a passage to India by sailing round Africa; and enough was then known to convince them that a voyage to India, if practicable, was both tedious and dangerous if prosecuted in that direction. The globular form of the earth was held as a theory by the most judicious philosophers, but had never been proved as a fact; and Columbus was one of those who, reasoning upon this theory, readily perceived that a voyage in a western as well as an eastern direction, must lead to the countries lying on the opposite side of the globe. From the erroneous estimate which he was able to form of the dimensions of the earth, he concluded that the most eastern parts of the world which were visited or described by Marco Polo and John Mandeville, lay about four thousand miles westward from Lisbon. Hence he rationally inferred that a voyage in a western direction would open a much shorter passage to the opulent regions of the east, than the one which the Portuguese navigators were labouring to find.

The superiority of Columbus consisted in the sagacity with which he deduced an important practical inference from a theory which was then but partially admitted, and imperfectly understood; and in the skill and perseverance which he displayed in the accomplishment of his arduous adventure. Had he undertaken to rediscover the countries which Eric the Red and his cotemporaries and successors appear to have visited five centuries before, he would probably have steered to the north-west, instead of rigidly adhering to a course nearly west. From what can now be ascertained, it appears highly probable, if not absolutely certain, that the fame of the Icelandic adventurers had never reached the ears of the Genoese mariner.

If we would form a just estimate of the force of character and intellect possessed by Columbus, we must recollect that the Ptolemaic theory was the prevailing one of the day; the work of Copernicus, which revived the system of Pythagoras, not being published till nearly forty years after the death of Columbus. The immobility of the earth, according to the system of Ptolemy, might well suggest a belief that its extent was immeasurable; and of course, that a voyage to India, performed in a western direction, must be of incalculable duration. Yet so clearly did *he* philosophize on the subject, as to be both willing

and anxious to hazard his life upon the correctness of a theory, which many, even of the learned of that day, regarded with doubt and suspicion. E. L.

A TESTIMONY

Of the West Division of Somerset Monthly Meeting, concerning MARY FOX, *of Wellington, deceased.*

Our beloved friend Mary Fox was the daughter of John and Margaret Sanderson, of London, and was born in that city the 23d of the Twelfth month, 1788. She was remarkable at an early age for the docility of her disposition, and an habitual desire to oblige others. When only seven years old she was deprived by death of her affectionate and pious mother; but this loss was in a remarkable degree supplied by her remaining parent, whose domestic habits, regulated by Christian principle, peculiarly qualified him to fulfil the two-fold duties which thus devolved upon him.

Even in childhood our dear friend was of a thoughtful turn of mind, and the subject of serious impressions, which assumed a decided and permanent character about the sixteenth year of her age. From this period her conduct manifested such a conscientious desire rightly to fulfil her various duties, as plainly bespoke a mind acquainted with the true fear of God. Yielding her heart to the blessed operations of his Spirit, she not only came to have a practical experience of the power of godliness, but was also prepared for service in the church, as a minister of the gospel of Christ; in which character she first appeared in the twenty-second year of her age. Her offerings were much to the comfort and edification of her friends; and the life and power which attended these fruits of early dedication to the service of her Lord, afforded abundant evidence that her call and qualification were indeed from him.

In the spring of 1812 she was acknowledged as a minister by her Monthly Meeting; and with its concerrence she soon after united with two much valued friends, Martha Smith and Barbara Hoyland, in a religious visit to the families of Friends in Bristol; a service which was long remembered with peculiar interest by many of those who partook of their labours.

From this period our dear friend was extensively engaged in religious labours in many parts of Great Britain, freely consecrating her strength and the prime of her days to the service of her blessed Master; and while thus watering others, experiencing, as we assuredly believe, the blessing of being watered also herself, and of growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

In the intervals of some of these religious engagements, the energies of her benevolent mind were still directed to the benefit of her fellow-creatures; and when her beloved friend Elizabeth J. Fry commenced her labours in Newgate, she was the first to accompany her to that appalling scene of misery and vice; and long continued diligently to co-operate with her and others in the measures which were adopted for the reformation of female prisoners. In referring to these deeply interesting engagements, she observed, when writing to a near relative, that if it had not pleased the Lord, in his infinite kindness, to give her to see and to feel a little of the effects of the mystery of godliness, she believed she could scarcely have endured the being introduced to so much of the depravity of human nature as they had to witness in their visits amongst some of the prisoners. On another occasion, in addressing the same relative, who had expressed a fear that her health was suffering from so much bodily and mental exertion, she says, "I find many things to do which I cannot comfortably omit; and peace of mind being more desirable than ease of body, I believe I must persevere, trusting that no unwarrantable sacrifice will be incurred by following, from day to day, what appears to be the path of duty. Yet a little while and the trial will be over, if faith and patience fail not. I say a little while, because my portion of time seems short as compared with eternity, and any sacrifice as nothing when compared with the reward that awaits the righteous at the end of the race."

In the year 1821 she became a member of this Monthly Meeting by her marriage with our dear friend Sylvanus Fox, of Wellington. While endeavouring rightly to discharge the various important duties which devolved upon her in this new relation, she still often felt herself called on to leave her home, and travel in the work of the ministry. These services were mostly performed in conjunction with her beloved husband, and embraced a large portion of England, Ireland and Scotland, including a visit to the Shetland Islands. One of her latest services of this kind, was a visit, in 1842, to most of the meetings of Friends in Ireland, in company with Rebecca Collins, of America. When released from more distant fields of service, she was often engaged, unitedly with her husband, in holding meetings in the towns and villages of the district around their home. Nor were her labours in the gospel by any means confined to services of a public nature. Both in her own neighbourhood, and when travelling in distant parts, she often felt herself called to make visits of Christian love to individuals and families of various ranks and conditions of life, more especially to such as were in circumstances of affliction and sorrow; and to these, her affectionate and sympathizing mind peculiarly fitted her to minister with acceptance and profit.

In recurring to the many years during which her gift in the ministry was, from time to time, exercised among ourselves, we have a sweet re-

membrance of the lively and animating character of her gospel communications. Her doctrine was sound and scriptural, and she was often engaged to set forth the love of God in Christ Jesus our Lord and the hope of eternal life through him. In prayer, both the matter and the manner bespoke the reverential and solemn feelings which clothed her spirit when drawing near to the throne of grace. Nor was it in word alone that she bore testimony to the blessed truths of the gospel; her life and conversation gave witness to the reality of her Christian profession, evincing her earnest desire to adorn the doctrine of God her Saviour in all things. In social intercourse, the kindness and cheerfulness of her demeanour (often maintained amidst much secret exercise and conflict of spirit) were such as had a powerful tendency to make true religion appear attractive in the sight of others, especially of the young. Always disposed to form a lowly estimate of herself, she habitually avoided every thing that tended to detract from the reputation of others; seeking to discover whatever was good or estimable in them, rather than dwelling on their faults. Her whole character and conduct were marked, in no common degree, by the absence of a selfish and narrow spirit.

To her husband, she was a loving and tender wife; to her children, an affectionate and sympathizing mother; to her servants, a kind and considerate mistress; and to the poor, a compassionate and bountiful friend, ever ready to listen to and relieve their wants. In the ordering and economy of her household, true liberality and hospitality were combined with simplicity and moderation; and she was at all times ready to forego indulgences that she might be able to minister more abundantly to the necessities of others.

While we have thought it right thus to bear testimony to the Christian graces which adorned the character of a friend whom we greatly loved in life, and whose memory, now that she is gone, is very precious to us, we would ascribe all the praise to Him from whom alone cometh every good and every perfect gift.

Although our beloved friend was not much in the practice of recording her religious experience and feelings, many detached memoranda have been found, which bear witness to her habits of faithful self-examination, her grateful sense of the Lord's goodness, her humble trust in Him, and her desire to dedicate all that she had, and all that she was, to His will and service. Two of these we here transcribe.

"23*d of Twelfth month*, 1838.—This day completed my fiftieth year; solemn, yet joyful thought! solemn, in consideration of the time so passed having been so little spent to the glory of God; joyful, inasmuch as it has not been passed without coming to the knowledge of the love of God in Christ Jesus, and the fulness of the blessing of the gospel of Christ, as conveying pardon and peace to repenting sinners, and transforming them, by the renewing of their minds, into the image of Him who hath created them for a purpose of his own glory."

"23*d of Twelfth month*, 1839.—Referring to a memorandum made when I had completed my fiftieth year, I may now remark, at the close of another year, that all that has passed since that period only serves to strengthen the conviction, that it is indeed of the Lord's mercies that I am not consumed; and because his compassions fail not, I remain until this day a witness, a joyful witness, of the truth of the apostolic declaration, that the gospel 'is the power of God unto salvation to every one that believeth.' O! that this persuasion may induce the very earnest prayer for a practical illustration of the prior acknowledgment of the apostle, 'I am not ashamed of the gospel of Christ.' O that the privilege of the believer may be so brought home to my heart by the power of the spirit, that the love of Christ may constrain to the practical acknowledgment, that if one died for all, then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto Him which died for them and rose again."

Until the last year of her life, our beloved friend had been generally blessed with good health. In the summer of 1846 indications of diminished vigour became apparent, which led to her passing several weeks in the autumn by the sea-side, with her husband and some of her children. This change did not, however, produce the benefit hoped for; and in returning homeward, she was detained for a considerable time in the neighbourhood of London, by increasing illness. She was permitted to reach her home, though in a very enfeebled state, on the 23d of the 11th month. Her family being on this occasion collected around her, and a solemn pause having ensued, she repeated, in a low and faltering voice, the words of the psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name;" "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

During the next ten days there was no very marked change in her disorder, and she was able to spend a portion of each day in her family; but a distressing cough, and sometimes severe spasmodic pain, progressively exhausted her frame; and on the morning of the 4th of 12th month her symptoms appeared to herself and those about her, to indicate approaching dissolution. Under this apprehension, her family were summoned around her bed, and there witnessed a deeply impressive scene. The enemy and accuser was permitted, for a time, sorely to assault and buffet her; and, during the conflict of spirit which ensued, she gave utterance to the

deep sense which she entertained of her great sinfulness, and manifold omissions of duty; and to a fervent petition for divine help. This was soon answered in a marvellous manner; joy sprang up in her troubled soul, and she seemed to have a view of that blessed company, who stand before the throne of God, and of the Lamb, with a foretaste of the bliss that awaited herself, when her mortal tabernacle should be put off. And, while thus filled with joyful anticipation on her own account, her soul was poured forth in earnest desires that all might become partakers of the like blessedness. She was afterwards heard to recite to herself the language, "without spot or wrinkle, or any such thing," and also to say "wonderful salvation!" "All things are yours, and ye are Christ's, and Christ is God's!" She likewise repeatedly exclaimed, "The Lord be praised! the Lord be praised!" The time of her release was not, however, so near as was then apprehended, and she survived nearly four weeks longer. During this period her debility and exhaustion were so great that she was not able to say much. Her expressions were, however, frequently such as showed that her mind was stayed on God, and that He was indeed her refuge and her strength. On one occasion she said, "underneath are the everlasting arms;" and again, "how good it is to trust in Thee!" At another time, on the words "God is our refuge and strength, a very present help in trouble," being repeated to her, she looked up, and sweetly added, "therefore will not we fear." On the evening of the day preceding her death, she said, "I cannot bear much taking leave;—Farewell! Farewell all!" Nearly her last words were,

> "So the Lord is always nigh,
> To the souls that love his name."

"His name is love."

She died the 29th of the Twelfth month, 1846, aged 58 years; a minister about thirty-six years. Her remains were interred in Friends' burial-ground, at Wellington, on the 6th of the First month, 1847, being attended to the grave by many relations and friends, as well as by a large number of the inhabitants of the town and neighbourhood.

From Chambers's Edinburgh Journal.

FORTUNES OF A FARMER'S BOY.

François Richard was born in 1765, in the obscure little hamlet of Trelat, commune of D'Epinay, in France. He was the son of a poor farmer, who shared the hardships at that time the common lot of the agriculturist—hardships that can scarcely be conceived by those who know not what habit, patience, and, still more, Christian resignation, can enable men to endure. His early years, though passed in poverty, obscurity, and retirement, were yet full of excitement; his young and ardent imagination was forever devising new projects; and even his sports and childish tricks betrayed his speculative turn of mind. At twelve years old, he gave himself up to the rearing of pigeons, and carried on a little trade in them, with success sufficient to encourage and stimulate his spirit of enterprise. But his dovecot gave umbrage to the lord of the soil, and he was compelled to sell it to him, receiving for it a sum equal to about thirty five shillings. Richard thought himself a rich man, and resolving to have some enjoyment from his wealth, he purchased leather shoes, which, amongst those who knew only the wooden shoes of the peasant, made him be looked upon as almost a gentleman.

Richard had nothing so much at heart as being no longer a burden to his father, whose poverty was indeed a grief to him. After the sale of his dovecot, he commenced speculating in dogs. This new trade gave him in a short time the means of procuring decent clothing; so that, by his rustic finery, he threw his schoolfellows as far into the shade as he had already done in much better things, by his progress in useful knowledge. Before he had attained his thirteenth year, he was qualified for the appointment of registrar to the cattle market of Villers le Bocage.

At seventeen, he mentioned to his father his desire to quit the paternal roof for a sphere larger and better adapted for realizing the objects of his ambition. His father made no objection; but when the moment of separation came, he found himself obliged to confess that, in a time of great distress, he had expended the greater part of the savings which Richard had intrusted to his care, and that he had now not more than twelve francs (ten shillings) to give him. This communication did not discourage our enterprising youth. He took a most affectionate leave of his father, and assuring him that he was only too glad to leave him this little earnest of the prosperity which he hoped yet to work out for him, set off with his new clothes in his bag and his ten shillings in his pocket. He arrived at the chief town of Normandy with a light purse, but with as light a heart, buoyant with hope, and with a spirit of enterprise and determination that defied all difficulties. He deemed himself fortunate in at once obtaining a situation of clerk to a petty merchant; but unhappily for him, his master was a rude, ignorant, and avaricious man, incapable of appreciating such a mind as that of Richard. He made the young Norman his servant rather than his clerk. So long as it was only a matter of cleaning horses, helping to cook, and waiting at table, the youth made no complaint; but at length his master having bought a new equipage, in order to make a suitable figure in some civic ceremonial, wanted him to act as footman; but shrinking from this public exhibition, he positively refused, and quitted the house of the merchant.

And now his "thought by day, his dream by night," was to get to Paris, where he might attain his darling object of acquiring a knowledge of mercantile business. But for this, money was necessary, and to procure it, Richard became a waiter at a small coffee-house, where for one year he steadily laid by everything he received, till he found he had in halfpence a sum sufficient for his journey. Arrived in the capital, it was not very easy for a poor youth, without either friend or relative in Paris, to find the means of subsistence. After many unsuccessful efforts to get into a merchant's employment, he was obliged to resume the apron, in a coffee-house kept by one of his countrymen.—The perquisites there being much more considerable than at Rouen, he found himself at the end of the year, the possessor of forty pounds and a few shillings. Nothing could henceforth check his progress; he devoted his little store to the purchase of some pieces of English dimity, a manufacture then unknown to France, and hawked them about till he disposed of all, most advantageously. He renewed his stock as fast as it was exhausted; and when, after a year's labour, he summed up his accounts, he found a balance in his favour of £1000!

Richard continued his trade till 1789, when, by a fraudulent trick of an agent employed by him, his industry was suddenly checked by the loss of his entire stock. He was even arrested for an alleged debt of sixty pounds. He could easily have paid this sum, and recovered his liberty; but his honest and independent mind revolted from every species of injustice; he knew that he had not incurred the debt, and he preferred remaining in prison to allowing roguery to triumph.

The revolutionary convulsions that afterwards shook society to its very foundations were now beginning in France. On the 13th of July the riot broke out, and after pillaging the house of the manufacturer, Reveillon, the mob fell upon La Force, where Richard was confined, broke it open, and set the prisoners free. Once again was Richard in the streets of Paris, with a toilet somewhat more neglected than usual, and twelve sous in his pocket; but he remembered his father's twelve francs, and thanked God and took courage. The house in which he had lodged his money had stopped payment during his imprisonment; but he borrowed a few crowns, resumed his old trade of hawker, and six months after, his credit was re-established, and his trade flourishing. He now thought he might extend his operations, and took a large establishment in the Rue Française, and in 1792 was rich enough to purchase a domain near Nemours. But the revolutionary storm now broke forth in its full fury; and Richard, whose peaceable disposition shrank from the sanguinary struggles that rent his country, soon saw that a considerable time must elapse before there could be any security for trade, or any field for commercial enterprise. He accordingly settled his accounts, closed his warehouse, and, accompanied by his wife, Marie Alavoine, whom he had married in 1790, went to visit his father, and happily arrived at the very time that afforded him another opportunity of proving he had not forgotten the pledge he had given on leaving the home of his boyhood, of being yet the means of prosperity to his aged parent. The transports of joy at his unexpected arrival had not yet subsided, when two bailiffs entered the house with a warrant to distrain. The father had become security for the toll-collector, and the old proverb was found true in this case—the surety was obliged to pay; and the old man's goods would have been seized, but for Richard's fortunate arrival and interposition.

[To be continued.]

BIBLE CHRISTIANS IN THE LAND OF MOAB.

The following very interesting statement from one of the officers of the U. S. expedition to the Dead Sea, is copied from the Washington Union:

When the small party, just returned from the Dead Sea, first entered upon its waters, its members came, one and all, to the conclusion, that having undertaken what others failed to accomplish, the honour of the American name was at stake, and that it were better to die like men than to return unsuccessful.

On the evening of the 9th day, however, on the southern sea, we were prostrated by the hot blasts of a simoon sweeping from the desert of Arabia, which was followed by five days of intense and stifling heat. On the afternoon of the 14th day, on the coast of Moab, to our surprise we were greeted by a deputation of *Christians* from Kerak, the Keijath Moab of the Bible.

The joy of this people at meeting us was unbounded. They caressed us, brought us water and leban, (sour milk,) all they had, and some of them spent nearly the whole night hunting a wild boar, wherewith to regale us. When told that our forms of worship in America were different from theirs, they replied, "What matters it? Christ died for all! Do you not believe in Him?" When told that we did, they said: "Then what are forms before God? He looks to the heart! We are brothers!" And brothers they continued to call us to the last.

We could not trace their origin, but concluded that they are either the descendants of one of the lost tribes converted to Christianity, who, in the fastnesses of the mountains, had escaped the Mohammedan alternative of "the Koran or the sword," or of the crusaders under the Christian Lord of Kerak. They number about 150 families, and live in the town—the only one now left in the once populous country of Moab. Within the walls are also the huts of 100 Muslim families, and outside are the black tents of

the fierce tribe of Kera-Keyeh, numbering 750 fighting men.

The Christians gave us an invitation to visit their town, about seventeen miles distant in the mountains; but, while hospitably urging us to go, they did not conceal the perils of the visit; for they confessed that they were outnumbered and overawed, and in an emergency would not dare openly to assist us.

I determined, however, to accept their invitation at all hazards; for it was evident that, unless recruited by a more bracing atmosphere, we must inevitably perish. In this opinion the lamented Mr. Dale concurred with me.

I will not tire you with an account of the visit—of the treachery with which we were threatened, and our return, in battle-array, with the hostile Sheikh as prisoner—but simply express my conviction that but for the timely information given by the Christians, we should never have seen our boats again.

These poor Christians are much tyrannized over by their Muslim neighbours. Their only place of retreat when threatened with violence, is their little cell of a church, which can scarcely hold twenty families. Their account, which in its narration bore the impress of truth, seems confirmed by the circumstance that in the centre of their little church there is a well, which supplies them with water until their provisions are exhausted, or the restless nature of their persecutors takes them elsewhere. The object of all their hopes is to build a church sufficiently large to hold all their wives and children; for with all their intolerance, the Muslims respect the house of Him whom they call "Issa, the Prophet of the Christians."

The foundation and part of the walls of a church have been built, but the work is discontinued from the want of means—the sirocco and the locust having swept their harvest for several years. They gave me an appeal to their Christian brethren in America, which I promised to deliver.

From the Sunday School Union.

THE WISH.

I ask not golden stores of wealth,
  Nor rank, nor pomp, nor state;
Nor noble's glittering coronet,
  Nor mansion of the great:
I care not that around my brow
  Fame's laurel wreath should twine;
Or, that on History's glowing page
  My name may proudly shine.

I envy not the calm retreat,
  From worldly noise and strife—
The lowly cot, the flower-gemm'd path—
  The simple joys of life:
I ask not that in soft repose
  My peaceful days may glide,
As the light bark is borne along
  The deep, unruffled tide.

But *this* I ask: that while I live,
  I may not live in vain;
For I would cheer the aching heart,
  And soothe the mourner's pain—
Would wipe away grief's bitter tears,
  The poor man's struggles aid;
And guide the wanderer back, whose steps
  From virtue's path have strayed.

Then, whether affluence and state
  Shall be my destin'd lot,
Or 'neath the humble cottage roof
  I dwell,—it matters not—
If I, by self-denying love,
  Earth's weary ones can bless,
And deepen, as I pass along,
  The stream of happiness.

SUMMARY OF NEWS.

Congress.—On the 21st inst., Daniel Gott, of N. York, offered a resolution in the House, instructing the committee to whom was referred that portion of the President's annual message which relates to the District of Columbia, to report a bill prohibiting all traffic in slaves in the said District. Haralson of Georgia moved to lay it on the table, which was negatived, 82 to 85. The resolution was then passed, yeas 98, nays 87. The passage of the resolution produced great excitement and uproar in the House. A South Carolinian called upon his colleagues to vacate their seats and withdraw from the hall, but the advice was not accepted. A resolution instructing the Committee on the District of Columbia to report a bill retroceding to the State of Maryland the whole of the District, except that portion which is covered with the public buildings, was then introduced by Flournoy of Virginia and adopted. On the 22d, the Senate was chiefly occupied with a bill to provide for the draining of the everglades of Florida. It is proposed to cut a ship canal across the peninsula, and to drain the everglades by numerous smaller canals leading into the principal one. The work is to be performed by the State of Florida, and one million of acres of the land is given to the State, on certain conditions, to aid her in the proposed improvement. A meeting of the Southern members was held on the evening of the 22d, to consider the subject of Gott's resolution. After considerable discussion, the whole subject was referred to a committee of one from each slave state, to report on the 15th of next month.

Ohio Legislature.—The House finally succeed in organizing on the 23d, a compromise having been effected between the contending parties. A Democratic Chairman and a Whig Clerk were chosen temporarily.

Cholera.—The cholera continues to prevail in the New York hospital. It has also made its appearance in New Orleans, where it seems to be rapidly increasing. Twelve cases occurred on the 16th, of which seven terminated fatally.

California.—The California excitement continues unabated. Great numbers of people have gone or are preparing to go thither from our Eastern cities. Recent accounts represent that the population at the mines was becoming very demoralized, and that murders and robberies were frequent.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. XXIII.

(Continued from page 227.)

R. JONES TO ESTHER TUKE.

On board the Pigou, on the great Atlantic, Latitude 40° 42, *9th mo.* 20*th*, 1788.

Dearly beloved friend,—Being often favoured, whilst floating on the mighty ocean, to feel near unity of spirit with such dear friends in the land whence (with my natural "life for a prey," and a degree of that peace which exceeds description,) I have now escaped, with whom I have enjoyed sweet fellowship, and who are still near to my best life; and thou, among others, having been pleasantly brought into view this morning, I have sat down in order to give thee some account of thy poor feeble sister. * * * *

I have given up all thought of reaching our Yearly Meeting, so that if more is given me than I expect, I shall give it a place among the many marvellous displays of Almighty goodness, of which I have been a thankful, grateful witness. But not this mighty deep, nor length of time, will, I trust, ever erase from my remembrance an honest, faithful-hearted remnant, a tender visited seed, a highly favoured people in that nation, whom everlasting loving kindness has so signally cared for, and at whose hands He is now looking for fruits adequate to his abundant care over them. May the upright, affectionate, disinterested labours of the poor servants, who have been sent amongst you, be in some degree promotive of this great end. May the hands of the faithful among you be made strong to the removing of every obstruction in the way of advancement. May the dear youth who have been enamoured with the brightness of the Divine power arising in their hearts, "keep humbly their solemn feasts, and faithfully perform all their vows." May the "north," through the softening influence of holy animating love and life, be prevailed upon during the day of offered mercy to "give up," and the south, in a state of faithful obedience to the Divine will, keep nothing back, is my humble prayer. Then will your light go forth with encouraging brightness, and the clothing of Divine salvation, on all the different classes in the family, be conspicuously clear "as a lamp that burneth." Nor shall I be, I humbly hope, deprived of the enjoyment of the bond of christian fellowship with those who meet at the approaching annual solemnity in Philadelphia, and at your Quarterly one held about the same time; but, by the great and good Remembrancer, may I, in this my watery peregrination, be raised as an epistle in your hearts, and feel the efficacy of the fervent prayer of the righteous, with whom I pray that I may now and forever be united. I know I am an "unprofitable servant," and yet can appeal to the great Master in a degree of childlike simplicity, that I have endeavoured to do that which was required as a duty at my hands: and for the encouragement of other poor weaklings I have to testify to the goodness of that hand which "put forth:" it has gone before, made crooked things straight, and cast up a way, even when and where to my view there has appeared no way. So that now, though I am going to my own country and people, with no spoil taken, yet am I returning with that acknowledgment made by the early publishers of the gospel in reply to the query, "Lacked ye anything?" and can, with reverence of soul, say, "Nothing, Lord." I know that it will be still necessary for me to feel after and dwell deeply with the heavenly gift on my return; and oh, that under its blessed influence, I may be favoured with patience, lest, for want of this profitable virtue, I should lose the things which have, through holy help, been wrought, and so miss of that consummate reward with which we are not fully entrusted until the end of the painful race. May this, dear Esther, be thine and my gladdening experience when this short fight of affliction is over, is my fervent prayer.

I shall be much disappointed if I do not frequently hear from the houses of York and Holdgate. To all of them is my dear love, and to my other dear friends in your country, as it

named. Thou knowest who they are: they are too numerous for insertion, but not too many "in order one by one to rise" in my affectionate remembrance. When you do write, mention how "the lilies flourish, and the pomegranates bud and blossom," and whether "the garden of nuts" has furnished any more ripe fruits for the King's table—with whatever is interesting to thee: for it will be so to me, because we are (dare I presume) soldiers in the same army, consequently entitled to hear of the several movements therein. * * * * *

R. Jones.

20th, Seventh day. Awoke refreshed, and with an easy mind. But soon found, on getting up, that the wind blew fresh and quite contrary, which was a fresh trial of faith and patience, when, on considering a little what should be the cause, and why we have such an unfavourable prospect, my mind was silenced from enquiry by a secret persuasion that it was all for the best, though not for the present seen to be so. Whereupon I again resigned to the thought of not reaching our Yearly Meeting, which, had it been, or should it be the Lord's blessed will we should do, would have been a comfortable circumstance. But as I have often been fully convinced that our Almighty Shepherd knows best what is best for his poor sheep and dependent children, may his holy will be done in all things, saith my soul. Our captain spoke a sloop this morning from Grenada, out 18 days, bound for Newfoundland, and upon comparing the ship's reckoning, it appeared that we were not by three degrees as forward in our passage as we expected. This was unpleasing tidings to our company, who had fixed the 7th of next month for getting to Philadelphia. In the evening the wind lowered, and it again grew calm, so that we retired early and soon went to sleep, *trusting in the Lord.*

21st, First day. About 5 o'clock, the wind for the first time was on our stern. It blew fresh, and rained heavily. I rose early, in hopes that we might hold our little meeting, and once more in the cabin together wait upon the Lord. But the wind so increased that we kept our seats with some difficulty. The dead lights were all put in, and candles brought into the cabin. I, however, sat down in quiet about an hour, with my mind inwardly turned to the Lord, who is worthy to be waited upon at all times. The ship was the whole day in a perpetual roll, from side to side, and a day of the most heavy and steady wind, our captain said, that he ever remembered, so that the poor men were wet to the skin, and we could not stir at all out of the cabin. We went, through the day, at the rate of 8 and 9 knots. The great motion, rolling, and thumping of the waves was alarming at first, but our Captain told us we were crossing the gulf stream, so that if the wind had taken us ahead instead of astern, or had it been quite calm as before, we should have been in a much worse situation. This, and his further information that this wind in Delaware bay would inevitably run us ashore, humbled and deeply affected my mind, leading to the renewed inquiry, "What shall I render to the Lord," &c. A. W. having dreamed of her husband, pleased herself with the thoughts of getting to Philadelphia in a few days more. But having always found that I fared best when I was most fully resigned to the Lord's will, and having been favoured to come to this desirable attainment, I did not dare to flatter myself with so agreeable a circumstance, though fully persuaded that all things are possible with our gracious Creator.

22d, Second day. * * * Our company seemed highly pleased with hopes of soon getting on shore; but, on divers accounts, my rejoicing is in fear. Oh, thou great Preserver of men, condescend to fortify my mind with a reverent trust in thy goodness and providential care, and clothe me with humility and watchfulness on my first meeting my beloved friends, and to the end of my time in this uncertain, fallacious and wicked world, for thy mercies' sake! In the evening the wind shifted, and by 2 o'clock the wind again shifted, and blew a heavy gale directly against us. Captain Sutton ordered all sails made snug, and lay to about twelve hours, during all which time the dead lights were in, and the ship laboured so much, and the sea was so high, that it made the most awful and gloomy appearance I ever beheld. Dear A. W. and I, not being able to keep safely in bed, sat up till day light. W. P., being much alarmed, sat up with us all night.*

23d, Third day. The wind much lowered, though the sea ran very high, and it was dangerous moving from our seats. I staid in my berth, and, as in the night, my mind was often engaged in humble intercession to the Almighty for our preservation, and that he would be pleased, for His great name's sake, to have mercy upon us, and influence our Captain with wisdom, and his men with strength in so perilous a time. About 8 o'clock, P. M., it was nearly calm, and I was told that it was likely to remain so.

24th, Fourth day. After a good night's rest, I arose refreshed and thankful for the favour. This day makes just six weeks since we came on board. Light wind, but fair. About 11 o'clock we espied a sail, which proved to be a schooner—Juno—from New York, laden with corn, and bound to Teneriffe. She had been

* Sarah R. Grubb, writing to R. J., says—"If I am not mistaken, since thy leaving London, thou hast had thy portion of awful sensations on the mighty waters. My heart was so almost continually with thee, and so affected sometimes, as to amount to painful conflict, so that I could hardly conclude that it originated merely in those natural, affectionate feelings, which a separation from one so beloved occasioned."

out about a week—had met with a gale of wind last First day, when we were going before it at the rate of ten knots. Had been under the necessity of throwing overboard 60 bushels, and cutting in two her long boat, one-half of which she threw overboard to lighten the ship. Her captain desired Capt. Sutton to take a letter for him, and, to bring it to us, they immediately launched a small skiff with one of their hands, who, with two oars, made his way very dexterously over the waves, and brought the letter, returning safe again. This was a pleasing circumstance to all our company, who were with one consent gathered to the larboard side to look at fellow men floating, like ourselves, on the watery element. But as I stood looking on, and considering how we had been preserved in that very gale, by which they had been distressed, my heart overflowed with gratitude and thanksgiving, and mine eyes with tears, and the more so when I adverted to what might have been the consequence had we been in the bay at the time. The sense of the Lord's protecting goodness extorted from me this expression in the hearing of all, "Thanks be to Him who is forever worthy." This sense continued sweetly the covering of my spirit through the day. We made some preparation towards going on shore when it shall please the Lord so to favour us, which, when granted, will, I trust, sink me in the deepest gratitude, fear, obedience and love to mine Almighty Helper and Protector, all the days of my life. In the afternoon we were easy and pleasant on deck, and in the evening came down to writing. My heart felt peaceful and humble, which, I pray, may be continued to me till landing on my native shore, and forever, Amen! Through the night I had not a wink of sleep, yet my mind was tranquil and easy.

[For several days they were subjected to storms and consequent discomfort.]

[To be continued.]

From Chambers's Edinburgh Journal.

FOWLING IN FAROE AND SHETLAND.

These two groups of islands, situated in the northern Atlantic, and separated by only about one hundred and eighty miles, are not more contrasted in their political position and internal economy than in their geological structure, and consequent dissimilarity of scenery; though, from having been originally peopled by the same Scandinavian race, and long under one government, there are still to be discovered numerous traces of similar language, manners, and even personal appearance.

While Shetland is an integral portion of the home British empire, participating in her enlightened laws and policy, her freedom and progress in improvement, together with the good, and also, alas! evil, more or less attendant on our peculiar institutions, Faroe, as respects manners and state of society, is in much the same condition as it has been for a century past at least, or as Shetland was at that distance of time.

Faroe belongs to the Danish crown, is governed by its absolute though mild and paternal rule, and is subject to a royal monopoly of all commerce and other resources. From analogy and observation, however, we are disposed to the opinion that, for a half-instructed, isolated, and pastoral people, the Faroese appear to be at present in precisely the circumstances most conducive to their morality, independence, and happiness.

The geological formation of the Faroe Isles is of volcanic origin;* hence their splendid basaltic columns and conical hills, deep valleys and mural precipices, narrow fiords and rushing tides. The shores are so steep, that in many of the islands there is no convenient landing-place. Boats are drawn up precipitous banks by ropes and pulleys; and a ship of large burden may lie close to a wall of rock from one to two thousand feet in height on either side, where the strait between is so narrow, that she can only be towed or warped onwards or outwards, as alongside a wharf. In some situations the cliffs present stupendous basaltic pillars, to which those of Staffa and the Giant's Causeway are pigmies. More commonly the precipices are broken into narrow terraces, overhanging crags, and gloomy recesses, tenanted by myriads of sea-fowl of every name, whose incessant motions and shrill echoing cries give variety and animation to scenes otherwise desolate in their sublimity.

Among these dizzy and almost confounding scenes the fowler pursues his hazardous but familiar avocation; for the eggs and flesh of the sea-fowl are an important part of the food of the Faroese, and the feathers a profitable article of exportation. Little thinks many a discontented town-bred workman, or surly field labourer, and still less many a fashionable *ennuyée*, with what cheeriness and courage numbers of their fellow-creatures encounter not merely fatiguing toil, but frightful danger, while in quest of their daily bread!

The manner of performing the perilous task of taking the birds from the precipices is thus described:†—'The fowler (fuglemand) is let down from the top of the cliff by a rope about three inches thick, which is fastened to the waist and thighs by a broad woollen band, on which he sits. The adventurer soon loses sight of his companions, and can only communicate with them by a small line attached to his body. When he reaches the terraces, often not more than a foot broad, he frees himself from the rope, attaches it to a stone, and commences his pursuit of the feathery natives. When the

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* They are composed almost entirely of trap rock.

† It is similarly pursued at Foula, St. Kilda, and others of the Scottish Islands.

nests are in a hollow of the rock, the bird-catcher gives himself a swinging motion by means of his pole, till the vibration carries him so close, that he can get footing on the rock. He can communicate to himself a swing of thirty to forty feet; but when the shelf lies deeper back, another rope is let down to his associates in a boat, who can thus give him a swing of one hundred or one hundred and twenty feet.' The Faroese talk with rapture of their sensations while thus suspended between sea and sky, swinging to and fro by what would seem a frail link when the value of a human life is concerned.

An instructive and thrilling anecdote, which, so far as we know, has not appeared in print, was told our informant in Faroe by a member of the young man's family to whom it occurred.

We have said that the fowlers are lowered from above, and manage to get stationed on some shelf or ledge of rock, frequently beneath an overhanging crag, where they disengage themselves from the rope, and proceed to their employment. Now it unfortunately happened that the young man we have alluded to, having secured his footing on the flat rock, by some accident lost his hold of the rope, to which was also attached his signal-line, which he had the agony to see, after a few pendulous swings, settle perpendicularly utterly *beyond his reach*. When the first moments of surprise and nearly mortal anguish had elapsed, he sat down to consider, as calmly as might be, what he should do, what effort make to save himself from the appalling fate of perishing by inches on that miserable spot. His friends above, he knew, after waiting the usual time, would draw up the rope, and finding him not there, would conclude he had perished; or should they by the same method descend to seek him, how among the thousand nooks of that bewildering depth of rock upon rock, find the secret recess he had chosen, where he had so often congratulated himself on his favourable position, but which seemed now destined for his grave?

More than once the almost invincible temptation rushed on his mind of ending his distraction and suspense by leaping into the abyss. One short moment, and his fears and sufferings, with his 'life's fitful fever,' would be over. But the temporary panic passed away; he raised his thoughts to the guardian care of Omnipotence; and calmed and reassured, he trusted some mode of deliverance would present itself. To this end he more particularly scanned his limited resting-place. It was a rocky shelf, about eight feet wide, and gradually narrowing till it met the extended precipice, where not the foot of a gull could rest: at the other extreme it terminated in an abrupt descent of hundreds of feet: at the back was a mural rock, smooth and slippery as ice: and above was a beetling crag, overarching the place where he stood, outside of which depended his only safety—his unfortunate rope. Every way he moved, carefully examining and attempting each possible mode of egress from his singular prison-house. He found none. There remained, so far as his own efforts were concerned, one desperate chance to endeavour to reach the rope. By means of his long pole he attempted to bring it to his hand. Long he tried; but he tried in vain: he could hardly touch it with the end of the stick and other appliances; but no ingenuity could serve to hook it fast. Should he, then, leap from the rock, and endeavour to catch it as he sprung? Was there any hope he could succeed, or, catching, could he sustain his hold till drawn to the top? This indeed seemed his only forlorn hope. One fervent prayer, therefore, for agility, courage and strength, and with a bold heart, a steady eye, and outstretched hand, he made the fearful spring! We dare not, and could not say exactly the distance— it was many feet—but he caught the rope, first with one hand, and in the next moment with the other. It slipped through, peeling the skin from his palms; but the knot towards the loops at the end stopped his impetus, and he felt he could hold fast for a time. He made the usual signal urgently, and was drawn upwards as rapidly as possible. Yet the swinging motion, the imminent danger, and his own precarious strength considered, we may well believe the shortest interval would seem long, and that no ordinary courage and energy were still necessary for his safety. He reached the top, and instantly prostrated himself on the turf, returning aloud to the Almighty his fervent thanksgivings, a few words of which had hardly escaped his lips, when he sunk into utter insensibility.

Great was the amazement of his associates to find him hanging on by his hands—greater far their astonishment at his singular adventure: but once having told his tale, which every circumstance clearly corroborated, his pole and net being found on the rock as described, he never would again be prevailed on to recur to the subject; nor did he ever approach in the direction of the cliff from which he had descended, without turning shudderingly away from a spot associated with a trial so severe.

Quite contrasted to all these scenes, as we observed at the outset, are the aspect of nature and the manner of taking the sea-fowl and their eggs in Shetland. The hills here are low, none of the seaward precipices are above six or seven hundred feet high; and so far from fowling being pursued as a regular branch of employment, under proper regulations, as in Faroe, the Shetland landlords and other superiors by all means discourage their dependents from spending their time and energies in what is at best to them a desultory and most dangerous occupation, which, moreover, robs the rocks, otherwise so bare and rugged, of those feathered denizens, their appropriate ornament. Still, so fascinating and ex-

citing is this method of idling away time, that might be much more profitably or improvingly employed, at least in these islands, that many of the fishermen frequent the cliffs and peril their lives in the forbidden pursuit.

There is in the island of Unst, the most northerly of the Shetlands, one man who, by his bravery, expertness, and, we may perhaps add, his incorrigible perseverance, has gained a sort of tacit immunity from the general restriction, or at least his poaching misdemeanours are winked at. His father was a noted fowler before him; and since his own earliest boyhood, he has been accustomed to make it his pastime to scramble among the steepest crags and cliffs, making many a hairbreadth escape, many an unheard-of prize. He has robbed the most inaccessible nooks of their inhabitants, and even surprised the sea eagle in her nest. He climbs barefooted, and his toes clasp the slippery rock as talons would. Fear or dizziness he knows not of; and for a few shillings, or for an afternoon's recreation, he will scale many a ladder of rock, and penetrate many a time-worn crevice, where human foot but his own will probably never tread. Every cranny, every stepping-place of the precipitous headlands of his native island are intimately known to him; and at how much expense of unconquerable perseverance, zig-zag explorings, and undaunted courage this has been accomplished, we may not stop too particularly to relate.

On one occasion, led on by his indomitable love of exploring, he had passed to a point of a cliff to which even he had never dared to venture before. His object was to discover the spot where he believed a pair of eagles had long built unmolested. Overjoyed, he reached the place; triumphantly he possessed himself of the eggs (for which, by the by, a commercial collector afterwards paid him five shillings;) and then he for the first time became aware of his whereabouts. How he got there he could not even imagine. He paused a few moments: it was not fear, but unfeigned surprise and awe that entranced him; and then the consideration naturally forced itself on his attention—'How shall I return?' It ought to be mentioned, for the benefit of the uninitiated, that it is much more difficult to *get down* than to *ascend*. The whole tortuosities and difficulties of the path are more clearly in view, and the head is apt not to be so steady. In the present case, moreover, the excitement was past—the object was attained; and it is wonderful how the blood cools, and courage becomes calculating, in these latter circumstances. Well, beside the plundered eyrie our gallant adventurer sat cogitating. 'I'll never return, that's certain, to begin with,' he said to himself. 'After all my escapes and exploits, my time is come at last. Well, if it is, *it is:* let me meet it like a man! If it is not come, I shall get down in safety, as I have done ere now, though never from such an awful place before.' So he precipitately began the descent—plunging on without an idea except his early-imbibed belief in predestination, and an occasional aspiration to the Almighty for protection. He never knew, he says, how or by what paths he reached a place of comparative safety; but he would not attempt to go again to that spot for twenty guineas.

It is not, however, only in those localities with which from childhood he has been familiar that our courageous fowler is dexterous and adventurous in his undertakings. Tempted by an offer of adequate remuneration from an amateur, he engaged to procure an eagle's egg from a distant quarter, where they were known to have a nest. The gentleman, in the interval of his absence, sorely repented that he had proffered the bribe, though he by no means urged the step. But in due time the brave cragsman returned successful, having twice scaled the precipice to the eyrie. The first time when he reached the place, from whence he scared the parent birds, he found the nest so situated, that though he saw the eggs, he could not by any possibility reach them. Nothing daunted, he returned and made his preparations. To the end of a long fishing-rod he attached a bladder, the mouth of which he kept distended by a wire. Reaching this simple but ingenious apparatus to the nest, from the perching-place where he leaned, he gradually worked the eggs into the bladder-bag with the point of the rod, and bore them off in triumph. It was the most lucrative, though the most dangerous adventure he had ever accomplished; for the locality was strange, the weather was gloomy, and the birds were fierce, and at one time in startling proximity to the spoiler.

This man, who in every respect is the *beau ideal* of a successful fowler, is now in the prime of life, about medium height, active and agile of course, and slender and lithe as an eel. During the late trying season of destitution from the failure of crops and fishing, he has mainly supported his family by the produce of such exploits as we have been detailing. And he has a little son, the tiny counterpart of himself, whom, almost ever since he could walk, he has taught to climb the rocks alongw ith him, and who therefore bids fair, should he escape casualties, to be as bold and expert in fowling as is his parent.

Exporting Apples.—Asa Smith, of Lockport Niagara co., went out in the Europa, and took with him about 2,000 barrels of choice apples, of some twenty-five different varieties, selected from the orchards of Niagara co., with special reference to the foreign market. The exportation of apples has heretofore been carried on only on a limited scale, and we trust that the enterprise on which A. Smith, with pure Yankee zeal, has entered, may prove not only remunerating, but initiatory to a successful trade that will prove beneficial to the fruit-growers of this country.—*Utica Gaz.*

DISTRESS IN IRELAND.

Central Relief Committee of the Society of Friends.

43, *Fleet street, Dublin,*
19*th of Sixth month,* 1848.

Although a prolonged state of distress in several parts of Ireland, and the continued supplies poured in upon us from abroad with unexampled liberality, renders it impossible yet to close our labours, and to furnish our constituents with a full account of the distribution of their bounty; yet the lapse of more than a year and a half, since we entered upon the administration of the large fund entrusted to us, demands that some account of our proceedings, and of the present state of our accounts, should be laid before the subscribers.

We present herewith a statement of our receipts and issues, in money and food, from the time of our appointment, in Eleventh month, 1846, to the 1st of Fifth month, 1848.

The management of the local distribution has been entrusted to individuals or committees in the respective districts, whom we believe to be efficient and trustworthy; and in the selection of these channels of relief, as well as in every other branch of our administration, we have no hesitation in stating that the strictest impartiality has been observed.

It is obvious that a large amount of labour must have devolved on those engaged in conducting a business comprehending not only the distribution of so considerable a fund, but the receipt and management of the vast supplies of provisions placed at our disposal by the munificence of the citizens of the United States, consisting of nearly one hundred separate shipments or cargoes, many of which were landed at various seaports. A well-arranged system of management and of accounts was therefore necessary to ensure due regularity in all the details, and afford facility hereafter for any scrutiny to which our transactions may be subjected. Of the extent of the correspondence, growing out of the several departments of the concern, some idea may be formed, when we state that the number of letters received and dispatched at our office in Dublin, in the course of the eighteen months embraced in the present report, was upwards of thirty seven thousand. Our endeavour has been to conduct the business at the smallest possible cost without a sacrifice of efficiency; and in this we have been greatly aided by the gratuitous services of several friends, who have devoted their time with much diligence to the work. A considerable number of paid clerks have, however, been indispensable; and we have only to express our hope, that having reference to the magnitude and diversified character of the business entrusted to us, the expenses of management will be considered moderate.

We are here bound to acknowledge the important assistance afforded to us in the care and distribution of the American supplies by the liberal arrangements of our Government. Nearly one half of these consignments, arriving at a period when the Commissariat Relief Department was in operation, were received into its depots without expense to us. From this accommodation, and the obliging manner in which the officers employed in the several branches of the public service with whom we have been brought into communication, have co-operated with us, not only has a large saving been effected in our expenses, but facilities have been afforded for the correct transaction of our business which we could not otherwise have enjoyed.

In explanation of the money-value affixed to the consignments of provisions from America in the annexed account, we may state, that in general the figures represent very nearly the actual market-value of the provisions on arrival, freight and charges paid. It is well known that the freight has been, in all cases, paid by our Government. In some instances it became necessary to sell the food, and in these cases the amount of money received is of course that which appears in our books.

Referring to the proportion of our funds allotted to the several districts, we may observe that, whilst there has been a conscientious endeavour to make an equitable distribution, it is not pretended that in all cases the amount expended in each county has been in the precise ratio of the distress. The strict application of such a rule was rendered impracticable by various circumstances. In all cases it was needful to keep in view the government measures, and those of the other relief associations, as well as the local resources which were or ought to be forthcoming; but the cause which above all others has obstructed an equal participation in the relief, has been the want of a sufficient number of suitable hands to administer it in some of the most distressed districts. It will be perceived that a much larger share of our funds has been distributed in the province of Munster than in Connaught. It is true that in the western parts of the county of Cork, and in the counties of Kerry and Clare, the famine was as sore as in any part of Ireland; but in extremity of want, and extent of destitution, the province of Connaught unquestionably presented upon the whole the darkest shade of distress. It is very difficult for those who are not intimately acquainted with the state of that province, to conceive how completely that machinery is wanting in its extensive rural districts, which, in a well-ordered community, can be made available for investigating and administering to the wants of the poor. From this cause it has been found impossible in some parts of Connaught to carry out by private agency, any comprehensive measures of relief. The larger distribution of our funds in Munster has been mainly owing to the greater amount of

local co-operation, superintended and aided as it has been by our efficient auxiliary committees of Friends in the towns of Cork, Limerick, Waterford, and Clonmel.

We now turn from the past to our present operations. Under the extreme pressure of famine with which we had to deal for a considerable time after our appointment, the prominent object was to devise the most prompt and effectual measures for averting starvation. The dearth of food was generally attempted to be met by the formation of depots, where soup and other kinds of cooked provisions were gratuitously distributed; but the hurtful tendency of gratuitous relief in pauperizing the people was too apparent to permit the continuance of such a system beyond the period of urgent need, and accordingly, as the suffering gradually abated, and a more comprehensive poor-law came into operation, it became our anxious endeavour to apply the residue of the means entrusted to us, to such objects as were most likely, whilst affording present relief, to have a direct bearing upon the permanent improvement of the condition of the people, in promoting productive industry, and developing the resources of the country. With this view, we have for some months past very much discontinued gratuitous issues of food, for purposes of general relief, and have chiefly confined our grants to some suffering districts, for the purpose of affording nourishment to sick and convalescent persons, and their helpless children, who may not be adequately relieved under the existing poor-law. We intend to adhere to this system.

Considerable grants have been recently made, and are still in progress, in aid of an extension of the fisheries on the western and southern coasts. This is a branch of national industry which promises beyond most others to reward the enterprize of the intelligent and persevering; it also possesses the important advantage, in those parts where the produce of the land is insufficient for the support of its population, of being productive of *immediate* supplies of wholesome food. Our assistance has chiefly consisted of loans to parties who have undertaken to act in conformity to regulations carefully framed, with a view to the interests of both owners and crews of the boats employed. We consider that the obligation to repayment out of actual earnings will be a stimulus to industry, and lay the foundation for a more healthy prosecution of the trade, than if it were nurtured by a system of gratuities.

We have lately entered upon the cultivation of about five hundred and fifty Irish, equal to nine hundred English, acres of land in the county of Mayo—an engagement requiring the outlay of a considerable sum of money; which being chiefly expended in spade labour in one of the most impoverished counties in Ireland, cannot fail, whatever may be its ultimate issue, to afford a large amount of present relief. We entertain a hope, however, not only that the funds employed will be returned, but that the exhibition of an improved mode of culture, and the growth of useful crops, hitherto but little known in that part of the country, will have a tendency to withdraw the peasantry from their exclusive dependence on the potato, and in other respects be productive of permanent benefit. The lands are of good quality, and in fair condition; and are placed at our disposal for one season by the proprietors, free of rent and poor rate: we provide the labour, manure, and seed, and receive the produce, giving up the land when the crops shall be disposed of.

A considerable portion of the land is now sown, and the prospects so far are favourable. This operation is superintended by an intelligent local Committee, consisting of a few highly respectable persons, assisted by the County Surveyor, and one of the Practical Instructors at present so usefully employed by the Royal Agricultural Society, in diffusing sound information respecting the management of land amongst the small farmers in various parts of Ireland. A similar operation on a smaller scale has been undertaken on our behalf in the county of Galway by Lord Wallscourt: in this instance, we have simply given the seed and advanced the sum of £200, to be repaid in twelve months, on condition of the money being expended in the culture by spade labour of fifty acres in crops approved by us. The whole of this land is now under crop, and the reports made to us of the execution and prospects of the work are exceedingly satisfactory.

The situation of small landholders, who have struggled under the great difficulties of the last two years to maintain their independent position, has repeatedly claimed our sympathy and assistance. We were enabled last year, by a liberal donation from the Government of about 40,000 pounds weight of turnip seed, to make a very seasonable distribution in small portions in various parts of Ireland. The results were truly valuable and encouraging. By the returns made from our correspondents entrusted with the local distribution, it appeared that nine thousand six hundred and fifty two acres were sown, a large proportion of which, through the extreme poverty of the occupiers, would probably have otherwise lain waste; and the produce having been generally abundant, it is estimated that upwards of one hundred and ninety thousand tons of turnips were thus raised by a class consisting generally of small farmers and cottiers, whose resources were almost exhausted. There is probably at the present time, no portion of the community labouring under greater difficulties and privations, than those whose occupation of land exceeding one quarter of an acre has excluded them from poor-law relief, and who cling to their little holdings as the only means of fu-

ture assistance. We have had undoubted evidence that several instances have occurred, in which persons thus circumstanced have suffered individuals of their family to die of want rather than surrender their land. Encouraged by the experience of last season, and as a means of the most useful assistance to this suffering class, we have this year allotted the sum of £5000 for the purchase of turnip and other green-crop seeds, of which the early kinds have been extensively distributed, and the allotment of others is still in progress. The seeds are given gratuitously, our correspondents in the several districts being merely expected to satisfy themselves of the real need of the parties, and that in every case the requisite quantity of ground has been properly prepared.

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 6, 1849.

The intelligence which we have introduced into our present number, and to be further continued in our next, respecting the efforts that have been made and are still in progress, to relieve the distresses, and improve the condition of the poor in Ireland, will, we trust, be interesting to many of our readers, notwithstanding the time which has elapsed since the documents in question were issued. The principal causes of the destitution, of which such appalling accounts have been diffused among us, are still at work in that ill-regulated and ill-governed island.

When we contemplate the destitute and suffering condition of the great mass of the labouring population, in that and its sister islands, as well as on many parts of the continent, and the heavy demands thence arising upon the time and resources of the philanthropists of those countries, we have great cause for gratitude to the Giver of every good and perfect gift, for the abundance with which we are favoured, and the comparative exemption from the worst evils of poverty which is experienced by the people of these United States. Yet, it is not to be forgotten, that here, especially in our larger cities, no inconsiderable share of suffering from want is witnessed by a part of our population. As in all cases, prevention is better than cure, it ought to be an object with those who are in possession of the comforts and conveniences of life, to use their means and their influence, not only in relieving distress when it actually exists, but in drying up the sources from which destitution and wretchedness usually spring. Among the means directed to this end, the Moral Reform for coloured women, of which a brief notice is given below, may be justly regarded as one, to which it is hoped the attention of our benevolent citizens will be given.

Moral Reform.—The attention of those benevolently interested in the welfare of the poor and wretched, is requested to the following brief statement of an institution established by an association of respectable coloured persons in the southern section of our city, for the moral reform of coloured women.

It has now been several years in operation, and is located in Lombard street above Seventh, and is known as the Moral Reform Retreat. Between one and two hundred women have been taken in from the lowest haunts of vice and intemperance, since the commencement; and after having been restored to decent habits, and their good behaviour tested by a trial of about six week's residence in the house, respectable places in the country are provided for them. Satisfactory evidence of the great benefit conferred upon these persons, has been received from a number of their employers. The Institution has been supported partly by annual subscriptions, but chiefly by donations in money, clothing, and provisions, from those inclined to assist in this good work of helping to reclaim the wretched victims of vice, from the fearful pit into which they have fallen. The present amount of annual subscriptions, if all collected, is not adequate to pay the rent and the salary of the matron, leaving the entire expense of fuel, provisions, and clothing, to be provided for by donations.

Contributions in provisions, clothing, and fuel, may be placed under the care of the Matron, at the house, in Lombard street. Donations in money may be handed to the Treasurer, Matilda Cassey, Lombard street above Fourth, or to the following, who have consented to receive them on behalf of the Institution. John Stokes, No. 74 Marshall street, M. C. Cope, 286 Filbert street.

Married,—On the 7th of Ninth month last, at Friends' Meeting, Milford, near Milton, Wayne co., Indiana, Josiah Clawson, son of William Clawson, to Sarah N., daughter of William Fletcher, of Perquimans county, North Carolina.

Died,—On the 10th of the Eleventh month last, at the residence of her father, near Cincinnati, Ohio, in the 22d year of her age, Elizabeth C. Chiles, wife of John L. Chiles, and daughter of Ephraim and Charlotte A. Morgan. By her mild and amiable disposition, and the urbanity of her manners, she had endeared herself to a large circle of friends who deeply feel her loss. Although, in the inscrutable wisdom of Providence, this young friend was called to give an account of her stewardship in the morning of her days, and in the midst of earthly prosperity, it is believed that,

through Divine Mercy, she was prepared to do it with joy.

For a considerable time previous to her death, she had been in the daily practice of retiring to her room for the purpose of reading the Holy Scriptures. About two days before her dissolution, apparently sensible of her approaching end, she desired that a number of her friends and connections might be called into her room, and after taking an affectionate leave of each, and while all were present, she seemed to feel a deep concern on account of a number of slaves, held by some with whom she was closely united, and she was favoured to bring the subject before them in a very impressive manner; and after receiving an assurance that they should be immediately emancipated, she desired several of her relatives to assist in educating them. During this solemn and deeply impressive interview, she was apparently free from pain, and while all around her were bathed in tears, she was perfectly calm and composed. The next morning she again adverted to the subject of the slaves, and enquired what legal measures would be necessary to perfect their freedom, and after being informed, she appeared to be satisfied. Soon after this the disease became more severe, and her sufferings were so great as to render her incapable of conversing, although she had intervals of comparative ease, in which she made expressions tending to show her confidence in her Redeemer. A few hours before her death, the pain appeared to subside, and she quietly passed away, as one falling into sleep.

For Friends' Review.

EDUCATION AMONG FRIENDS.

The importance of a religious and guarded education has been so often proclaimed, that the expression must be familiar to us all; yet probably few, even among ourselves, are fully aware how important a privilege an education according to the doctrines and principles of our religious Society actually is. It is probable that most young persons who have grown up under the guardianship of parents or others, who have endeavoured to preserve them within the limits which the consistent members of our Society are concerned to observe, have considered the restraints of their education as encroachments on the enjoyments of life, and deductions from the privileges which many other young people enjoy. Yet such education, when properly understood, is a privilege of no ordinary kind.

It has been observed that the average duration of life is something greater among Friends than in the community at large: and for this statistical fact a reason is easily assigned. Whatever individual exceptions may exist, Friends may be justly denominated a quiet and orderly class; less subject to violent excitements than the general mass of the community. This is evidently conducive to health and longevity. From many of those assemblies in which health is greatly endangered, our youth are excluded by the institutions of the Society. The theatre and the ball room, those hot beds and nurseries of consumption, as well as vice, are to them forbidden ground. The plainness and simplicity which the profession enjoins, require less to support them than fashionable life. Hence with them there is less temptation to violent exertion. The inquiry annually revived in our Meetings for discipline, whether Friends are careful to live within the bounds of their circumstances, and to avoid engaging in business which they have not the means and capacity to manage to advantage, though not always effectual, must operate as a check upon rash and hazardous adventures. Hence the necessary tendency of the order established in the Society, and the habits to which that order leads, is to secure a larger share of tranquillity than falls to the common lot. This, then, promotes longevity. An education which is calculated to establish these habits in the morning of life, is no trivial advantage.

When we reflect upon the evils by which the world is afflicted, we find them chiefly arising from pursuits which a Quaker education would teach us to avoid; or from the indulgence of passions which it would teach us to restrain. Our military politicians freely admit that war is a great evil, and should be always avoided when it can be done consistently with the national honour. And this phantom of honour, which is sustained by resenting a real or imaginary affront, is an ignis fatuus which bewilders individuals as well as nations. That species of honour has no place in Quaker education, for this teaches to forgive, not to resent an offence. It teaches that, "He that is slow to anger, is better than the mighty, and he that ruleth his spirit, than he that taketh a city." It teaches the duty of carrying into practice the doctrines and principles of the New Testament. And in whatever ratio the spirit and temper which that education inculcates, are allowed to predominate, in that ratio must the elements of strife and contention be purged away. Hence we may clearly infer that the reason why nations are so easily involved in contests, is, that but little of the leaven of Quakerism is infused into the education of their leaders. Still, those who enjoy and embrace the advantages of the education in question, or who are wise enough to educate themselves in a similar manner, escape the worst evils of national contests. By the habitual subjugation of the malevolent passions, they are kept free from the agitation which surrounds them.

If we examine the origin of those private animosities and contests, by which civil society is embroiled, we shall probably find no inconsiderable share to arise from the false notion of honour, which stimulates national conflicts—the opinion that it is honourable to resent and retaliate, but mean to forgive an offence. As this notion has no place in Quaker education, the pacific principles which constitute a prominent part of our creed, necessarily instil an opposite opinion.

As an agreeable illustration of this subject, the following anecdote may be given:

A few years ago, a young man who had enjoyed the advantage of a sober Quaker education, was led in the course of his business to the house of a full-blooded Southerner, whose family was involved in a perplexing dilemma, in consequence of some misunderstanding that had arisen between a young man nearly connected with the family and one of his acquaintances; who, in the impetuosity of youth, and without understanding the case, had sent him a challenge. The youth to whom the cartel was sent had no animosity towards his opponent, and had no desire to kill him or be killed himself. But, with the notions of honour entertained by himself and his family, it was a serious question how he should act. If he made concessions or declined a meeting, his courage might be questioned: and if he did not manifest a proper spirit of resentment his honour might be tarnished. A letter was therefore prepared, to be communicated to the challenger through the medium of the newspaper, manifesting what was thought a proper spirit; but which was calculated to widen the breach, and render a duel between two such chivalric characters inevitable. The young Friend, after explaining his code of honour, which, he declared, would not permit him under any conceivable circumstances to fight a duel, proposed trying to write a letter on behalf of his new acquaintance, instead of that which had been prepared. This being agreed to, he wrote a cool, dispassionate explanation of the case, making no acknowledgment of fault on his own side, and casting no reflections upon his opponent; but simply showing that no reason existed for a quarrel between them. This letter being read, and subjected to the Southern test of honour, appeared free from unmanly concessions, and not calculated to compromise the chivalry of its reputed author. It was accordingly adopted, and inserted in the public papers. The consequence was that a request was soon afterwards received from the author of the challenge, for liberty to withdraw his cartel of defiance. This of course was readily granted, and the whole difficulty amicably settled. The youth most deeply interested, finding this Gordian knot so quietly and easily untied, candidly acknowledged the superiority of the Quaker code of honour. E. L.

WHAT ONE POOR MAN CAN DO.

We find the following in one of our English exchanges, and have no reason to doubt its accuracy:

"A reclaimed drunkard made the following statements a few evenings ago. He had opened a room for the advocacy of Teetotalism, in a very low and degraded neighbourhood in the district of Holloway, near London. Many attended; about 300 had signed the pledge, 40 of whom were reclaimed from habitual drunkenness. He had been the means, also, of putting into circulation about 4000 tracts. He had established a Sabbath school into which about 250 children had been admitted; a day school, the average attendance at which was 120; and an evening school for adults, in which were several persons now able to read a chapter in the Testament. Further, he had founded a Savings' bank for the children's half pence and farthings; £15 had been paid in, which instead of being wasted in sweet-meats and fruit, bought on the Sabbath, was expended last Christmas in shoes, frocks, jackets, and other useful articles. Nor was this all: many had been brought to hear the Gospel preached, and some of those who at first molested the preacher, were now the most ready to protect and to assist him. All this was done *by one reclaimed man*, a working gardener, *in the course of twelve months.*

From Chambers's Edinburgh Journal.

FEMALE HEROISM.

(Concluded from page 231.)

I have said that the attendance of the day scholars seldom exceeded three years; and much as Mrs. Wilson desired to believe that the bread cast upon the waters would not be lost, no well-authenticated evidence ever reached her that the brief school days produced any permanently beneficial effects, sufficient to counteract the superstition and ignorance with which her pupils were necessarily surrounded. Feeling the impossibillty with day-schools of obviating infection from such sources, she had always cherished the idea of rearing some children from their very infancy, uncontaminated by the evil examples of a native home; but it was not till just before she moved into the Central School that she had an opportunity of carrying her plan into execution. Her durzie (tailor) feeling himself dying, sent for her, and implored her to take charge of his only child: he said he could not be a Christian himself, but he wished her to be one; and that if Mrs. Wilson would promise to keep her, he would, in the presence of his relatives, make over the little girl to that lady. The assurance was as readily given as her task was conscientiously fulfilled; and no first fruits could have been more promising, or could have ripened more satisfactorily; no commencement could have been followed by more complete success. In a very few weeks another orphan, totally destitute, was thrown in Mrs. Wilson's way; and much about the same time she was requested to receive as a boarder a little slave girl, the charge of whom had, by very peculiar circumstances, devolved on a lady whose health and position prevented her training the poor castaway satisfactorily. 'That there needs only a beginning,' was never more fully verified than in the

case of the Orphan Asylum. That which for several years had been the chief wish of Mrs. Wilson's heart was accomplished in a few months; and before she had a home to shelter them, she found herself surrounded by twenty-five dependent little creatures. The orphans were entirely and exclusively Mrs. Wilson's own charge; the Ladies' Committee had no control over them. From the first, the pupils were trained to contribute by their labours to their own support; and she was never without large orders for worsted work, which paid well. She was assisted in all her labours, but more particularly in this department, by a young lady who had joined her from England; and before this very interesting person fell a victim to the climate, some of the elder girls under her tuition had become so expert in the use of the needle (another innovation on the privileges of the male sex,) that they were able to copy fancy-work of all kinds, from the sale of which a considerable sum was realized yearly. All the orphans, however, were not entirely dependent on Mrs. Wilson; many of them were boarded with her by individuals who were only too thankful to find such a refuge for any poor stray sheep thrown upon their charity. Indeed, considering the frequency of such cases, it seems wonderful that so many years were required to carry out a plan so beneficial to so many. Thus one girl was the child of a wretched woman executed for a most inhuman murder; the benevolence of the judge's wife rescued the unfortunate child from starvation, and supported her in the Orphan Refuge: another boarder was a girl from the Goomsur country, whose limbs for months retained the marks of the ligatures with which she had been bound previous to sacrifice: another was a fine handsome New Zealand girl, who was found in the streets of Calcutta, having been concealed on board the vessel that had brought her, till its departure, and then left to live or die, as might happen. There was also one boarder of quite another class; she was the wife of a young Hindoo, who, whilst studying at Bishop's College after his conversion, was anxious to rescue his young wife from heathenism, and placed her with Mrs. Wilson, to be educated as a Christian. He died early, and I am not aware of the fate of his wife.

The building in which Mrs. Wilson resided was admirably calculated for day schools, as it was in the centre of the native population. This proximity was essential to secure day scholars, who might be seen, just returned from their bath in the not very distant Hoogly, as early as six in the morning beginning their studies, which continued till ten. The situation, however, that was the best for day scholars was the worst for those whom it was desirable to wean from their old paths—to obliterate all they knew already that was demoralising—and, if possible, to present nothing but what was pure and lovely for their imitation. As long as the orphans were in daily contact with the out-pupils, these objects could not be obtained; and it became evident a separation must be made, or that the day-schools, as being of minor importance, should be sacrificed, and the Central School converted into an Orphan Refuge. It seemed hopeless to attempt carrying on both from funds collected on the spot. For all that had in the first instance been raised in Britain and India for the purposes of native female education, and placed at the disposal of the Ladies' Committee, had been swallowed up in the ruin of one of the largest houses of agency in which they had been placed by the treasurer; and the expenses attendant on the day schools had since been defrayed by subscriptions and donations from the benevolent in Calcutta, which, however liberal, sometimes left the secretary without a rupee in hand. Mrs. Wilson at once negatived the plan of sacrificing the one scheme for the other; she said both should be accomplished; and what seemed impracticable to all consulted on the matter, was effected by the strong will and determined energy of one woman. She individually raised money to purchase ground at Agiparah, a retired spot on the banks of the Hoogly, about fourteen miles from Calcutta, which she obtained on very advantageous terms. She immediately commenced the erection of suitable, but simple buildings, within three walls so high as to exclude all the outer world, and with the river for the other boundary. Just at the time the ground was obtained, one of those dreadful inundations which sometimes depopulate Cuttack occurred, and boat loads of half-drowned women and children arrived off Calcutta. Mrs. Wilson gave a home to all who would take it; and although many came only to die, her numbers in a few weeks amounted to one hundred likely to live. Many of those past youth were unwilling to conform to the rules; those that remained were generally very young—some mere infants. When all this large accession of numbers was thus suddenly thrown upon her, Mrs. Wilson was still in Calcutta, and was obliged to erect temporary buildings for shelter, and to make a great effort to feed such a host of famishing creatures. Her energies were equal to the emergency, and funds were never wanting.

As soon as the buildings at Agiparah were completed, Mrs. Wilson removed thither with her large orphan family, and discontinued her attendance at the day schools, and almost her connection with the outer world. All within the precincts of the establishment professed Christianity; and no more enticing example to follow its precepts could have been afforded than Mrs. Wilson's conduct displayed. Her great aim and object in educating the native girl was to elevate the native woman; not merely to teach reading, writing, arithmetic, the use of the needle, &c., but to purify the mind, to subdue the

temper, to raise her in the scale of being, to render her the companion and helpmate of her husband, instead of his slave and drudge. Many of the European patronesses of distinction, as soon as they heard of the plan of an Orphan Refuge, hailed it as a most admirable one for rearing a much better class of ladies' maids or ayahs than was generally to be found in Calcutta, and who could speak English withal; but they little comprehended Mrs. Wilson's scheme. She did not educate for the benefit of the European, but of the native. A few of the most intelligent were taught to read and write English, but all knowledge was conveyed through the medium of their own language; and none were allowed to quit the Refuge until they were sought in marriage by suitable native Christians, or till their services were required to assist in forming other Orphan retreats. As soon as the dwellings were finished, a place of worship was erected, and steps taken to induce a missionary and his wife to proceed to India to preside over this singular establishment. For all these undertakings funds were never wanting; and though their avowed purpose was to spread Christianity, many rich and influential natives contributed to them; and one Brahmin of high caste, when bequeathing a handsome sum, said he did so under the conviction that their originator was more than human. Before all Mrs. Wilson's plans were brought to maturity, many had gone and done likewise; and influential societies of various denominations were formed to promote female education in the East. There are now several Orphan Refuges in Calcutta, and one in almost every large station in India. It is not my purpose to speak of these: I wished only to record whence they all sprang, and who led the way in the good and great work. Mrs. Wilson is no longer with her lambs, but her deeds do follow her; and wherever the despised and outcast native female child may hereafter find a Christian home, and receive a Christian training, she should be taught to bless the name of Mrs. Wilson, as the first originator of the philanthropic scheme.

AILSA CRAIG.

We left the city of Glasgow, and steamed down the ship-thronged Clyde. In the distance we spied a conical rock, which, in the thin mist, appeared like a haystack. We spoke of it to a gentleman, who said it was Ailsa Craig. I thought we were but two miles from it, but it took us more than two hours to reach it, though we were going at the rate of ten miles the hour. That which appeared as a little prominence, when we first descried it, grew as we neared it, a mighty mountain, nine hundred and eighty-five feet high, rising abruptly out of the sea, and two miles about the base. A little level space projected on one side, with a house upon it. We could not conjecture the use of a habitation there: the captain said "it was the house of the governor." We asked, "What could a governor do there?" "Take care of the birds, and he pays the Marquis of Ailsa, the proprietor, fifty pounds rent, for the privilege of taking them. Sea fowls of all sorts inhabit the Craig, may be ye'll see numbers of them, for they are very numerous. The marquis has threatened to prosecute if they fire from the vessels, upon the Craig; they have been in the habit of firing to alarm the birds, in order to see them fly." He had been himself Governor of the Craig, some years before, and had great sport and some danger in killing the birds. He killed them with a club, he told us how many thousands in one day, of a certain kind of goose. He let himself down to a quarter of the cliffs, that they haunted, to get the young and eggs: the old ones attacked him, and he fought them with his club, till he was covered with blood—theirs and his own. He had a good mind to give them a gun, as we were strangers, just to let us see them fly. He ordered the boy to bring the musket; the boy said it was left at Glasgow. "Load up the swivel, then," said the captain, "it will be all the better; it will make quite a flight, ye'll find; load her up pretty well." The steamer meanwhile kept nearing the giant Craig, which was a bare rock, from the summit to the sea, of a dull, chalky whiteness. We saw caves in the sides of the mountain and down by the water—the retreats, in former times, of the smugglers, who used to frequent the Craig, and carry on an extensive trade from these places of concealment. We had passed the skirt of the Craig, and were within half a mile of its base, and with the glass could now see the entire mountain side, peopled with the sea fowl, and could hear their whimpering, household cry, as they moved about; or nestled in domestic snugness on the ten thousand ledges. The air too about the precipices seemed to be alive with them: still we had not the slightest conception of their astonishing multitude. We were opposite the centre of the mountain when the swivel was fired: the shot went point blank against it, and struck the stupendous precipice as from top to bottom with a reverberation like the discharge of a thousand cannon—what a sight followed! They rose up from that mountain—the countless myriads of sea birds, in an universal overwhelming cloud, that covered the whole heavens, and their cry was like the cry of an alarmed nation. Up they went—thousands upon thousands—ascending like the smoke of a furnace—countless as the sands on the sea shore—as if the whole mountain was dissolving into life and flight—and with an unearthly kind of lament, took up their line of march in every direction off to sea. The sight startled the people on board the steamer, who had often witnessed it before, and for several

minutes a general silence ensued. For our own part we were quite amazed and overawed at the spectacle. We had seen White Mountain notches, and Niagara Falls, in our own land—and the vastness of the wide and deep ocean, which was then separating us from them—we had seen something of art's magnificence in the Old World, "its cloud-capt towers, its gorgeous palaces, and solemn temples"—but we had never witnessed sublimity to be compared to the rising of sea birds from Ailsa Craig. They were of countless varieties in kind and size, from the largest goose, to the smallest marsh bird—and of every conceivable variety of dismal note. Off they moved in wild and alarmed rout, like a people going into exile—filling the air far and wide with their reproachful lament, at the wanton cruelty, that had broken them up, and driven them into captivity. We really felt remorse at it, and the thought might have occurred to us, how easy it would have been for them, if they had known that the little smoking speck, that was labouring along the sea surface beneath them, had been the cause of their banishment—to have settled down upon it and engulphed it out of sight for ever. We felt astonished that we never before had heard of this wonderful haunt of sea fowl, and that no one had ever written a book upon it. It struck us as really one of the wonders of the world. And not us alone; others not at all given to the marvellous, declared that it surpassed every thing they had ever before witnessed. We supposed the mountain must be quite deserted, from the myriads that had flown away, but lifting the glass to it, as we were leaving its border, we were appalled to find it still alive with myriads left behind. They kept leaving and leaving, until our steamer had got far on beyond the Craig, and till we could no longer discern their departure with the telescope, and we were miles off into the dusky Irish Sea, before we saw the ebbing of their mighty movement, and that they were beginning to return. We felt relieved to see them going back. It had scarcely occurred to us in our surprise, that they were not leaving their native cliffs for ever. Slowly and sadly they seemed to return, while the eye sought in vain, to ken the outskirts of their mighty caravan. And Ailsa Craig had sunk far into our rear, and quite sensibly diminished in the distance, before the rearmost of the feathered host had disappeared from our sight.—*N. P. Rogers.*

TIMES OF TRIAL.

Times of trial expose us to ourselves; they teach us what we are. They do not so much make us bad, as show us what bad things there are still within us. Many persons when they do wrong in times of trial, speak as if the trial was the cause of the wrong which they do; whereas the trial does no more perhaps than bring out to light evils that were previously existing in the soul. I was speaking with a person very lately, in reference to the excitement and commotion which took place in the neighbourhood some time ago; and he said, "They often make me very wicked." I thought that it would have been more correct to have said, that the thing which had taken place had shown him something wicked about him which he had not previously seen: the agitation had not so much caused his imperfections as brought them to light; and given him an opportunity of learning what was amiss within him.

It would be well for persons, when they find themselves, in time of excitement and persecution, carried away by anger and resentment, if, instead of throwing the blame on the events and circumstances, they would take the blame home to themselves, and suspect the state of their souls. We have no right to reckon ourselves any better than we prove to be in times of trial. We are not to reckon our religious attainments according to what we feel in our places of worship, nor according to the pleasure we find in reading good books; but according to the decision with which we choose the good, and reject the evil in time of temptation, and according to the firmness and calmness with which we pass through reproach and persecution, and the perseverance with which we pursue the path of arduous duty. If we would know ourselves, we must ask ourselves what we are in our families, when our children try us, and when our husbands and wives disappoint and grieve us; and not what we are when sitting under a sermon from a favourite preacher, or when reading a book of our favourite author. We must reckon ourselves to have just so much religion as we exhibit in the hour of trial. If we do right no longer than while all things around us go on pleasantly, we have no right to reckon ourselves to have any religion at all. If we are good tempered only so long as no one injures or insults us; if we are calm and kind only so long as we are allowed to go on without persecution and disappointment, we have no right to reckon ourselves good tempered, or patient, or kind, or calm, at all.

THE REFINER OF SILVER.

As a few ladies, who met together in Dublin to read the Scriptures, and make them the subject of conversation, were reading the third chapter of Malachi, one of the ladies gave it as her opinion, that the Fuller's Soap, and the Refiner of Silver were the same image, both intended to convey the same view of the sanctifying influence of the grace of Christ; while another observed,—there is something remarkable in the expression in the third verse: "*He shall sit as a Refiner and Purifier of Silver.*" They agreed that possibly it might be so; and

one of the ladies promised to call on a silversmith, and report to them what he said on the subject. She went accordingly, and without telling the object of her errand, begged to know the process of refining silver, which he fully described to her. "But," said she,—"do you *sit* while the process of refining is going on?" "Oh yes," replied the silversmith, "I must sit with my eye steadily fixed on the furnace, for if the time necessary for refining be exceeded in the slightest degree, the silver will be injured." She saw at once the beauty, and the comfort too of the expression—"He shall sit as a Refiner and Purifier of Silver."

Christ sees it needful to put his children into the furnace; but he is seated by the side of it: his eye is steadily intent on the work of purifying, and his wisdom and love are both engaged in the best manner for them. Their trials do not come at random; the very hairs of their head are all numbered. As the lady was leaving the shop, the silversmith called her back, and said he had still further to mention, that he only knew when the process of purifying was complete, by seeing his own image reflected in the silver. Beautiful figure! When Christ shall see his own image in his people, his work of purifying will be accomplished.

A MINUTE

Of Thaxted Monthly Meeting, concerning Sarah Smith, *of Bardfield, (Eng.) deceased.*

The esteem in which our late beloved friend was held by this Meeting has induced it to issue the following account concerning her.

She was the daughter of Joseph and Sarah Burgess, of Grooby Lodge, Leicestershire, and was born the 12th of the Fifth month, 1771. In the year 1792 she was married to our friend, Joseph Smith, a member of this Monthly Meeting, in the compass of which she resided till her decease, which took place the 15th of the Eighth month, 1846.

Our dear friend first appeared as a minister in the Seventh month, 1812; and in allusion to this weighty subject she thus describes her feelings many years subsequently.

"I was constrained to speak a few words in a Meeting at Chelmsford, the first time in that way; it was an awful surrender of my will in great fear, but such is the unbounded mercy of Him who has a right to put forth and direct his poor creatures; when the will is slain, and in sincerity of heart the offering is made, His reward of peace is oftentimes more than they could ask. Such was my experience; and the enjoyment of sweet peace which flowed in my heart was such as was never before witnessed by me; my heart almost overflowed in the aboundings of this love to a poor worm; and now at this time, 1842, I can and do thankfully acknowledge, that goodness and mercy have followed me all my life long; for which my soul reverently ascribes thanksgiving and praise unto the great and holy name of Israel's Shepherd; although my shortcomings with fears and doubts have been many."

She was acknowledged a minister by this Monthly Meeting in the year 1818. Her religious labours were pretty much confined to the limits of this Quarterly Meeting. Her communications evinced an earnest desire for the spiritual welfare of her friends, and devotedness to the service of her Divine Master.

In the latter part of the year 1840 she was attacked with severe illness, which much enfeebled her bodily powers, and although she partially recovered, yet during the remainder of her life she was, through weakness, often prevented attending our religious meetings, and much precluded from going from home. In the course of this time she penned memoranda which describe what we believe to have been the predominant feelings of her heart, but, being of a diffident disposition, she did not often impart those feelings to others.

On the 14th of the Eleventh month, 1842, she writes, "A good deal oppressed in my breathing, and otherwise poorly, which forcibly reminds me that here we have no continuing city, and that in my reduced state, dissolution may be looked for, as in a moment: if it is so, may my soul be found watching and marking the appointed time, when, through the unmerited mercy of redeeming love, death may be swallowed up of life: thanks be unto Thy great and holy name for all Thy abundant blessings; and at this time, however nature may feel in the prospect of a separation from a beloved husband and affectionate children, my soul desires to bless and praise the adorable name of my holy Saviour and Redeemer, who gave his precious life to save sinners, and condescends to me, a poor worm, to take away the sting of death; and may Thy mercy still be near to uphold in the day of trial, with faith to hope in being received into one of Thy heavenly mansions, to be with Thee for ever, singing high praises unto the Lord God and the Lamb."

On the 8th of Seventh month, 1846, she said, "Oh! it would be joyful to slip away from all my afflictions, into the heavenly mansion which, through redeeming mercy, I believe is prepared for me, unworthy as I feel myself to be: surely I can say that goodness and mercy have followed me all the days of my life."

On the 10th, she several times alluded to herself as being long in passing through the "valley," remarking "*that* is only the shadow of death, but what a favour it is to feel the presence of the Lord comforting and sustaining the poor mind whilst passing through it. His rod and His staff they comfort me."

She read much in the Scriptures as long as

she was able, especially in the New Testament, and when she was too ill to do so she often requested those about her to read a portion.

Our dear friend entertained very humble views of herself, and of her unworthiness of the many blessings with which she was surrounded; and the nearer she approached the confines of time, the more her heart seemed to be imbued with love to her Redeemer; and, resting her hope of salvation on Him, she was enabled to adopt the language of the Apostle, "not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost."

She was for some months previously to her decease severely afflicted with an increase of the disorder under which she had long suffered, which so affected her breathing that she was for a considerable time unable to bear a reclined posture: this she bore with exemplary patience and Christian resignation, and when the shackles of mortality were put off, we have the consoling belief that she was permitted, through the mercy and merits of her Saviour, to join the ransomed throng in celebrating the praises of the Lord God and the Lamb.

"THIS, TOO, SHALL PASS AWAY."

New Year's Day! What a crowd of sweet memories of the past, and bright visions of the future, does the sound inspire! Who is there who does not hail the day with some pleasurable feelings, who does not indulge a hope of realizing the "*Happy* New Year" congratulations with which every one is greeted?

But New Year's Day ought to be a day of solemn reflection, and we would hope, that with most of our friends and readers it is so—that a portion of it is spent in looking back upon the past; in recounting the many mercies which have been vouchsafed, and in erecting an Ebenezer to the praise of Him, who has brought them safely through another year; in mourning their many short comings, and neglected opportunities of self-improvement and usefulness; in lamenting broken resolutions, and forming new ones for the coming year.

But life itself is passing away! Who can tell how soon it may be gone with you? Ere another New Year's Day, you may live only in the memory of your friends!

You may urge that you are young and strong, but—

> "Death is not of those who wait
> The ripen'd bloom, to seize their prey."

You may be amiable and intellectual, and beloved and valued in the sphere in which you move: still, this year you may pass away, and those qualities which endear you to your friends, will avail you nothing, unless you possess the pearl of great price.

Dear young friends, let me entreat you to seek this treasure, and as the present hour is all the time you can command, seek it *now*, for "now is the accepted time, and now the day of salvation."

Every thing around you—parents, friends, domestic comforts, pleasures—all are passing away, "all perish in the using." But there is a Heavenly Friend who is from everlasting to everlasting. There is an inheritance above, that is incorruptible and "shall not pass away." There is a life that shall never end—there are pleasures that endure for ever and ever. Oh! may the motto I have given you, impress on you more fully the unsatisfying nature of earthly things, and thus, lead you to seek these unchanging treasures. Then this will prove to you indeed "A HAPPY NEW YEAR."

S. S. Union.

From the Enquirer.

THE CLOSING YEAR.

To ******.

Another year has fled!
Its hopes and fears, its joys and sorrows, all
In one vast sepulchre together lie,
And nought is left save Nature's funeral pall.

Youth with its hopes and dreams,
Hath melted like a wreath of snow away;
Life's noon-day Sun upon thy pathway beams;
Oh then, work quickly, while 'tis called to-day.

Talents and time, are gifts
God hath entrusted to thy special care;
Rich harvest shalt thou reap for all thy toil,
If thou wilt garner up thy treasure *there*.

Oh then, be timely wise!
New life, new hope, new joys will He impart—
A fairer Eden shall around thee rise,
And God's own image dwell within thy heart.

In Him thou shalt be strong!
Thus saith the Crucified; "Come unto me,
Ye weary, heavy-laden." May He pour
His choicest blessings upon *thine* and *thee!*

Philadelphia, December 30th. C. B. C.

THE GRAVE OF THE YEAR.

Written on the 31st of December.

BY C. G. GAMAGE.

Be ye hush'd, every toil! and each turbulent motion,
That encircles the heart in Life's treacherous snares;
And the hour that invites to the calm of Devotion,
Undisturb'd by regrets, unencumber'd with cares.
How cheerless the late blooming face of creation:
Weary Time seems to rest in his rapid career;
And pausing awhile midst his own desolation,
Looks exultingly back on the Grave of the Year.

Hark! the blast whistles loud, and the shadows are closing,
That inwrapt his broad path in the mantle of Night,
While Pleasure's gay sons are securely reposing,
Undismay'd at the wrecks that have number'd his flight.

From yon temple where Fashion's bright torches are lighted,
Her votaries, in throngs, crown'd with garlands appear;
And as yet their warm hopes by no spectres affrighted,
Assembled to dance round the Grave of the Year.

O! I hate the stale banquet the triflers have tasted,
When I think on the ills of Life's comfortless day,
How the flowers of my childhood their verdure have wasted,
And the friends of my youth have been stolen away.
They know not how vain is the warmest endeavour
To woo the kind moments, so slighted when near:
When the hours that Oblivion has cancelled forever,
Her hand has entomb'd—in the Grave of the Year.

Since the last solemn reign of this day of reflection,
What crowds have resign'd life's ephemeral breath!
How many have shed their last tear of dejection,
And closed the dim eye in the darkness of death!
How many have sudden their pilgrimage ended,
Beneath the sad pall that now covers their bier:
Or to Death's lonesome valley have gently descended,
And found their last bed—with the Grave of the Year.

'Tis the year that so late, its new promise disclosing,
Rose bright on the happy, the careless, and gay,
Who now on their pillows of dust are reposing,
Where the sod presses cold on their bosoms of clay.
Then talk not of bliss—while her smile is expiring!
Disappointment still crowns it in Misery's tear;
Reflect and be wise, for the day is retiring,
And to morrow will dawn—on the Grave of the Year.

Ah! trust not the gleam of Life's perishing taper,
So faintly that shines o'er the wanderer's head:
'Twill expire—when no sun may dispel the thick vapour,
No dawn of the morning revisit my bed.
As breaks the white foam on the boisterous billow,
So visions of Pleasure and Hope disappear,
Like night-winds that moan through the verdureless willow,
Or the shades that now meet—round the Grave of the year.

Yet awhile and around us no seasons will flourish,
But Silence for each her dark mansion prepare,
Where Beauty no longer her roses shall nourish
Nor the lily o'erspread the wan cheek of Despair;
But the eye shall with lustre unfading be brighten'd,
When it wakes to true bliss in yon orient sphere,
By sunbeams of splendor immortal enlighten'd,
Never more to go down—on the Grave of the year.

SUMMARY OF NEWS.

Congress.—In the House, on the 27th, the motion made by Stewart, of Michigan, to re-consider Gott's resolution, came up for consideration. Wentworth, of Illinois, moved to lay the motion on the table, which was decided in the negative, 58 to 109. Smith, of Indiana, offered an amendment to Gott's resolution, instructing the committee on the District of Columbia, to *inquire into the expediency* of framing a law prohibiting the sale of slaves in the District, that were brought from States for that purpose. Vinton, of Ohio, moved to postpone the consideration of the question for two weeks, which was carried.

Venezuela.—The city of Maracaibo capitulated to the forces of Gen. Paez, on the 24th of 11th month. The Paez or "Constitutionalist" party, seems to be decidedly in the ascendant in Venezuela.

Cholera.—The cholera has been very destructive in New Orleans. On the 23d ult., 43 deaths occurred in the Charity Hospital. It is reported that 150 deaths took place on the 25th. Great numbers of the inhabitants had fled from the city, and several had died on the steamboats during their passage up the river. Later accounts state that the disease was subsiding.

Europe.—The steamer Europa arrived at New York on the 31st ult., with dates to the 16th. An increased activity in the cotton market, with a rise in prices, is reported. A case of awful destruction of life on board a steamer bound from Sligo (Ireland,) to Liverpool, is reported. It appears there were on board 150 Irish emigrants for America, and a heavy gale of wind coming on, these passengers were driven down into the fore cabin, a room measuring a little more than 18 feet by 11, and the entrance was tightly closed. During the night seventy-two of the passengers perished by suffocation.

Louis Napoleon Bonaparte has been elected President of the French Republic, by an overwhelming majority. The returns so far as received at Paris on the morning of the 15th, gave Bonaparte 2,300,000 votes, and Cavaignac 620,000. The latest telegraphic despatch from Paris, received by the Europa, places the vote of Bonaparte at four millions, and that of Cavaignac at nine hundred thousand. The numbers for the several candidates, in Paris, ranked in the following order: Bonaparte, Cavaignac, Ledru Rollin, Raspail, Lamartine. The vote for Bonaparte exceeded the sum of all the others. That for Lamartine was very small. No outbreaks had occurred. The Pope fled from Rome on the 24th of 11th month, in disguise, and took refuge within the dominions of Naples. He issued a proclamation, protesting against the recent acts of the people, and nominating a commission to carry on the government in his absence. The commissioners, however, refused to act, and fled from the city. The ministry and the people resolved to maintain their position, and carry on the government. They refused to recognize the Pope's manifesto, but determined to invite him to return to Rome. The Austrian Emperor has abdicated in favour of his nephew, Francis Joseph. He declares his reason for this act, to be, that he is desirous of effecting a thorough reformation of the government, but is convinced that a more youthful sovereign is needed to effect this grand work. The manifesto of the new Emperor (who is said to be about eighteen years of age,) professes a determination to put down rebellion, to unite all the countries and tribes of the empire into one integral state, and to confer upon the people true liberty and free institutions. As a commentary on these promises, we remark that Vienna is still in a state of siege, and military executions are still continued. The King of Prussia has dissolved the Assembly, and summoned the Chambers to meet in Berlin on the 26th of next month. He has promulgated a Constitution on his own responsibility. There are to be two Chambers, an upper one of 180 members, to last six years, and a lower one of 350 members, to last three years,—both to be elective, and the power of summoning and dissolving the Chambers, to rest with the King.

FRIENDS' REVIEW.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. XXIV.

(Continued from page 243.)

Ninth month 28th. First day.—After a good night, awoke with the remembrance of its being the time of our Yearly Meeting in Philadelphia, where many worthy and dear friends are collected, and where, had it been the Lord's good pleasure, I should have rejoiced among them. But as it is so ordered, I desire to be content in the enjoyment of that blessed fellowship of spirit which cannot be quenched by the mighty waters between us, and is the solid rejoicing of the heavenly minded family every where. After breakfast, I informed the captain of a wish which I felt, that if he had no objection, an invitation might be given to the steerage passengers and to the sailors, to sit with us at our little meeting. He readily consented, and sent the steward to give them all notice. We sat down at 10 o'clock. Some of those invited, came and behaved soberly, and my heart was enlarged in gospel affection towards them, and under the influence, I trust, of the spirit of true prayer, was enabled to intercede for our preservation, and for redemption from all iniquity. Oh, that the request may, in adorable mercy, be granted! —— ——, was much affected in the meeting, and appeared solid and thoughtful after it. * * * Our captain sounded and found no bottom.

29th, Second day.—May I be favoured with patience and resignation in the present trying allotment, thus detained from assembling with my dear friends in Philadelphia, at their Yearly Meeting, because All-perfect wisdom knows best what is best for us.

30th, Third day.—Still an unfavourable prospect. Our captain found bottom in 50 fathoms water; on hearing which, divers of our company appeared very much elated, even to an extacy; but my mind felt very much restricted from appearing outwardly to rejoice. Soon after, the wind sprang up so fair, that we ran into 5 fathoms. Upon this, our captain, who is prudently careful, stood to the southward. The wind increased to a strong breeze from the N.E, so that towards evening, we lightened sail, and about 6 o'clock, spied land ahead at about 6 leagues distance. All things then laid snug, we lay at the mercy of the wind and waves, which were under the direction of the Most High, till morning.

10th month 1st, Fourth day.—Wind still the same, and the sea running very high. About 11 o'clock we espied a pilot coming towards us, who proved to be Harry Fisher, a skilful man. On his coming on board, our captain and all the ship's company seemed relieved. He told me that he was last week in Philadelphia, and that I was expected to the great meeting there. He brought us a few apples and peaches, which S. D. and I particularly enjoyed. Oh, how my soul worshipped in deepest prostration, and craved to be kept little, low, and humble in going amongst my dear friends, under the present mercy, which is indeed marvellous in my eyes. Blessed and forever magnified, be the name of the Most High, from this time forth and forevermore!

Last night I was comforted in remembering that last Sixth day night, which was a time of sore exercise in a storm of wind, thunder, and rain, I was assured this would be the last storm; and that we should safely get to Philadelphia before the Yearly Meeting ended. So that I had no creaturely fears to contend with. But my health feels too much impaired to promise myself much enjoyment for a time, and having no fixed home to go to, feels discouraging; but I dare no more distrust Divine care, now nor forever.

Rain came on in the evening, and it was very dark, so that we were truly glad we had got to a safe anchorage within the cape, as the wind blew fresh against us. Dropped anchor at 8 o'clock, below Bombayhook, and in the cabin afterwards our captain and pilot spent the rest of the evening with us, the latter giving some account of Philadelphia.

2d, Fifth day.—A head wind, our ship could get no farther than within 5 miles of Salem, and

being assured that unless the wind changed, we could not get up till First day, and being desirous of reaching the Yearly Meeting before it ended, I concluded to go with our company on shore. So our kind captain ordered the ship's yawl to be launched, and sent four of his men, who, with the pilot, (after the latter had taken a respectful leave of all on board,) took us on shore, to the house of a Friend named Clement Hall, who took us in his wagon to John Redman's, in Salem, where we lodged, and found the family all very kind.

On Sixth day, the 3d instant, R. J. notes—"We rose early, and two wagons having been provided, having Emmor Baily and Elgar Brown for drivers, we got on well and safely to Woodbury, just as Friends' were going to their week-day meeting; whereupon I felt a draught on my mind to meet with them, and left my companions to their liberty. They not being inclined to go, I went alone."

Our pilgrims, halting at Woodbury, noticed a few Friends going to meeting, and anxious as they all were to reach Philadelphia, R. Jones could not feel at liberty to pass the first meeting of Friends after her arrival without attending it. Her companions left a vehicle and driver for her, and proceeded. Owing to the attendance at Yearly Meeting, the number of Friends assembled was of course small, and she was only recognized by one person present, Margery, wife of Samuel Mickle. Having relieved her mind, and after sitting a short time, feeling easy to do so, she informed Friends that she wished to attend the closing sittings of the Yearly Meeting, and desired that the meeting might not be disturbed by her quietly withdrawing. The Friend already referred to, followed her out. Her carriage soon overtook the one containing her friends, and, saluting them, she passed on before. They crossed the Delaware in company, no time having been lost by her attending Woodbury Meeting.

"On the first sight of my native city," she says, "my heart was so affected, that I seemed near fainting; but, after relieving myself with many tears, I felt deeply humble and thankful, under a sense of marvellous preservation every way experienced; but more particularly so on the mighty deep, as the HARMONY, Capt. Willett, who sailed with us from the Downs, came into port about the same time in a wrecked condition, from a storm which we were favoured only to feel in part. We landed at the old ferry," (this was about one o'clock,) "from whence, taking leave of my company, I went to Johns Hopkins',* where I dined, and dismissed a letter to H. Pemberton to let her and my H. C. know that I was landed. S. Emlen came in his chaise and sent me in it to Richard Humphreys,† where my H. C. met me. We were deeply affected on seeing each other, and together blessed the Lord for his abundant goodness and mercy. I was shocked in looking at her, and thought her every way more altered than any other person. At 3 o'clock went to the Women's Meeting, where a general solemnity soon overspread us, and I was engaged publicly to return thanks to my great and gracious Helper, Preserver, and Everlasting Friend, the Lord Almighty, who is worthy to be served, feared and obeyed, for ever and ever."

Her arrival was known to few Friends till her appearance at the afternoon sitting.

Soon after the meeting was settled, Rebecca appeared impressively in supplication, and the remarkable covering of solemnity was long remembered by those who were present. "Before the meeting broke up," she notes, "I went up to John Pemberton's, to avoid being stopped by the crowd of Friends who were glad to see me again, and in the evening several came to see me. I was much fatigued with this day's labour, but got some quiet good sleep."

Next morning, in the Select Meeting, she returned the certificate granted to her by that meeting in the 3d month, 1784, with endorsements from the Yearly Meeting held in London in the years 1787 and 1788, and from the Half Year's Meeting for Ireland, Fifth month 9th, 1786.

Her diary thus proceeds:

4th, Seventh day.—Rose refreshed, and with a mind deeply bowed in gratitude to the great Preserver of men. At 8 o'clock went to the last sitting of the Select Yearly Meeting, where I returned my certificate which they had given me, and also delivered those given me from Ireland and England. And though I had not much to say for myself, I was enabled openly to declare that not only was the promise made to the early disciples when sent forth, mercifully fulfilled to me in every part, so that I could say on my return as they did, that I had *lacked nothing*, but that the reward of Peace was more than adequate to all the endeavour I had been enabled to use for the promotion of the one great and good cause. After this meeting concluded, I went to that for business among Women Friends, which was large and solid. Dined with many friends at J. P.'s, and before bed time, had an opportunity of seeing many of my dear friends who called there.

5th, First day.—This being the first First day after my landing, I chose to go to the Bank Meeting, that being the one to which I had always belonged. I attended both morning and afternoon, and sat in silence. Dined at Henry Drinker's; drank tea at Wm. Compton's, and having much pain, did not go to the evening meeting; but after sitting an hour at Daniel Drinkers with G. and H. Churchman, went to my lodgings.

6th, Second day.—Was at the Second day

* Water street, between High and Mulberry streets.
† Next door to Market Street Meeting.

Morning Meeting; dined at James Pemberton's, and there, and in the evening, finished divers letters begun on board the Pigou, and sent them by the ——, going to Cork.

(To be continued.)

For Friends' Review.

LIFE OF THOMAS FOWELL BUXTON.

(Continued from page 103.)

Although during the contest with the supporters of slavery in the British West Indies, the attention and energies of Buxton were chiefly directed to the abolition of slavery there, he was not regardless of the traffic in slaves which was going on between the coast of Africa and some parts of the western world. William Wilberforce, in 1832, wrote him a letter soliciting his attention to the subject, which he considered a proper one for parliamentary action. And soon after the act for the extinction of slavery in the British Islands was passed, he began to collect information in relation to this traffic. On the 12th of Fifth month, 1835, he laid the results of his investigations before parliament. He proved that though, at the congress of Vienna, Spain and Portugal had received more than a million of money from England, on engaging to give up their traffic in men, yet that they were still carrying it on to as great an extent as ever; no less than 264 vessels, avowedly engaged in the slave trade, having sailed from the single port of Havanna between the beginning of 1827 and end of October 1833,—this being but a small part of that detestable commerce. He moved for an address, suggesting the consolidation of all the treaties on this subject with various powers, into one great league, which was to contain, amongst other clauses, a proposal for extending the right of search, for giving the power of seizure in the case of vessels equipped for the slave trade, though not actually having slaves on board, and for declaring the trade in slaves to be piracy. This address was agreed to.

Upon this subject nothing further could then be done, yet he brought it at times before the house, and it continued to occupy his solicitous consideration. A desire to promote the abolition of that barbarous trade, was avowedly one of the motives which led him to appear as a candidate at the ensuing election. The result, as stated in a former number, was, that in the summer of 1837, he was released from his parliamentary responsibilities. Yet this release neither diminished his interest, nor paralysed his exertions in the cause. At length the idea occurred to him that the deliverance of Africa from the horrors of the slave trade, could best be effected by calling out her own resources. He therefore applied with his accustomed industry to the collection of information, from what quarter soever it could be drawn. His object was to prove the magnitude of the evils entailed upon that country by the existing traffic, and to point out its capabilities for supporting a legitimate commerce, and thence becoming peaceful and flourishing. He directed his own exertions principally to the former of these objects, and engaged others to inquire into the latter. The eagerness with which he pursued his investigations, respecting the evils of the slave trade, is forcibly indicated by a wish that the number of hours in the day could be doubled, and the minutes in every hour quadrupled. In the Eighth month, 1838, he says, in a letter to his brother in law, J. J. Gurney—"Last November I started on a pilgrimage through all the books and parliamentary documents connected with the slave trade. I began from the very beginning, and, partly in person, still more by deputy, I traversed the whole subject; and such an excess of misery, as I have had to survey, never, I am persuaded, before fell to the lot of an unhappy investigator. Will you believe it, the slave trade, though England has relinquished it, is now double what it was when Wilberforce first began; and its horrors not only aggravated by the increase of the total, but in each particular case more intense than they were in 1788? Will you believe it, again, that it requires at the rate of a thousand human beings per diem, in order to satisfy its enormous maw? * * * * How glad have I been to have escaped from the turmoils of Parliament, and to have my mind and my time my own, that I might bestow them without interruption on this vast mass of misery and crime." Here it may be observed, that the labours of Wilberforce were employed in procuring the extinction of the British slave trade; and that was unquestionably the place to begin. In that he succeeded; but the traffic was then, and still is, prosecuted by the Spaniards and Brazilians.

By the examination of official documents, and other sources of authentic information, Buxton was enabled to present to the public a frightful portrait of the horrors of the slave trade; showing that no fewer than 150,000 negroes were annually transported from Africa to Cuba and Brazil; and that from the hardships to which they were exposed during their travels from the interior to the coast; and the crowded condition of the slave ships, in the passages across the ocean, at least two perished for one who was sold into slavery.

As preliminary measures to the introduction of an efficient remedy for these incalculable evils, he proposed the concentration of a naval force on the coast of Africa, and the formation of treaties with the native chiefs of the interior. With regard to the former, it may be observed, that though he manifested considerable inclination to the pacific principles of Friends, he did not adopt them so fully as to decline the application of a naval force to the suppression of the slave trade: and if he could reconcile himself to its employment in any case, we need not

wonder that this should be one. Yet, experience has sufficiently proved, that this is not the instrument by which that traffic is to be extinguished. The ten years that have elapsed since the period under review, have furnished unquestionable evidence, that the friends of the negro must find other means for the annihilation of that barbarous traffic, than the "wave ruling chariot of fire."

The remedy on which Buxton inclined to rely for the redemption of Africa, was the establishment of a peaceful and legitimate commerce. From various authorities he established the fact, first, that gold, iron, and copper, abound in many districts of the country; secondly, that vast regions are of the most fertile description, and are capable of producing rice, wheat, hemp, indigo, coffee, &c., and, above all, the sugar-cane and cotton, in any quantities; while the forests contain every kind of timber—mahogany, ebony, dye-woods, the oil-palm, &c.; besides caoutchouc and other gums. He also proved, that the natives, so far from shunning intercourse with us, have been in every case eager and importunate that we should settle among them.

While the capabilities of Africa are thus extensive, the facilities for commercial intercourse are on the same scale. He mentioned those afforded by the great rivers on the west coast of Africa, especially the Niger, which had been explored by Lander to the distance of 500 miles from the sea, and the Chadda, which runs into it; and he dwelt much on the singular fitness of the situation of Fernando Po, as an emporium of commerce. He emphatically declared his conviction, that Central Africa possesses within itself everything necessary for the growth of commerce; and he proceeded to point out in confirmation of this statement, that in certain spots on the west coast of Africa, where some degree of security had been afforded, agriculture and commerce had as a consequence immediately sprung up, and the slave trade had withered away. He derived his facts from authorities of the most varied and impartial description, including extracts from the authors most conversant with Africa; from the writings of the governors of Sierra Leone, Fernando Po, and the Gambia; from those of all the travellers who had explored Western Africa; and from those of African merchants, scientific men, and others, who had studied the subject at home.

While he laid such stress upon the importance of protecting and encouraging legitimate commerce in Africa, he enforced, with equal earnestness, the necessity of raising the native character by imparting Christian instruction. 'Let missionaries and school-masters, the plough and the spade, go together.' 'It is the Bible and the plough that must regenerate Africa;' and he gives details proving the powerful influence, moral and physical, which missions have exerted over the aborigines in different parts of the world.

He proposed that an expedition should be sent up the Niger for the purpose of setting on foot the preliminary arrangements in Africa for the agricultural, commercial, and missionary settlements; of entering into treaties with the native chiefs; of convincing the negroes of the uprightness of our intentions; and of ascertaining the state of the country along that vast tract of land, which is traversed by the river Niger.

A company was also to be formed, by private individuals, for the introduction of agriculture and commerce into Africa. This was to be effected by sending out qualified agents to form settlements in favourable situations; to establish model farms; to set up factories, well-stored with British goods, and thus to sow the first seeds of commerce; and, in short, to adopt those means, which have been elsewhere effectual, in promoting trade, and the cultivation of the soil.

While he was anxious to enlist British capital and intelligence in the prosecution of his plans, he was conscious that the climate of Africa would present a serious obstacle to the employment of European agents; and was therefore desirous of operating, as far as practicable, through the instrumentality of the natives. In a letter dated in the early part of 1839, he mentions that a correspondent in Antigua had ten good Christian blacks, who were ready to be located on the Niger. He contemplated the employment of the emancipated inhabitants of the West Indies to instruct and civilize the natives of their fatherland; and was therefore anxious to promote the establishment of schools for the coloured race in the Islands.

In the summer of 1839, a "Society for the Suppression of the Slave Trade, and the Civilization of Africa," was formed, in which the Bishop of London, and several noblemen took an active part. A few days afterwards, Lord Normanby, a member of the cabinet, announced to a deputation from this Association, that the Government had come to the conclusion to send a frigate and two steamers to explore the Niger, and if possible to set on foot commercial relations with the nations on its banks. Sir Edward Parry was appointed to prepare these vessels, and thus began the Niger Expedition.

About this time, he prepared for the press a work in which he embodied the result of his investigations respecting the African slave trade, and his view of the proper remedy by the civilization of the people of that continent. The ardour with which he proceeded in the preparation of this work, is illustrated by the following extract from a letter to his wife,—"I have been working hard during the week, but yesterday we had the hardest day. With the exception of a few minutes in the garden, and a run to the cottage, and dinner, I did not stop from breakfast till past one o'clock at night; and, what is more extraordinary, I had seven capital secretaries at work, and many of them during the whole day."

And this appears to have been no unusual exertion; as he frequently, on several successive days, continued this employment, with very slight intermissions, from breakfast until two or three o'clock in the morning.

[To be continued.]

DISTRESS IN IRELAND.

(Concluded from page 248.)

Having reason to believe that the want of clothing to a great extent contributed to perpetuate a state of abject poverty, by unfitting the able-bodied for out-door labour, and by predisposing all classes to the attacks of disease, we believed it right to appropriate a considerable sum within the last few months to the purchase of materials for garments, to be made up and distributed under the superintendence of benevolent persons in the country, a portion of the value of the clothing to be, if possible, repaid out of the earnings of the recipients. The sum of £7391 appears to have been expended under this head, of which a small part has been already refunded; but the distribution being still in progress, some time must elapse before the results are known. It is here proper to mention, that very considerable donations of ready-made garments have from time to time reached us from our generous helpers in America; the value of which is not included in the amount of donations acknowledged in this account, nor do we possess the means of accurately ascertaining the value of the clothing thus consigned to us. We have also received large donations from England, in money and materials, for this special object, which do not appear in the present statement of accounts. Our clothing transactions form a distinct branch, managed by a sub-Committee of our members. The grants of clothing hitherto made, have been about twelve hundred in number, and in value about £11,000, distributed, as our other grants have been, throughout every county in Ireland.

Towards the carrying forward the objects of our trust, as they may hereafter present themselves, there was on the 1st ultimo, a balance of the fund at our disposal, amounting to £31,276 1s 2d.

In conclusion, we may acknowledge the deep anxiety with which we continue to regard the state of things around us. The dearth of food in the country has, through the bounty of Divine Providence in the last abundant harvest, been removed for the present—a mercy to be commemorated with reverent gratitude. But one of the results of the late visitation of famine has been to disclose a train of social maladies of no temporary character, and to fix on them the attention of many enlightened persons both in Great Britain and Ireland. Are these to be permitted to continue? Some of them are too closely interwoven with the habits of the people to admit of sudden amelioration, but others are more within our reach, and claim a vigorous effort for their removal. Amongst this class there are probably none which contribute more to cramp the industrial energies of the country than the complicated difficulties of the land question. Employment for the multitudes whose sole means of subsistence is in the culture of the soil, can only be found in an enlarged application of capital to this branch of national industry; in order to which there are impediments to be removed, which we apprehend will be found to require legislative measures of a bold and comprehensive character. It is true that such measures, to be efficacious, must have the cordial co-operation of the people, and that unless the security of property be guaranteed by the maintenance of public order, all legislation for this object will be in vain. We venture to hope, however, that under wise and equitable laws, and an improved system of land management, many of the existing discontents would disappear; that the pursuits of peaceful industry would gradually take the place of political strife, and that unequivocal symptoms of social improvement would ere long gladden the hearts of all true lovers of their country.

Joseph Bewley,
Jonathan Pim,
Secretaries.

From the statement of their accounts, it appears that the donations from Friends in England and Ireland amounted to more than forty thousand pounds sterling; and from citizens of the United States, nearly sixteen thousand pounds. Besides which, the donations in food, furnished by the United States, estimated at their market value at the ports of delivery, amounted to £133,780, or $668,900.

The subsequent correspondence furnishes an interesting exhibition of the efforts that have been made and are still in progress, to meliorate the condition of the poor in that country.

The Belfast Ladies Relief Association for Connaught, respectfully solicit a perusal of the following letter, addressed by Dr. Edgar, their President, to the Central Committee of the Society of Friends, and of their reply.

Belfast, May 20th, 1848.

Gentlemen,—According to your kind suggestion, I forward an application for assistance to enable the Belfast Ladies Relief Association to carry out their system of industrial reformation in Connaught. Your patronage is one of the many testimonies of confidence borne on our behalf, by individuals, and public bodies, who, in Scotland, England, and America, have committed five thousand pounds to our trust, and largely assisted our friends;—and now that both your energies and ours are turned, not to the gratuitous supply of food, but to the encouragement of productive industry, I ask no new sanction of our system, but a continuance in another form, of the aid already so generously bestowed.

Our fundamental principle is, that in the deplorable state of our country, charity has a suitable, hopeful sphere, in opening the way for remunerative industry,—that what benevolence wisely commences, mercantile enterprise will complete; and that, while hands are trained for the manufacturer, the opportunity should be embraced, of instilling those principles, and setting that example, which secure for both employer and operative, the blessings of honesty and truth. With this intent, we have established thirty two schools or centres of female industry, for most of which we have sent from Ulster, on annual salaries of £25, teachers who have given the highest satisfaction to their excellent patronesses; we supply school requisites and materials, while individuals of our number labour assiduously and successfully, in perfecting our manufactures. As proof of this, it needs only to be stated, that our manufacture commands the highest prices; that articles, suitable to the season, obtain ready sale; and that our first established station, where sixty females are employed, is now self-supporting, through the facilities afforded by us, in providing materials and sale.

In the expenditure of about £800 for materials and wages, we have gone on the principle, that our population is to be supported, not by charity, but by industry; and that industry, to be permanently successful, must be conducted according to the established laws of manufacture and trade. We raise no arbitrary standard of wages, we give no advantage, except to beginners, but what the mutual interests of manufacturer and operative demand; and we expect that the females who serve an apprenticeship to us, will find employment in future life, with those whom self-interest prompts to provide employment for the qualified poor.

Of this we have assurance in the case of the sewed muslin manufacture, which has been for many years steadily increasing in Scotland and Ulster; for some of the largest houses in the trade, supply us with materials, without charge, and pay us for work done on these, with a distinct understanding, that they will gladly appoint local agents, as they have in the remotest districts of Ulster, and take off our hands the whole responsibility, so soon as a sufficient number of sewers have been prepared. Thus our chief expenditure is in carriage, loss of materials with beginners, school requisites, and salaries and travelling expenses of teachers; and however long it may be useful for us to continue our effort, the chief expenditure will be required in the next one or two years. Had public benevolence continued to flow on poor Ireland, we would have been under no necessity of applying to you, as we do now; but compassion towards our unhappy land, has extensively given way, alas! to disappointment or disgust; and we are forced to struggle on, almost unassisted, in an attempt, deemed by many vain, to rear up an industrious, thriving generation, in a land of idleness, folly, and crime. After having commenced an interesting benevolent experiment, we approach as suppliants, a body, whose name, in connection with generosity, wisdom, and impartiality, is a household word throughout the world, entreating you, not to allow an enterprise, conducted by the weaker sex, and fostered by your own hand, to die prematurely before your eyes, while its plans and ends are part of your own system, and while, as humble fellow-labourers, your own female Friends, would rejoice to be your agents, under one Lord, for our own loved land and home.

Knowing as I do, Gentlemen, the history of your benevolence in the late disastrous times, and having gained some insight into the greatness of your works accomplished, and your plans proposed, I acknowledge that my expectations of help from you, are sanguine and large. I know your confidence in the capabilities and faithfulness of those for whom I plead; your acquaintance with many of their fellow-labourers in Connaught, as the excellent of the earth, and with the opportunities which the capital of Ulster affords for advancing that self-supporting peacemaking industry, which you proverbially love; I know with what pain you would contemplate even the possibility of disappointment to your sisters in Ulster and Connaught, who with such self-denial and cordiality, and with so much of the true catholicity of Christian charity, have laboured together in their own sphere, for the good of the poor; and instead of your anticipating the premature and sad return of the devoted young teachers who were ornaments of their respective circles at home, how anxious is your wish, that their number should increase, their sphere of influence widen, that thus, among increasing multitudes, they might cherish the social graces and Christian virtues, which are so happily their own. With all confidence therefore, I leave in your hands the cause of the Belfast Relief Association, and of female industry in Connaught, hoping that the wisdom coming from above, which is gentle and easy to be entreated, will guide you to an issue best calculated to advance our country's good, and the glory of our common Lord.

I am, Gentlemen, gratefully yours,
JOHN EDGAR, D. D.

To this letter the following answer was returned:

CENTRAL RELIEF COMMITTEE OF THE SOCIETY OF FRIENDS.

43, *Fleet street, Dublin,*
25th of Fifth month, 1848.

Dr. Edgar, Belfast,—The Committee, having had under deliberate consideration the appeal made to them on behalf of the industrial operations of the Belfast Ladies Relief Association for Connaught, direct us to inform thee, on their be-

half, that they have agreed to allot the sum of £500, as a donation from their funds, in aid of the useful objects of this Association, provided a further sum of £500 be raised by the Association in other quarters; payable as soon as this condition has been complied with.

We remain, respectfully,
JOSEPH BEWLEY,
JONATHAN PIM,
Secretaries.

The Belfast Association thus encouraged, appeal once more for assistance on behalf of poor Ireland's poorest province, for the mothers and daughters of wild Connaught, to enable them, by domestic industry, to support themselves, and to teach that knowledge of divine truth, which saves the soul. They now cheerfully commit their case to the public heart and conscience, supported by no advocacy but that of the following extracts from two letters just received, one from a teacher, the other from a patroness of their schools.

"My school is doing well, thirty can read the Bible, and all are most anxious to learn. I feel my situation to be one of great responsibility, having so many immortal souls under my care, and fearing, that through ignorance, I may lose an opportunity of speaking a word in season, to these kind-hearted creatures. A mother came lately to thank me for my care of her child, and prayed that the Lord would reward me, and give me the blessing of His Holy Spirit. It is very cheerful to see all the children of the school well clothed, clean, and tidy. I have a class making shirts, one knitting quilts, one stockings, one shawls, one collars and babies' frocks, and twenty girls knitting garters. I have a fine Sabbath school; my only assistants during the illness of our patroness, are pupils of my daily school."

"You need not regret the expense of any of your schools, even were they to be closed now, a step greatly to be deplored, still the amount of good done is incalculable. Small as the payments are, our poor children receive them thankfully. In one instance, the half crown paid to one of them, was the means of securing to her mother and four children a lodging for the next year. They were then, for the third time during the past year, out, without a roof over them, all night. This girl is one of our best workers. Her sister, who was for some months very near death, from the effects of starvation and hardship, now earns six pence a week, knitting. I could tell of many girls, who have not only been preserved in life, but, from the effects of regular employment and instruction, are improved beyond what I can describe, in their appearance, habits, and above all, in scriptural knowledge, by your Industrial Schools."

Signed on behalf of the Association.
JOHN EDGAR, D. D., President.
Belfast, June 15th, 1848.

CORRESPONDENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

From T. Batty.

SHREWSBURY, March 1, 1845.

My youthful days, up to manhood and riper years, were spent in a man-of-war. I was then ignorant of God and godliness, hardened, careless, and wicked, until some time about the year 1811 or 1812 (I cannot exactly state the precise time) the British and Foreign Bible Society distributed Bibles among different fleets in the British navy. Our ship was lying in the Downs when a number of Bibles were sent on board.

One evening, after the drum had beat to division, our captain directed the attention of the ship's company to the Bibles that had come on board, and gave a statement of the design and intention of your Society in sending them. He informed us of the benefits we might derive from reading the Scriptures; and he requested every man to begin to read the Bible, instead of those foolish and immoral books too frequently perused in a man-of-war; and he very strongly and repeatedly entreated all to pay particular attention to the advice given.

One Bible was placed in each berth, and the cabins, gun-room, and cock-pits were also supplied. I was in the capacity of ward-room steward on board; and as I received one of the Bibles, a pleasing kind of sensation came over my mind in an instant. I thought of my boyhood days, when under a father's roof, and where I had frequently heard the Bible read, and where I had often read it myself. But, alas! days and years had passed away without ever hearing a father's voice, or seeing or regarding the Bible. But on this occasion, and perhaps being impressed with the entreaties of our kind-hearted captain, emotions were kindled in my bosom, which, before then, I was a stranger to. I opened the Book, and began to read its contents; and I seemed to read as I thought I had never read before: a light dawned upon my mind which I had never before experienced, and I felt astonished. I began to see, and to feel, too, that I was a lost sinner, a guilty character, and in danger of perishing soul and body. I mourned in my heart, and sorrowed often, on my bended knees, by the side of a cannon, imploring mercy at the hands of the Almighty, through Jesus Christ. I continued to read and look to Heaven for help. I read, at times, until I reached the eleventh chapter to the Hebrews. This chapter (as the sailors say) "brought me up all standing." I was struck by the repetition of the words "by faith." I thought upon the term; I mused, I prayed, and I wept again and again. "By faith," thought I to myself, what is that? It is "by faith" this, and "by faith" that, it is "by faith" every thing. I began to feel encouraged; and I went forward, musing on the words "by faith," until, by faith

in the atonement made by Jesus Christ on the cross, I found relief to my troubled mind, and could confidently hope in him as my Saviour.

In times of danger I fled to my Bible to catch a verse or two. I used to fly to my "By faith" chapter, as I called it, and there I found my anchor was cast "within the veil," and could repose confidence in the promise of my God.

In process of time I returned from the seas and from the bustle of a man-of-war, and settled down quietly at home, enjoying the blessed effects produced by that Bible.

I have been now, for the last twenty-four years of my life, an itinerant minister in the Primitive Methodist Society, and have hoisted the Bible as the royal standard of truth, and have pointed the perishing sinner to look, believe, and live. And, blessed be God! I trust not in vain, I have told the people, in numberless cases, what the Bible did for me when on board a man-of-war, and it could do the same for others on shore.

Under God, I attribute the dawn of heavenly light upon my mind, the influence of divine grace, and the operations of the Holy Spirit upon my heart, to the agency of your Society.

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 13, 1849.

Among the articles in the present number, there is one of an unpretending character, to which we would willingly call the attention of our fellow citizens, viz: the Report of the Sewing Circle and Bedford Street School.

A slight acquaintance with the neighbourhood in which this charitable institution is located, can hardly fail to disclose the disagreeable fact, that very great poverty and destitution are prevalent there. This poverty is, unquestionably, in many instances, the result of negligence and intemperance. But degradation is probably, in most cases, the consequence of neglected education. If people will enjoy the comforts of life, a considerable share of virtue seems necessary with the great mass of our race, to secure that enjoyment. But there is a point of depression which annihilates the hope of enjoying the rational comforts of life, and disposes its victims to grasp at the indulgence of the present moment, regardless of the future. Virtuous effort is seldom persevering, unless sustained by the energy of hope. The sagacious Count Rumford, nearly sixty years ago, when devising a plan for raising the poor of Bavaria, among whom beggary was oppressively and alarmingly prevalent, took up the idea, that to stimulate them to a virtuous effort to improve their condition, it was necessary to shew that the rewards of industry and economy were within their reach. Acting on this principle his labours were attended with remarkable success. And so sensible were they of the benefits which he had conferred, that at a time when lying dangerously ill, he heard a company pass his dwelling, and was told that the poor of the town were going in a body to the chapel, to pray for his recovery.

In the case immediately before us, the object of the Association, and the means on which they rely, are similar in principle to those of Count Rumford. They not only furnish relief to the destitute, distributing daily fifteen hundred quarts of nourishing soup, and finding employment for a number of women, for which they are punctually paid, but they are directing their efforts towards drying up the sources of future pauperism and beggary.

The Editor has recently paid a short visit to the institution, where he had the satisfaction to see in one room, comfortably warmed with heated air, sixty one coloured children, under the tuition of a male and female teacher. The boys were learning the elements of literature, and the girls were acquiring the use of the needle. These children, if this receptacle had not been provided, must, many of them, have been ranging the streets, or shivering in comfortless habitations. In another room were a number of females, chiefly adults, black, white, and mixed, working at various employments, under the supervision of a very respectable directress. These were paid for their work according to its quantity and kind. In some cases the sum earned by one of these destitute inmates in a day, appeared by the books to be thirty six cents; besides which they and the pupils were supplied near the middle of the day with a portion of soup, which to some of them is probably their only meal.

A number of small rooms are provided, in which the outcasts of the street, who have no lodging place,* can pass the night.

We invite our friends and fellow citizens, not to rest satisfied with this hasty and imperfect account of the enterprise, but to make themselves acquainted with its operations and results; and to remember withal, that such a charity cannot be supported without funds.

From the summary of foreign intelligence, it appears that Prince Louis Napoleon is elected to the Presidency, by a majority reckoned in millions, over all his competitors. To the peaceable citizens of the United States, it may appear of little importance whom the people of France may place at

*We are informed that women and children are often found in the street, who have been expelled from their miserable dwellings, because the rents were not paid.

the helm of their new launched Republic; and we have certainly no right to interfere with their choice; yet desiring, as every Christian and philanthropist must, that the people on both sides of the Atlantic may enjoy the blessings of peace, we may justly regard this event as an indication of a spirit quite unfavourable to the repose of Europe. Whatever the talents or virtues of Prince Louis may be, it cannot be supposed that any exhibition of either, which he has had the opportunity to make, has raised him so much above all his competitors, as to secure such a resistless tide of popular favour. The origin of the preference must be sought in his connection with the late Emperor of the French. The halo which the military achievements of the uncle have cast round the name and family of Napoleon, has unquestionably dazzled the great mass of electors, and fixed their suffrages on the nephew. And why is the name of Napoleon deemed so illustrious? Where are the memorials of his virtues? And what benefits did he confer on the people of France? Alas, his influence and power swept like a pestilence over the country of his adoption; the young men were dragged by thousands to the field of slaughter, to swell his triumphs and glut his insatiable ambition. The fields of Austerlitz, of Wagram, and of Jena; the ruins of Smolensko, and of Moscow, mark the paths where his foot has trod. Surely a people who regard with enthusiastic admiration the character and achievements of such a man, are ill qualified to estimate the blessings, and secure the enjoyment of permanent and inviolable peace. It may be hoped that the new President will be wise enough to prefer the happiness of the people to the trumpet of fame; but it requires little sagacity to perceive that if he possesses a latent ambition to figure in scenes to which the first Napoleon owes his celebrity, the materials are not wanting to fan that ambition into a devouring flame.

We have understood that the poem on Faithfulness, which we have copied from the Non-Slaveholder, into the present number, is the production of the author of Milton's Prayer for Patience, published in our former volume.

Married,—At Friends' Meeting House, Purchase, on Fourth day, 27th ult., George Dillwyn Kimber, son of Joshua Kimber, of Flushing, L. I., to Harriet Ann, daughter of Charles Miller, of Harrison, West Chester Co., New York.

——, At Friends' Meeting House, Gilead, on the 28th of last month, David Hunt, of Westland, Logan Co., to Sarah Ann Cobbs, daughter of Abraham Morris, all of Ohio.

——, At Friends' Meeting House, on Arch street, in this city, on Fifth day, the 4th inst., Dr. Henry Hartshorne, son of Dr. Joseph Hartshorne, to Mary E. Brown, daughter of Jeremiah Brown, all of Philadelphia.

Died,—At his residence, near Elizabethtown, Bartholomew county, Indiana, on the 22d of last month, after a few days illness, Joel Newsom, a valuable Elder of Driftwood Monthly Meeting, in the 59th year of his age. He was strongly attached to the Doctrines and Testimonies of our Religious Society; and while he leaves a large circle of friends and relatives to lament their bereavement, they have consolation in the trust that their loss is his eternal gain.

——, On Sixth day evening, the 5th of this month, at the residence of his father, Philadelphia, Robert Pearsall, Jr., in the 22d year of his age.

——, at his residence in Smithfield, Jefferson Co. Ohio on the first inst. Jacob Ong. He joined our religious society by convincement when about 24 years of age, and, by submitting to the necessary baptisms received a gift in the ministry.

Throughout his long life he evinced a firm attachment to the doctrines of the gospel as professed by Friends, and was equally concerned to support our excellent order. He pretty constantly attended his particular meeting until about two weeks before his close; though during the last few years his bodily powers were so enfeebled, that it was with difficulty he could get to the meeting house, and when engaged to appear in the ministry it was often necessary to assist him in rising to his feet.

As nature decayed, it was comfortable and encouraging to his friends to observe that in the exercise of his gift he grew brighter and brighter; verifying the scripture testimony, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Thus when near his ninetieth year, like a shock of corn fully ripe, was he gathered; leaving a widow with whom he had lived in sweet concord more than sixty-six years, to feel her bereavement, but not to sorrow as without hope; for she, and his friends generally, have the comfortable trust, from his devoted life, and repeated declarations, that, through redeeming mercy, his purified spirit, released from the conflicts of time, has been permitted to enter the joy of his Lord.

FORTUNES OF A FARMER'S BOY.

(Concluded from page 239.)

When the madness of the people was somewhat calmed down, Richard returned to Paris, and to fresh speculations. A very short time after his return, he became acquainted with a young merchant of the name of Lenoir Dufresne. These two superior minds at once understood each other, and a partnership was entered into which was to end only with the death of one of the parties, so long known and respected as the firm of Richard and Lenoir.

There were many points of resemblance between the two partners. Both possessed the same acuteness and almost intuitive tact in business, but the perhaps too boldly speculative mind of Richard found a happy counterbalance in the coolness and steadiness of Lenoir. Their trade was principally in English manufactures; and so extensive did it become, and so wonderfully did it prosper, that, two years after their partnership commenced, they had realized on

the £240 which they had invested, a net profit of £4560.

And now Richard conceived a noble project indeed—the introduction into France of the cotton manufacture, hitherto monopolized by England; and his perseverance, aided by an apparent accident, happily obtained for him the means of accomplishing his purpose. Having ripped some calico, he perceived, to his surprise, on weighing a certain quantity of thread, that a piece valued at £3. 6s. 8d. only took 10s. worth of the raw material! What a profit for the manufacturer! From that instant he hesitated no longer; his purpose was fixed and irrevocable. However, not wishing to do any thing without his partner's consent, he communicated his project to Lenoir Dufresne, who at first tried to dissuade him from attempting so bold and novel a plan; but seeing that his determination was not to be shaken, he finally left him at full liberty, though declining any interference. Richard's first step was the purchase of one hundred weight of cotton, and to get some looms made after the rough plans given him by a poor English mechanic. They were set up in a shop in the Rue de Bellefonds. The first essay was crowned with complete success in every point but the stamping of the calicoes; and as the printing of them was indispensable to their being saleable, Richard employed three months in endeavours to discover the secret of this process; but his efforts were vain; till at length his partner, whose prejudices had been removed, and who began to take an interest in the manufacture, gave him a clue to the discovery.

The manufacture now became so sought after, as to make the want of machinery sensibly felt. Richard was anxiously devising some mode of procuring a model of the English machine now so well known under the name of spinning-jenny, when he was again fortunate enough to meet with an Englishman, who, in less than three months, constructed twenty-two of these frames; and as their former premises were now too narrow for this addition, the two partners took from the government a spacious mansion in the Rue de Thougny; and the house, once the abode of luxury and wealth, was suddenly metamorphosed into the workshop of the poor but industrious artizans. The number employed now became so great, that they were soon obliged to add to their concerns a large convent in the neighbourhood. A few days after, Napoleon came to visit their establishment; and he was so struck with the completeness of the novel machinery, with the clearness of Richard's judgment, the elevation of his views, and the boldness with which he laboured for the commercial freedom of France, that he offered any encouragement he yet needed; and on finding that their establishment was not even yet large enough, he gave a grant of another convent at the opposite side of the street.

The manufactory of Richard and Lenoir now assumed an almost colossal importance, realizing a monthly profit of £1600. The indefatigable Richard set up successively three hundred spinning-jennies in different villages of Picardy, forty at Alençon, and one hundred in the Abbey of St. Martin. Nor was his native province forgotten, for he opened a manufactory there which gave bread to six hundred workmen. Neither did his enlightened benevolence stop here. Incessant were his efforts to raise those in his employment in the social scale, by placing educational advantages within their reach. In an asylum which he founded for the orphan children of both sexes of those workmen who died in his employment, he not only endeavoured to inspire them with a spirit of industry, but had them taught reading, writing, arithmetic, and music; carefully providing also religious instruction. He waged open war with the spirit-shop; and in order that his workmen might not go to the public house for recreation, he opened for their use a reading-room and a music-room.

For more than ten years, Richard and Lenoir seemed to mount from step to step to the pinnacle of human prosperity. But, in 1806, a sad and unexpected event broke up a partnership which might have served as a model; so perfect was the agreement, yet so remarkable the combination of opposite qualities of mind to the most beneficial results. Lenoir died suddenly, and Richard found himself alone at the head of the establishment; and having no one now to restrain him, he gave full scope to his gigantic views. He set up two more factories at Caen and Laigle, which made the number under his superintendence amount to six, all in admirable order, and provided with every essential for working. But one object of his ambition still remained to be attained; he wished France to be no longer obliged to import the raw material from countries that did not acknowledge her sway. In Napoleon's career of conquest, Italy had now become, as it were, but an appendage of his vast empire; and it was to the generous soil of Naples that Richard purposed confiding his cotton plantation. Seeds were often found in the bales of cotton coming from America, and these he had now carefully collected, and when he had got a sufficient quantity, he conveyed them to Castel a Mare, where they succeeded so entirely, that one year after, he brought into France, as the produce of his first crop, twenty thousand weight of raw cotton.

Up to this point, Richard could only be regarded as the most encouraging example of the union of persevering industry, with bold and enterprising genius. It is to be regretted that he must serve also as a warning against speculations that now took the character of rashness. The union between Holland and France threw an immense quantity of cotton goods into the market, and Richard could no longer find sale

for what he had on hand; and with six factories perpetually at work, the quantity manufactured was very great. This was the origin of his first difficulties. Vainly did his friends urge him to close some of his establishments for a short time; vainly did his confidential clerk entreat him to strike a balance, and retire from trade:—"You have done enough for France, and nobly maintained your reputation; think now of your interests, and of taking the rest you have so well earned." Richard was deaf to every argument, and continued manufacturing in ruinous quantities.

His involvements increased to an overwhelming degree, and he was obliged to have recourse to the emperor, to whom he frankly stated his situation. Napoleon, who had ever respected him, and had but very lately conferred upon him the cross of the legion of honour, did not keep him long in suspense; and a loan of fifteen hundred thousand francs enabled him to meet the immediate demands upon him. But the great cause of the evil still remained, and Richard at length thought of adopting the manufacture of wool instead of that of cotton. This new undertaking succeeded at first, and was attended with considerable profits; but soon fresh disasters occurred; and when the year 1813 arrived, so pregnant with reverse of fortune to the emperor, ruin was impending over the enterprising manufacturer.

But personal anxieties were not suffered to make him indifferent to the fate of his fellow-citizens. When, in the defence of Paris against the enemy's troops, a number of men had been wounded and conveyed to hospitals, Richard, in visiting them, saw that they were lying on the bare ground. He immediately supplied, at his own expense, eight hundred straw-beds, and employed the boiler of his bleach-house at Bon Secours to make broth, daily carried to them by his servants and clerks, who attended on them in the hospitals. We need scarcely say that this heavy expense was incurred without either expectation or desire of indemnification.

The exhausted state of the public finances at the restoration, besides many other reasons, compelled the Bourbons to yield to the demand of England, that the duty upon cotton should be altogether taken off. The bill to that effect, which was passed without any clause of indemnity to the present holders of stock, found Richard with a fortune of eight millions, and rendered him poorer than when he first left his native village.

Even in this extremity, Richard, supported by his perseverance and fortitude, did not despair. He resolved to hold on, though now less to maintain his commercial reputation, than not to plunge into utter destitution the twenty thousand workmen in his employment. But he had soon exhausted all his own resources, and he was obliged to have recourse to loans, for which so high an interest was exacted, that in a little time his ruin was complete. He at length retreated from his struggle with adverse circumstances, almost penniless, yet respected and esteemed by his fellow-citizens. It was not till October, 1839, that death put a period to his mental suffering.

For Friends' Review.

THE LOST NAVIGATORS.

Few events of our time have excited more sympathy, or called forth more generous efforts for the relief of the sufferers, than the detention and probable loss of Sir John Franklin and his companions, amid the horrors of the Arctic seas. Brief allusions to this expedition, and those which have been sent out in search of the adventurers, frequently appear in the public journals; but, perhaps the information which it is now proposed to submit to the readers of the Review, on this interesting topic, will be new to many of them; and it can scarcely fail to excite their admiration of the generous impulses which have induced the efforts for the relief of the hapless seamen.

The efforts to discover a passage to the Pacific Ocean, around the northern coast of America, have, for well nigh three centuries, called forth displays of courage and indomitable perseverance, of which no other age can boast. If these efforts have heretofore failed to accomplish the object to which they have been directed with surpassing sagacity and fertility of invention, they have, like the golden dreams of the Alchymist, greatly added to the stock of knowledge. They have opened new oceans to the enterprise of the whaler; and have afforded the means of determining important questions in science; while in a moral point of view, they have not been without advantage, since they have attracted to the daring and sagacity of men engaged in peaceful pursuits, the admiration which has heretofore been engrossed by deeds of blood.

In 1844 Sir John Barrow, for many years Secretary of the Admiralty, and well known for his devotion to arctic discovery, suggested that the long sought for passage might be found by keeping a midway course between Bank's Land and the coast of North America. The distance to be crossed between Melville Island and Behring's Strait, is about 900 miles; this once accomplished, the great problem would be solved. The suggestion having been well received by the Government, two ships, the "Erebus," and the "Terror," sailed on the 26th of the Fifth month, 1845, under the command of Sir John Franklin, upon this errand. The personal qualities of this veteran sailor were such as to fit him eminently for the service, and greatly increased the interest so universally felt in the fate of the expedition. He had made several voyages to the regions he was about again to explore, and

every arrangement suggested by his experience, or that of the distinguished men who had shared in the perils of the polar seas, was adopted by the Admiralty. The officers and crews of the two vessels numbered 138 men, who were fully provided for an absence of three years. Proceeding to Lancaster Sound, and through Barrow's Strait, he was to use every effort to reach Behring's Strait by the route above indicated; and if not successful, he was to attempt it by such other course as he might deem eligible. It was left discretionary with Capt. Franklin, should he fail to make the passage the first season, either to return to England to refit, or to remain over two or more winters in those northern latitudes. But from his well known character, it was generally believed that he would not return until every avenue which promised a successful passage had been carefully explored. The last account of the expedition, which has reached England, was dated the 26th of the Seventh month, 1845, exactly two months after its departure, when it was fallen in with by a whaling vessel in Melville's Bay, which opens into Lancaster Sound; at that time all was well, and the officers expressed strong hopes of an early completion of their enterprise. During the three years and a half which have since elapsed, not a rumour of them has reached home, save a statement made by some Esquimaux, of boats with white men having been seen east of the mouth of Mackensie river, in the summer of 1846. This is the more extraordinary, as Capt. Franklin was directed, after passing the latitude of 65° north, to throw overboard every day, a bottle, or copper cylinder, containing a statement of their position, and a paper, which had been printed for him in different languages, requesting the finder to forward the enclosure to the Admiralty. None of these floating messengers have come to hand, to tell of the sufferings or the hopes of the adventurers. As month after month passed without any tidings, fears were awakened which seem but too likely to prove well grounded. The Hudson's Bay Company, whose operations extend to the mouths of the Mackensie and Copper Mine rivers, have in vain used every effort to discover and succour the expedition. The whalers, as they returned from their perilous occupation, were questioned, without success; and though some intelligent, but sanguine, men still cling to the hope that Sir John Franklin and his party will yet return by the way of Cape Horn, that hope becomes fainter daily.

As early as the autumn of 1846, Sir John Ross proposed to the government to head an expedition in search of Franklin, to leave England in the following year. In the course of 1847, the subject was frequently discussed, and it was finally determined to despatch three parties for this purpose, one to follow the course prescribed to Capt. Franklin; one to proceed to the Pacific, and passing through Behring's Strait, extend its examinations easterly; and one overland, to the Mackensie river, and thence to the coast.

In pursuance of these plans, two ships, the "Enterprise" and "Investigator," built expressly for the purpose, sailed from England in the Fifth month last, under the command of Sir James Ross, to follow the track of Franklin, searching the shores of all the great passages through which that expedition was to proceed, for any notices which may have been left by its officers, and despatching parties in whatever direction it may be supposed to have passed. Each of these vessels is provided with a launch fitted with a steam engine and a supply of coal; arrangements, which it is hoped, may greatly facilitate the proposed operations. Two years are expected to be spent in these laborious and perilous exploratious. A party is to be despatched to the south and west in the expectation of meeting with Sir John Richardson, commanding the overland expedition, and under his order ascending the Mackensie river on their way home. By this officer a quantity of preserved meats was sent out to be concealed at certain prescribed stations on the American coast, for the use of Sir James Ross's company. The last account of this expedition left it on the 28th of the Eighth month last, near the entrance of Barrow's Strait into Lancaster Sound.

The expedition by Behring's Strait, consists of two ships, the "Plover" and "Herald," under Commander Moore. They were instructed to stop at Sitka for the purpose of procuring interpreters and fresh meats, and passing through Behring's Strait early in the Seventh month last, were to proceed along the coast until endangered by ice. The Plover is to be secured, for the winter, in the best harbour which can be found, and her boats are to be despatched in search of Capt. Franklin, proceeding eastward, if practicable, until they fall in with Sir John Richardson's party. The winter having set in, these parties are to return to the ship, which is well supplied with provisions and fuel to mitigate the horrors of that dreary season in the Arctic regions. Early in the spring the search will be resumed by parties dispatched in every practicable direction. In the mean time the "Herald" will have returned to the south to give information of her consort's winter quarters, and in the Seventh month of this year, will again proceed to join her, and decide whether it is expedient to remain over a second winter or return home. Besides the stores necessary for her crew, the "Plover" carries out large supplies of preserved meats, &c., for the use of Franklin's party, should they have been compelled to abandon their vessels and travel on the ice or the coast. The Russian Government has directed every possible aid to be given to the expedition, by its officers on the western coast. While preparing this notice, we observe, in the daily papers, an account from Panama, mentioning the expected immediate re-

turn of these vessels from the edge of the ice, after, of course, a fruitless search for the lost explorers. It may, however, prove to be the "Herald" only, which was to return to that place at the close of the season, pursuant to instructions.

We come now to the overland party under Sir John Richardson. This expedition was planned by that officer, an intimate personal friend of Franklin; and the government has enabled him fully to carry out his views. In the summer of 1847, four boats, thirty feet long and six wide, of the lightest material consistent with the service they were to perform, left England in the Hudson's Bay Company's ships, and were forthwith transported towards the Mackensie River. In the Fourth month, 1848, Sir John Richardson arrived at New York, and proceeded without delay to join the party on the Mackensie, which he reached in the beginning of the Seventh month. The portage of the boats and the vast quantity of stores* had proved a most laborious undertaking, but they hoped to reach the sea by the first of the following month. They are to proceed, if possible, to the Copper Mine River, and there leave a party to spend the winter, and be prepared to resume the search early in the coming season. Another party will be left on the coast, while the remainder retire to the interior to winter at Great Bear Lake. During the next season the coast east and north of the Copper Mine will be carefully examined as far as practicable, and an effort made to communicate with the parties despatched by Sir James Ross. These operations will extend to the latter part of the present year, and a second dreary winter is to be passed by these generous and daring men in the vicinity of the polar seas. Should they be unsuccessful, they expect to reach England in the summer of 1850.

Such are the efforts which the English Government has ordered, regardless of expense, for the restoration to their homes of those who, at its command, embarked upon an enterprize full of peril, but noble in its aims, and unstained by crime. Such are the dangers and privations which men occupying prominent stations at home, and surrounded by the comforts of civilization in its highest developements, are willing to encounter, for the noblest earthly object, the rescue of fellow men from suffering and death.

C.

Head knowledge and heart experience are not always concomitants.—*Dillwyn.*

* It may assist our readers in forming some idea of the great amount of provisions required for the support of a party engaged in these regions of intense cold, when we mention that the rations daily distributed to each man consist of 8 lbs. of meat, or 10 lbs. fish; Sir John Richardson carried out seven tons of preserved meat for the use of his party after commencing the descent of the Mackensie.

For Friends' Review.

First Annual Report of the Western Sewing Circle, and Bedford Street School.

This Sewing Circle was formed in the winter of 1846, after a visit, by a female Friend, to the Southern House of Industry, established for the help of the most degraded and destitute inhabitants of Moyamensing, by their devoted friend William J. Mullen. Many of those employed in this establishment were making mats, or cutting and sewing rags, &c., dressed in clothing scarcely meriting the name, and calculated to awaken benevolent feelings. On her representation, a few Friends (chiefly in the western part of the city) met together at each other's houses, at stated periods, to make garments; and relief was soon furnished to the most necessitous among them, funds having been readily procured for the purpose.

Besides rendering some assistance to this *House of Industry*, as well as to the *Moral Reform Retreat*, for coloured women, a considerable amount of clothing was made, which found its way, through various channels, to other poor and sometimes sick persons in the southern part of the city and districts.

In the First month of 1848, we became interested in the coloured "Ragged School" in Bedford Street, recently started under the auspices of William J. Mullen, for the children of the same class for which we were labouring, and taught by a man of colour. Each visit convinced the Committee, that, instead of a regular plan of instruction being pursued, it was more like a refuge from their comfortless homes, and was only precariously supported by public charity. The idea was sugggested that this would afford a more tangible object than had hitherto presented, for our especial care, and we might also, through this medium, be instrumental in elevating the moral tone of this depressed portion of the community.

Upon conferring together, it appeared a few of us were willing to assume the superintendance of it, as an experiment, for three months, if the consent of its patron and the teacher could be obtained.

The preliminaries being settled, we began in mid-winter, with a female teacher, and twenty-two or twenty-three pupils: the number soon increased, and much was to be done to tame their apparently intractable natures; many of them having been trained from infancy in a school of degradation and vice, were unaccustomed to mental discipline, their evil passions were hourly developed, being much addicted to quarrelling and the use of profane language. It was deemed absolutely necessary an assistant teacher should be employed, and the liberality of a Friend soon supplied the means.

Although there is still great room for improvement, we are now gratified with a manifest change for the better, in the appearance and con-

duct of these formerly much neglected little ones, who are, equally with ourselves, the objects of redeeming love.

Many Friends have generously responded to our call for aid; and this enables us to continue the school, which sometimes numbers over eighty scholars: two of them have been called away by death; five have left us, we hope for permanent homes, mostly in the country; five others have been at service for several weeks or months at a time: six of the above ten, who could read, were each presented with a Testament. We have distributed among the children three hundred and forty-five garments, old and new, and twenty-two pairs of shoes.

In conclusion, we may acknowledge, our feeble efforts have been blessed by Him, who can open the hearts of the people in behalf of suffering humanity, and we feel indebted to the donors of the following liberal contributions of funds: school-room rent free for five months; one hundred and fifty garments from Friends; a full supply of coal; large quantities of soup and bread from several sources; a large closet; dry goods; shoes; boards for footway; books; slates; pencils; cards; maps; bowls; spoons; Testaments, and black-board.

We should be gratified if sufficient interest has been awakened in the school, to induce all our patrons to visit it in the new "Southern House of Industry," where we design moving, the first day of the year 1849.

Our Sewing Circle has made over four hundred garments for the above class, and may we not, from the encouragement of the past, augur well for the future.

The amount of money received in annual subscriptions for the school this year (1848) is $113.50; donations $219, including $13 for bread, from Friends' Committee. Our teacher received $135.82; rent, $25; making fires, dry goods, &c., incidental expenses being defrayed, leaves us a balance at the close of the year of $143.74.

On behalf of the Committee.

Philadelphia, 12th mo. 30th, 1848.

HOW MUCH IT COSTS.

In this city there are at least 2,400 adult males. Of this number, 2,000 use tobacco. For cigars they pay not less than four cents a day, making for each $15 60 a year, and a total for the two thousand of $31,200. For tobacco six cents per week, making $3 12 per year. Total for cigars and tobacco per year, $37,420—for the citizens of Cleveland. The cigars and tobacco cost almost, if not quite, as much as the flour consumed in our city. There are several individuals who pay not less than $100 a year for cigars; at $5 per barrel this would purchase 20 barrels of flour, equal to the supply of four families, or 20 persons, with the staple of life. And all of this $37,000 is paid for an article injurious to the human system and entirely unproductive of any good.

The amount paid in the city of Cleveland for cigars and tobacco is fully equal to the amount of the State, County, Township and City tax. And if we include the amount paid for *strong drink* it amounts to more than the State, County, Township and City taxes of the whole county, levied on the duplicate for the year 1848.—*Cleveland Democrat.*

THE SPIRIT OF RELIGION IN DAILY LIFE.

Many among you may think it is inexpedient to speak frequently, or indeed ever, except on occasions of great solemnity, of religion—and to this I shall not attempt to reply. But the world cannot forbid you to manifest the spirit of religion in a holy life. You may therefore show forth its essence in every act and deed; even the most ordinary and trivial affairs and relations of life need not to be devoid of the expression of a pious heart. Let the deep and sacred feeling which inspires and governs all your actions, show that even in those trifles over which a profane mind passes with levity, the music of a lofty sentiment echoes in your heart; let the majestic serenity with which you estimate the great and small, prove that you refer everything to the immutable—that you perceive the Godhead alike in everything; let the bright cheerfulness with which you encounter every proof of our transitory nature, reveal to all men that you live above time and above the world; let your easy and graceful self denial prove how many of the bonds of egotism you have already broken: and let the ever quick and open spirits, from which neither what is rarest nor most ordinary, escapes, show with what unwearied ardor you seek for every trace of the Godhead—with what eagerness you watch for its slightest manifestation. If your whole life, and every movement of your outward and inward being, is thus guided by religion, perhaps the hearts of many will be touched by this mute language, and will open to the reception of that spirit which dwells within you.—*Schleirmacher.*

THE BEST LEFT.

I am fallen, cried Jeremy Taylor, into the hands of publicans and sequestrators, and they have taken all from me. What now? Let me look about me! They have left sun and moon, fire and water, a loving wife, and many friends to pity me; and some to relieve me; and I can still discourse; and unless I list, they have not taken away my merry countenance, and my cheerful spirits, and a good conscience; they have still left me the providence of God, and all the promises of the gospel, and my religion, and my hopes of heaven, and my charity

to them too. And still I sleep, and digest, and eat and drink; I read and meditate; I can walk in my neighbour's pleasant fields and see the varieties of natural beauties, and delight in virtue and wisdom in the whole creation and in God himself.

HE SMELLS OF RUM.

We were highly pleased with an incident a friend related to us, about his little girl. He had taken his wife and little daughter to the exhibition of the New York Institute. While there, one of the officers of the Institute, noticing the little girl, and being pleased with her lively and social turn, took pains to accompany her about the fair, and to point out to her objects that might interest her. He left her for a short time and visited another part of the building. When he returned, he went immediately to the little girl, and offered her his hand to lead her about the hall again. But no, she would not go with him.

"Why," said he, "you have not seen half the pretty things yet. Come, and I will show them to you."

Still she refused, and clung as if affrighted to her mother. Surprised at such conduct, her mother remonstrated, and bade her be polite to the kind gentleman.

"Mother," said the little girl, drawing down her mother's ears, "Mother, he smells of rum!"

And nothing could induce her to go near him again. Was she to be blamed?

FAITHFULNESS.

"See that thou copy no man save in the matter of faithfulness."—WILLIAM PENN.

Listen not, when men shall tell thee, *here* is work for thee to do;
There, thy field of labour lieth, and the good thou should'st pursue:
Idle one when all are busy, bound, yet longing to arise,
Follow thou no mortal guidance, though it come in prophet guise,
While the cloud is on thy spirit and the mist is o'er thy eyes.

Not the stars above us shining, in Creation's perfect plan,
Have their places marked more surely, than the living soul of man;
And the laws are not more changeless, which direct their daily course,
Than the lines of light that issue from our being's radiant Source,
To restrain the soul's outgoings with an ever gentle force.

Watch and wait, and as at Bethel, where of old the dreamer lay,
Sleep-bound on his stony pillow, God himself will set thy way:
Wanderer, without a foothold in illimitable space,
With the first step simply taken on thy heaven appointed race,
Thou wilt know the noiseless sliding of a stone into its place.

Up, then, with the break of morning! while upon thy lifted eyes,
Clear before thee, rounds of Duty one above another rise;
On the steps let down from heaven, rugged though they seem and hard,
Pilgrims from all lands will meet thee, silver-haired and battle scarred,
And the young, in meekness lovely, shielded by an angel guard.

With a grasp the worldling feels not, by a touch he cannot see,
Holy joy their bosoms thrilling, they will greet and welcome thee;
With their hymns of glad thanksgiving, that thy mission is begun,
That the Father's Kingdom cometh, that His will on earth is done,
Mingleth soft thy heart's "Eureka"—Peace! the Father's boon is won.

God hath many aims to compass, many messages to send,
And his instruments are fitted, each to some distinctive end:
Earth is full of groaning spirits—hearts that wear a galling chain—
Minds, designed for noble uses, bondaged to the lust of gain—
Souls, once beautiful in whiteness, crimsoned with corruption's stain.

Through earth's wrong, and wo, and evil, sometimes seeing, sometimes blind,
Ever must the homeward pathway of the humble Christian wind;
Stooping over sin and sorrow—watching by the couch of pain—
Holy promises outpouring, grateful as the summer rain,
To the heart whose hope had withered never to revive again.

Dark perplexing questions cross him—meet him as he onward goes;—
Why a God of love and mercy should permit Life's ills and woes?
Why the good should strive and differ? If his love be over all,
Why the guiltless and the guilty by the same dread stroke should fall?
Why the haughty arm of power should meek innocence enthrall?

Why with Joy is Sorrow walking, hand in hand and side by side,
Sparing not the sad and lowly—breaking in on strength and pride?
Grief and Gladness touch each other—pass each other in the street—
Why should trains of sable dmourners, young and happy lovers meet,
Chilling on their lips the whisper, "Life is good, and Love is sweet!"

As the earnest soul advances, step by step, to higher ground,
Simple Faith and steady Patience slowly bring the answers round:
Then it moves serenely forward, trusting less to Reason's span,
Satisfied with Faith's revealings of a broad Paternal plan,
Which, by mutual dependence, fraternises man and man.

Down Existence one is sailing, by fair breezes borne along,
Trilling, on Life's solemn voyage, evermore a merry song;
What, to him, is that wrapt thinker—wearing out the night in toil,
Gleaning for the thankless Future, from the Past a golden spoil,
But an idle, useless dreamer, but a cumberer of the soil?

Say we these can never mingle?—soon the student's cheek shall pale,
And the o'ertasked brain shall weary, and the soul-lit eye shall fail:
Whose bright face his sick room lighteth, with hope's language all a-glow?
Whose kind hand, the hair is smoothing backward from his burning brow?
Ah, his careless-hearted neighbour is a gentle brother now.

There a proud man coldly gazes on a meek, forgiving face!
Once he loved her—but ambition crept into affection's place;
From her Christian garb unspotted, turns he now his scornful eye,
But on his last lowly pillow, when the great man comes to lie,
He will long to hear the rustle of her white robe passing by.

Thus are God's ways vindicated; and at length, we slowly gain,
As our needs dispel our blindness, some faint glimpses of the chain
Which connects the Earth with Heaven, Right with Wrong, and Good with Ill—
Links in one harmonious movement, slowly learn we to fulfil
Our appointed march in concert with His manifested will!

Philadelphia, 11th month 28th 1848.

SUMMARY OF NEWS.

Congress.—A resolution has been offered in the Senate, calling upon the President for any correspondence that may have been entered into in relation to the purchase of Cuba from Spain. On the 8th, J. P. Hale presented a petition against the extension of slavery, and for the abolition of slavery and the slave-trade wherever Congress has power to do so. He moved to refer the petition to the Committee on the District of Columbia, with instructions to report a bill abolishing slavery and the slave-trade in said District. The question of reception was, on motion of a southern member, laid on the table, 25 to 16. Corwin, of Ohio, offered a similar petition, which was disposed of in the same manner. The bill for reciprocal free trade with Canada was then taken up, and discussed by Dix, Niles and others, in its favor, and Pearce, Hunter, Downs and others, in opposition to it.

In the House a bill has been reported for the establishment of a territorial government in New Mexico. A bill for the establishment of a Board of Commissioners to settle private claims against the government, has been under consideration for several days since our last report. The bill to allow compensation to Antonio Pacheco, for a slave killed during the Florida war, (which had been previously announced as passed by a majority of two,) was again called up, and the true vote announced as 89 yeas to 90 nays. So the bill was defeated. Meade, of Virginia, offered a resolution instructing the Judiciary Committee to report a bill for reclaiming slaves escaped into free States. A motion to suspend the rules, for the purpose of considering this resolution, was defeated by a vote of 78 to 90.

U. S. Senators.—Thomas Metcalfe has been elected to the United States Senate by the Legislature of Kentucky, and Jackson Morton by that of Florida; each for six years from the 4th of Third month next.

Pennsylvania Legislature.—This body met on the 2d inst. Thirty-one Senators and the whole one hundred Representatives were present. George Darsie was elected Speaker of the Senate, *pro tempore*. The House being equally divided between the opposing parties, was occupied until the 5th in balloting for a Speaker. The candidates were William F. Packer, of Lycoming, who was Speaker last year, and Henry S. Evans, of Chester. On the twenty-second ballot, William F. Packer, the Democratic candidate, was elected. The Governor's message was sent in on the 6th.

Massachusetts Election.—A special election was held on the 1st inst. in four Congressional Districts which failed to choose Representatives at the last election. In the 2d and 9th Districts the Whig candidates were elected. In the 5th, Charles Allen, the Free Soil candidate, was elected by about 1500 majority; and in the 4th, the election again failed, John G. Palfrey, the Free Soil candidate, having gained largely, but still wanting 400 votes of a majority over both his competitors.

Cholera.—The reports from New Orleans for the past week show generally from 70 to 100 deaths per day from Cholera. It is reported that some 25,000 persons had fled from the city. The disease is said to have produced death, in some cases, in one hour from the commencement of the attack. The last accounts represent the disorder as decreasing.

Europe.—The steamship Washington arrived at New York on the 8th inst., with Liverpool dates to the 19th ult., three days later. The Cotton market had again increased in activity, with a further rise in prices. The latest returns of the French election give Louis Napoleon 5,500.000 votes, Cavaignac 1,500,000, and Ledru Rollin, Raspail and Lamartine, together, 500,000. The people of Rome have declared the Pope deprived of all temporal power. One of the Ministers, in an address to the citizens, said that the Pope, under the title of Bishop, would have the right to return to Rome, but that all the Cardinals and Prelates would be strictly prohibited from entering the city. It is said the Pope has determined to take refuge in France. A Russian fleet is reported to have appeared in the Adriatic, for the purpose of blockading Venice.

TEACHER WANTED.

Wanted, an intelligent young man to have the care of a small class of Boys in the Primary English Branches. For further information, inquire of Josiah Tatum, at this office.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. XXV.

(Continued from page 259.)

After her return to her native land, she accepted the hospitality of her friend Hannah Pemberton, until Tenth month 22d, when, having obtained a house, she, with her former companion, H. Cathrall, removed to it. We find her domestic accounts and business records interspersed with memoranda, from which occasional extracts will be given.

Tenth month 9th. 5th day. At meeting.—Warner Mifflin and Ann Emlen, married. More in the simplicity, and with less parade than I have ever seen on the like occasion. I fear they will not have many followers in this city.

Eleventh month 14th.—She was comforted beyond expression by the reception of a letter from her beloved Sarah R. Grubb, the following extract from which will meet a response in the hearts of those of our readers who, being amid the conflicts of time, preserved in "the bond of peace," feel that they, like these precious sisters, "stand together in the unity,"—having in themselves the evidence that they have "passed from death unto life."

Sarah Grubb to R. J.

"I do indeed join thee in the grateful tribute of thanksgiving and praise to our ever-living Helper, who, blessed be his name, has done, and will, my soul is renewedly and firmly persuaded, continue to do for thee, *great things;* wherein his own eternal name will be exalted, and thy acceptance with him stand forever. Ah my precious friend, these truly are great things; not works of righteousness which the creature itself can do—no—his mercy and his truth are marvellous in our eyes, and that effectual washing, that fiery baptism of spirit which prepares instruments to convert sinners unto Him. I congratulate thee, as my spirit did in my last, which was written before I heard of thy safe arrival in Philadelphia, from whence thy rejoicing salutation of 10th month 6th reached my hands a little before meeting time last Fifth-day. It almost unfitted me for going, because my mind had been exceedingly tried about thee for a little while, both by night and day, towards the latter part of thy passage. But this meeting proved a salutary opportunity for me, under the assistance then afforded, to centre down to the ROOT which bears the branches, whose direction is as various as every point in the compass;—and yet they have all the same origin, where they meet together, and flourish through the efficacy of the one liberal source. There is a prospect now, that the salutation of my heart will be wafted to thee, and meet thy acceptance, in the renewings of that love which, I humbly trust, no vicissitudes or future dispensations will ever be suffered to diminish.

I value it as a gift from the hand which is full of blessings, and wish to honour it as such. The affectionate part in us *fabricates a strong resemblance of gospel fellowship*, but, had we no stronger cement than it affords, we could not *stand together in the unity*, through many of those storms and combats with which the Christian traveller meets, from within and from without."

Our readers are supposed to be aware that the writer of the foregoing letter, had removed to Ireland, and taken charge of Clonmell school. The following inscription was worked with beautiful neatness on a sampler by the scholars, under her inspection, and sent to America as a memento of their close friendship and gospel unity. R. Jones had it framed and hung in her chamber. R. J. having spent about a week in Clonmell school, the pupils had become much attached to her, so that the offering was one of affection on their part, and not merely as made to their teacher's friend.

Clonmell-School
to
Rebecca Jones of Philadelphia;
On her return from a long and arduous visit to the
Churches of the People called Quakers
in EUROPE;
sendeth greeting.
After a frequent and sympathetic conflict
with this her endeared friend,
and instructive companion;
SARAH R. GRUBB rejoices in HOPE,
that by the POWER OF OMNIPOTENCE,

and in the Covenant of Love and Life,
She is now restored to the bosom of the Church
in AMERICA,
and to the precious society of
her most beloved and constant friend,
in the Tribulation and Consolation of the Gospel,
Hannah Cathrall.

Eleventh month, 1788.

Shortly after this date, in an open conference between R. J. and H. Cathrall, as regarded their future mode of living, the latter announced the insufficiency of her health for resuming the charge of the school, &c. "My mind," says R. J., "was much sunk in the prospect of our separation, and my not being able to work for my living as I used to do, nor having enough to bear me out without labour. So we retired for the night with heavy hearts." We may anticipate, by noting that R. J. took lodgings with James Gordon, No. 3 Watkins' Alley, on the 1st of the ensuing Fourth month, H. C. removing to the house of her brother. R. J., under that date, notes her "desire for preservation under the close trial of being thus separated. I rested poorly, yet was quiet in spirit, believing that I had no hand in our separation, and desiring patiently to wait the event."

"Twelfth month 27. Sixth day.—Was at Philadelphia Monthly Meeting. Job Scott and Daniel Aldrich had the chief service. It was a good meeting. At its close I had a short opportunity with Warner Mifflin, and desired him to let patience have its perfect work."

R. Jones to Joseph Williams.

Philadelphia, 12th mo. 16th, 1788.

Dear friend Jos. Williams,—Before this reaches thee, thou wilt have heard, that through the tender mercies of the Most High, I am safely arrived in this, my native city, which I was favoured to reach two days before our Yearly Meeting ended; thereby having an opportunity of seeing my beloved friends from different parts of the country. They received me cordially, and we were helped together to set up our "Ebenezer" with thanksgiving and praise to our Almighty Helper and everlasting Friend. My beloved companion, H. C., was almost overset on my approach to her. I was favoured with a good passage on the whole; a very kind captain, and good company. But what calls for the deepest thankfulness, is, that even whilst we were much tossed with a tempest, about a week before we arrived, my mind was preserved under the calming influences of soul-solacing peace, under which I met my dear friends, and, through boundless mercy, it has been the covering of my spirit by day and by night since.

And now, my care and desire is, that I may be preserved from lavishing away the precious sheaf, which has been vouchsafed me as a reward: a reward far beyond my deserts, and more than adequate to my feeble endeavours in your land and in Great Britain. Moreover, my heart breathes after an increase of ability to "walk humbly with my God," who hath so marvellously condescended to my weak and low estate, having been "a very present help in every needful time," and having accepted the dedication of my heart in my late services, and who is now and forever worthy to receive the praise of His own works! May the honest and disinterested labours of love, which have, of later time, been bestowed by the Lord's messengers upon the different parts of his vineyard, be productive of fruits, answerable to His gracious design! May the living members of the church in your land increase in the holy increase of God! May the careless and lukewarm professors be quickened and made alive in the day-time, and repent and do their first works! May the camp be cleansed from the accursed thing! that so Israel may no more turn backward in the day of battle. And mayest thou, dear Joseph, improve thy time and thy talent faithfully, and with my poor soul, witness the answer of "well done!" at last.

I feel near sympathy with thee, whilst writing; I know the humble diffidence of thy spirit; but be honest, be vigilant, I beseech thee; then, the greater the cross, the weightier will thy crown be! Salute, for me, dear E. Pike; I think of her as a mother in Israel, worthy of double honour. Let thy dear wife and children know I remember them with a heart replenished with love, and fervent desire for their welfare in time and in eternity. * * * *

Do write to me soon, and let me hear if the "lilies grow, and the pomegranates flourish" in your nation.

I am entering into a larger field of sorrow and exercise in my own land, where, though I find a faithful, upright-hearted number, there are multitudes of a different description amongst the professors of truth, some of whom, will assuredly be "corrected by their own folly, and be reproved by their own backslidings," sooner or later. * * * *

In reviewing the past, with Friends in your Island and Great Britain, I feel the precious unity of the one everlasting covenant, in which I can in spirit, though absent in body, salute, sympathise, and rejoice with the true born children of our Heavenly Father, and say, "Fear not little flock, it is your Father's good pleasure to give you the Kingdom!" Amongst these thou my dear friend, with thy faithful partner hast often been brought nearly into view, feeling tenderly solicitous for your welfare in every way; and I trust, though finally separated in this state of existence, we may, through boundless goodness, meet at last where we can unite in the ceaseless song, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints!" * * *

Thy assured, obliged, and affectionate friend,

R. Jones.

"1789. Fifth month 4th.—Was at our Quarterly Meeting, where I mentioned an exercise for going to the Y. M. of Flushing and Rhode Island. Friends gave leave for mentioning my concern to the Monthly Meeting."

On the 2d of Sixth month, a certificate was granted by her Monthly Meeting, signed by sixty four Friends, in conformity with the prospect above noted. Fifth month 20th, she writes:

"About this time, I suppose Friends will be going towards the Yearly Meeting of London, where, if I had the wings of a dove, I should be tempted to join the solemn assembly; but as this is altogether impossible, in *body*, I am thankful in believing, I shall in *spirit* be wafted there, to join in intercession with a faithful number, to the Father of mercies, for His continued help, preservation, and guidance in the weighty service of that meeting." * * * *

It is interesting in this connection, to observe the reciprocation of feeling on the part of her transatlantic sisters in the assembly to which her mind was thus turned, as expressed in the Epistle addressed by the Women's Y. Meeting of London, Sixth month, 1789, to their Friends in Philadelphia. "We rejoice," say they, "in the extension of Divine favour vouchsafed to you, our beloved sisters, in your annual assembly, and that our endeared friend Rebecca Jones, with other gospel messengers who lately visited this land, were conducted in the aboundings of peace, to their native country. We are now favoured with the company of our beloved friends John Pemberton, James Thornton, and George Dillwyn, with his valuable wife, whose services and gospel labours have been truly acceptable to Friends and others, where their lot has been cast."

Of this journey to New England, neither her notes nor her numerous letters (two excepted) have been discovered. Hence we can give the reader no connected details. An endorsement upon her certificate signed on behalf of N. England Y. Meeting, states that "her Gospel labours, exemplary conduct and conversation, have been much to our edification and comfort." And a very full minute, of similar purport, records her attendance at Sandwich Quarterly Meeting at Nantucket, the 30th of Sixth and 1st of 7th months. She had a meeting with a few Indians and Negroes on this Island, forty five in number, also one with six hundred young females, and one with about four hundred young men and lads. "Our Friends," she says, "were very industrious in spreading the notice, and seemed well satisfied with them all. I have great cause to be humbly thankful that I gave up to the pointings of the great Master, and that he was pleased for his own name's sake, to vouchsafe a portion of best help."

This service appears for a long time to have been in anticipation, as in a letter to C. Hustler, dated 5th of Tenth month, she says: "I have taken part of a house in a valuable family, where I am well contented, but I do not expect to be allowed long to enjoy my pleasing retirement. New England and Long Island rise full in my view. Thou mayest recollect that I used to tell thee those parts were yet to be visited. Well, I serve a gracious Master, who provided all things necessary in my late journey, and I still trust in his providential care."

[To be continued.]

For Friends' Review.

LIFE OF THOMAS FOWELL BUXTON.

(Continued from page 261.)

In the beginning of Sixth month, 1840, a meeting was held at Exeter Hall, at which Prince Albert, the husband of the queen, took the chair, and a large number of the nobility were present. The object of this meeting was to excite a general interest in the plans thus preparing for the civilization and melioration of Africa. In this meeting, as might have been expected, T. F. Buxton took a leading part.

The summer was spent in active preparation for the Niger Expedition, for the service of which three iron steamers, the "Albert," the "Wilberforce," and "Soudan," were fitted out; and to the great satisfaction of all who were interested in the subject, the command was given to Captain Henry Dundas Trotter; Commander William Allen was appointed to the "Wilberforce," and Commander Bird Allen to the "Soudan." These individuals and William Cook, were the four Commissioners empowered to make treaties with the native chiefs for the abolition of the slave trade.

The African Civilization Society also engaged several scientific persons to accompany the expedition.

The object of the expedition was, to explore that great artery of Western Africa, the river Niger; to examine the capabilities of the country along its banks; to enter into treaties with the native chiefs for the abolition of the slave trade; to clear the road for commercial enterprise, and to afford that enterprise the security which alone seemed necessary for its development.

T. Fowell Buxton and his friends were also extremely anxious that this opportunity should not be lost, of putting the natives in the way of cultivating the soil, and drawing forth its varied and immense resources; and a subscription of four thousand pounds was made to defray the expense of an agricultural experiment. It was concluded to purchase a tract of land in a healthy situation, near the confluence of the Niger and Tchadda.

Of the sailing of the expedition, the following account is given:

"On the 14th of April, 1841, Captain Trotter and Commander William Allen sailed for the

Niger, with the Albert and Wilberforce, the Soudan having put to sea a few days earlier. It need not be said that this event was one full of the deepest interest to Sir Fowell. His prayers were indeed fervent for the success of the expedition, and the welfare of its gallant commanders and crews; and, though deeply impressed by the risks they were about to incur, his unshaken confidence in the presence and providence of God did not fail him now. The chief source of apprehension lay in the deadly climate, but against its dangers every human precaution had been taken. The ships were to steam as rapidly as possible through the mouths of the rivers, where the miasma chiefly prevails; Dr. Reid had invented a system of ventilation by which a constant current of air, impregnated with chloride of lime, could, by the agency of the steam engines, be maintained through all parts of the vessels; a large proportion of the crews were natives of Africa, and the medical staff was remarkably able and efficient. With these precautions,—the whole expedition, also, being under the command of so able and judicious a man, whose eminent qualifications had pointed him out for this responsible office,—it was confidently hoped that all the perils which it was well known were inseparable from such an undertaking, might be passed through with safety."

Several months were passed in anxious suspense, before any tidings from the expedition were received. And the first intelligence was of an exhilarating character; the health of the adventurers continuing for a time unimpaired.

The vessels entered the Niger in the Eighth month, that being the season recommended by those acquainted with the coast. Soon after they reached Aboh; Obi, the chief of the Ibo country, came on board, with several of his principal men.

The objects of the Expedition, as well as each article of the treaty, were then fully explained to him by an intelligent interpreter, taken from Sierra Leone; and they were exceedingly pleased with the intelligence, judgment, and apparent sincerity of Obi's remarks. The momentary opposition elicited by some of the articles only tended to show how clearly he understood the objects of the treaty. The substance of his frequent interruptions was, that if he abolished the slave trade his people must have some occupation by which to obtain subsistence, and that he, therefore, wished plenty of ships to be sent to trade with him. He came without any pomp or state. His manner, however, though friendly and unceremonious, showed a consciousness of power, and his attendants treated him with marked respect.

His appearance is certainly prepossessing: he is upwards of six feet high, and stout in proprotion: his forehead is large, and his countenance generally indicates acute perception.

An English Bible was opened, and Simon Jonas* was directed to read a few verses and translate them into Ibo. Obi was uncommonly taken with this. That a white man could read and write, was a matter of course: but that a black man—an Ibo man—a slave in times past—should know these wonderful things too, was more than he could have anticipated. He seized Simon's hand, squeezed it most heartily, and said, "You must stop with me; you must teach me and my people;" and he would not be satisfied, until Simon had made his desire known to Captain Trotter. Jonas was accordingly left at Aboh for a few weeks, during which time no less than *two thousand* children were committed to him for instruction.

Captain William Allen (who had previously explored the Niger, in 1833) states that the nations on the banks of the river as far as Rabba (500 miles from its mouth) are under the influence of only three powerful and independent chiefs; first Obi, king of Ibo; secondly, the Attah, or king of Eggarah; and thirdly, the king of the Fulatahs, at Rabba.

The treaty having been formally concluded with Obi, for the abolition of the slave trade in his dominions,—for the protection and encouragement of legitimate commerce, and for the permission to missionaries to settle among his people, and presents having been given to him as a mark of good will, the Expedition proceeded towards Iddah, the capital of Eggarah. The population of Iddah was estimated at 7000 souls.

The Attah of Eggarah appears to have been much less intelligent and civilized than Obi. A similar treaty, however, was concluded with him. During the interview between him and the Commissioners, he now and then made a remark, and inquired about things which, at first mentioning, did not appear clear to him; and every word he said, or remark he made, fully proved that he understood what was said to him. The treaty was signed with all due formality, in the presence, and with the full concurrence, of his head men, and the principal people of the town.

Until the time of concluding the treaty with the chief of Eggarah, the expedition had been entirely successful. The Delta had been passed, and they were entering the valley of the Niger under apparently auspicious circumstances. The crews contemplated with delight the diversified scenery of the high land before them. But their sanguine expectations were soon disappointed.

In the early part of the Ninth month, fever of a most malignant character broke out almost simultaneously in all the vessels. The Expedition, notwithstanding, proceeded towards the confluence of the Niger and Tchadda.

The country was remarkably well cultivated, and in excellent order; plantains, yams, Indian

* Probably the interpreter taken from Sierra Leone.

corn, and cotton being the principal occupants of the soil.

An agreement had already been made with the Attah for the cession of land at the confluence for a model farm. A tract was chosen near Mount Patteh, where the soil, although not of the best quality, grew a considerable quantity of cotton, and there seemed every probability that coffee would grow on the hills.

The natives there were exposed to the ravages of the slave trading Fulatahs; but a hope was entertained, that one or two British stations formed in the neighbourhood, would afford encouragment and protection to the inhabitants, and be the means of collecting a numerous and useful population.

Commissioner Cook in his report observes: "As soon as the land had been selected for the model farm, the people in the vicinity brought abundance of provisions to the new settlement for sale, and those who had nothing to dispose of came and hired themselves as labourers: nothing could exceed the good feeling shown by the natives on every occasion. Cotton cloths of good manufacture, spun cotton, calabashes beautifully carved and ornamented, tobacco, camwood balls, shea butter, dried buffalo flesh, and dried fish, were brought on board in great quantities. * * * As with most Africans, traffic seemed to be the predominant passion with the people, with the usual good share of dexterity in turning a bargain to their own account."

The expedition was proceeding to a successful accomplishment of its object, when the diseases of the climate made such ravages among the Europeans, that before the end of the Ninth month, it was judged necessary to send two of the vessels, with their sick, to Fernando Po, on the coast; while Captains Trotter and Bird Allen pushed on in the Albert with a hope of reaching one of the principal towns of the Fulatahs.

On the way, while within the dominions of the Attah of Eggarah, they fell in with some slaves in a canoe, and as the Attah had agreed to abolish the slave trade, these slaves were set at liberty after a formal trial. The possessors of the slaves, and the son of the Attah, admitted the justice of Captain Trotter's decision; and the poor slaves manifested the utmost gratitude for their deliverance. It was afterwards found that the law against the slave trade had been proclaimed at the most remote point of the Attah's territory.

Captain Trotter and his company advanced as far as Egga, three hundred and twenty miles from the sea. The people there were under the power of the Fulatahs, but appeared disposed to consent to the abolition of the slave trade, in case the chiefs of that nation would agree to the measure. But the sickness on board had become so alarming, nearly all the officers and men, except the Africans, being seized by the fever, that on the 4th of Tenth month, it was determined to return down the river with all possible speed. With great difficulty, from the prevailing disorder, they made their way to Fernando Po; taking with them the only whites who were left at the model farm. Of the 301 persons who composed the expedition when it entered the Niger, 41 perished with the African fever, of whom Captain Bird Allen was one. But of the 108 Africans on board, not one died with that disease.

The Niger expedition thus ended in disappointment and loss. Yet, from the united testimony of those who were engaged in it, we are authorized to conclude that there was nothing but the deleterious nature of the climate, to prevent the expedition from fulfilling the hopes of its promoters.

Though the country was less fertile than was anticipated, it was found to produce cotton, sugar cane, coffee, indigo, ginger, arrowroot, dye woods, palm oil, ivory, and many other important articles of commerce. The natives also appeared less barbarous, and more inclined to traffic than was expected from their secluded situation. They eagerly sought the protection and influence of the English, as a defence against their slave trading oppressors, and the means of preventing the wars which desolate their country. E. L.

(To be continued.)

Communicated for Friends' Review.

Some Account of URSULA COTTOM, *of Scarborough (England,) who died the 15th of Second month, 1833, aged seventy-five years.*

The subject of this memoir knew nothing of her parentage, having, at an early period of life, found an asylum in the Foundling Hospital, in London; and although in after years it was her anxious wish to obtain some traces of her relations, yet no clue to them could be found in the records of that Institution.

She was brought from London to the village of Ackworth, to be placed in that Branch of the Establishment for which a large and commodious building was there erected; but on trial it was not found to answer the benevolent object, at that distance from the original establishment; and after remaining unoccupied for some years, was purchased by Dr. Fothergill, on behalf of the Society of Friends, and is now occupied as the school, at Ackworth, for children of both sexes.

Ursula Cottom well remembered her journey from London to Ackworth, with many other children, who were conveyed in covered carts provided by the Institution; and that she was privileged to be put out to a kind nurse, to whom she felt considerable attachment. Her lot in this respect was, indeed, a favoured one.

With her kind foster mother she remained, until of an age to return to the school, at which

she does not remember experiencing any unkind treatment; but she clearly recollects that great numbers of the children died.

When eleven or twelve years of age, she and another girl were thought fit to be put out apprentices; and a person applying for one, was so much at a loss to choose between them, that he set them to run round the pump; when Ursula, though not very nimble, won the race, and obtained the situation. She always looked upon this as a providential circumstance in her history, and observed, in her simple style, "that a watchful Providence had good things in store for her." The man and his wife, with whom her lot was cast, were both pious people; and, being Methodists, took their charge to meeting with them. She soon became acquainted with the visitations of Divine Love; and before her apprenticeship expired, she was united to the society, and was a zealous and consistent member.

After living in this family a year as a servant, she was engaged as housekeeper to Richard Cottom, of Scarborough, a worthy man of the same society: and, she remarked upon this circumstance of her life, she might well say, that though father and mother had forsaken her, yet the Lord took her up.

When she had been three or four years in this situation, her master made her an offer of marriage, which she ultimately accepted; and she afterwards became an active member and class leader in the society to which she belonged.

Some time after this, she felt her mind drawn towards the Society of Friends, and frequently attended their meetings; being convinced of the value and importance of silent waiting upon God, and of close attention to the manifestations of the Spirit in her own heart. Her husband strongly objected to her leaving the Methodist connexion; but being reasoned with by his employer, on the propriety of granting full liberty of conscience, he complied; and ultimately, in 1798, she became united to Friends, with whom she remained an upright and consistent member until the close of her life.

She contributed to the support of herself and her husband, by keeping a small shop; in which situation she was a remarkable instance of the strictest honesty and uprightness; and she also showed, by her example, how much good may be done in the humblest sphere of life, if the heart is but rightly influenced, and directed by he p ower of Divine grace.

She was a diligent reader, and an active distributor of tracts and other good books; so that her company was often sought both by the rich and poor, particularly when labouring under doubt and discouragement, or groaning under the burden of a guilty mind, or an awakened conscience; and she was faithful in exhorting some, and consoling others. Many of these came to tell their sorrows, or to ask her advice, and were led to consider her as a nursing mother.

A Friend having inquired of her, whether, in noticing others who appeared serious, she was not sometimes afraid of laying hands too suddenly upon them, she said:—"O, no! say to them, 'Come with us, and we will do thee good; for the Lord hath spoken good concerning this people.'"

Her husband lived till he was ninety-five years of age; and during the latter part of his life was quite dependant upon her exertions for his support. She appeared to do all in her power for him, and maintained the character of a faithful wife, and kind nurse; but she now found her means so diminished, that she was induced to accept one of the residences provided for those in straitened circumstances, by the benevolence of their founder.* In this residence she still continued to carry on her little business; but being unable to do much, she found the advantage of having, by the strictest economy, laid up a little provision for old age; and the repugnance which she evinced to accept any assistance from a fund, which could be properly applied to lengthen out her little store, was truly praiseworthy, though almost carried to excess. This conduct evidently did not arise from pride, but from a spirit of independence and remarkable honesty; and when she did accept of assistance, a most exact account was kept of the application of every part of it.

At this time her heart overflowed with gratitude and thankfulness; and, placed in a small but comfortable apartment, kept scrupulously clean, she was led to exclaim: "Surely goodness and mercy have followed me all the days of my life." Her piety and contented cheerfulness exhibited an instructive lesson to all who visited her; one Friend of great experience remarking, that when she was in affliction—a large portion of which has been allotted her—a visit to Ursula Cottom was always a means of consoling her mind, and that she returned benefitted by her instructive example and pious resignation.

She latterly suffered much from ill health; and on the 21st of First month, 1833, was taken very ill, and upon being put to bed, expressed her belief that she should never rise from it again.

A Friend calling to see her, asked her if she wanted any thing? "Oh, no!" she replied, "I have more done for me than any one could ask or think of; I am surrounded by so many comforts, through the kindness of my heavenly Father. How can I be thankful enough?" On the Friend expressing a wish that she should

* The dwellings here alluded to, were founded agreeably to the will of the late Joseph Taylor, who left £1000, for that purpose, by which fourteen poor families are provided with a comfortable residence.

not want any thing, she said: "Dear hearts! you are very kind; my heart overflows with love and gratitude. My heavenly Father has been merciful unto me every way; my pain has been very great, but I trust that the rod which He sees meet for me, is intended to purify me from something that is left; and that in his own time, He will take me to his kingdom. My heart feels already united with those who are around the throne, ascribing to Him, and to the Lamb, all glory, and honour, and praise, which are his due."

Another time, awaking from a slumber, and taking the hand of one, who sat by her, she said: "I have been favoured this morning with such a remarkable sight of the wisdom and goodness of God! O! it was beyond all expression! His marvellous goodness and mercy to his creature, man! how He provides for his comfort; and feeds both him and the beasts of the earth. And I bless and praise his holy name, that He has surrounded me with comforts—with every thing I want. Thou seest I am nearly a lump of clay: 'Dust thou art, and unto dust thou shalt return.' This was the sentence pronounced upon fallen man; and I am willing, very willing, to die; my body feels like unto the grave, where it will soon be laid; but my spirit is filled with unspeakable love and mercy. I feel I shall be clothed with the nature of Christ, my Saviour, and for this my spirit shall praise him."

On one asking her how she was? she said, "I can scarcely tell—I am so worn out—this is putting off mortality—oh! for the putting on of *immortality*, when death shall be swallowed up in life." On visiting her one day, a friend inquired, "Did she feel ready?" She replied, "I hope I am measurably so; as to this rod of affliction which I now feel, no doubt my kind heavenly Father sees it needful for my further purification, and I wish to be very submissive, under His divine hand." At another time, she said, "I hope my friends won't think I am severely chastened; I trust my present affliction is all in wisdom and mercy; I wish to be very low and humble, and very submissive to His fatherly correction; He knoweth what I need; let Him do what seemeth to Him best."

A message of love having been delivered to her from an absent friend, she observed, "Yes, love! Heaven is *all* love, and only those who feel love in their hearts, can be prepared to go there:" at another time, she said how she wished "for peace and love to prevail, for what good can we expect, if we do not love one another."

On a belief being expressed that she would be sustained through the conflict, she said, "O, yes! my Saviour is with me. He will sustain me through all; He will conquer all things for me, and give me the victory."

At another time, under a sensible covering of Divine goodness, she said, "I am endeavouring to clasp, by faith my dear Redeemer, who has done, and will do much for me. It is said, 'the righteous hath hope in his death;' I have no merit of my own; ah, no! *it is the interest I feel in the all-atoning sacrifice.*"

A Friend who called to see her, said, "I trust thou feelest that Ancient Goodness is near." She replied: "Yes, bless and praise Him! I am seeking after inward stillness."

The following morning she observed to the same Friend, "I am still here, a monument of love and mercy;" after which she repeated the following lines:—

"Jesus! lover of my soul,
Let me to thy bosom fly;
While the nether waters roll,
While the tempest still is nigh.

"Hide me, oh! my Saviour hide!
Till the storm of life is past;
Safe into the haven guide;
Oh! receive my soul at last.

"Other refuge have I none;
Hangs my helpless soul on Thee:
Leave, Oh! leave me not alone,
Still support and comfort me.

"All my help on Thee is laid;
All my wants to Thee I bring;
Cover my defenceless head,
With the shadow of Thy wing."

A short time after she prayed thus: "Pure and holy God! fit and prepare me for an entrance into that city, where nothing that is impure, nothing that worketh an abomination, or that maketh or loveth a lie, can ever enter."

A short time before her death, calling a Friend to her, she said: "I found in the night I had a strong city; 'salvation has God appointed for walls and bulwarks.' O! thank God for all things! 'He is my strength and my song—He also is become my salvation!' Blessed and everlasting God! Thou wilt never leave me, nor forsake me. O mercy! mercy! I ever bless and praise Thee! In the end everlasting righteousness." Here her voice failed her, from being exhausted. After this, although she continued a few days, she was not able to express much. A few hours before her close, on being asked if she was in much pain, she said: "Death! Death!" and after lieing still some time, gently departed.

Her attendants bear witness to the quietude, patience, and cheerfulness, with which she was enabled to endure the most acute bodily pain. One of them was led to observe, the sting of death was taken way; as frequently during her illness, she burst forth into expressions of praise and thanksgiving, similar to the few which have been recorded.

She was indeed a remarkable instance of the expansive influence of Divine Love—a theme

on which she often dwelt—which enabled her to soar above all her sufferings, and caused her heart to overflow with praise and thanksgiving, though placed in a very humble station, and furnished with little more than the necessaries of life. What a lesson might here be learned by the proud and unthankful! How empty, at such an hour as this, are the riches and pleasures, and pursuits of this sublunary world! when weighed in the balance they appear as less than nothing, and vanity. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which He hath promised to them that love Him?

Her remains were interred in the Friends' burial ground, at Scarborough, on the 19th of the Second month, 1833, followed by a large number of her sorrowing friends and neighbours.

Residing at a sea-port her benevolent mind was deeply interested in the welfare of the seafaring class, and she frequently sought an opportunity of bidding them farewell, upon their departure on distant voyages: this gave her an opportunity of dropping a word of counsel or encouragement, which, accompanied as it always was, with kindness and affection, was calculated to make a deep impression at such a time, when the heart of the hardy mariner is softened at the prospect of a long separation from home and all its endearments, and the uncertain dangers which await him.

There is little doubt her words would often be remembered, and her tracts perused, when, surrounded by the solitude of the ocean, the mind was led to reflection, and the still small voice no longer stifled by the storm of passion, or drowned in the uproar of noisy companionship, or unheeded in the eager pursuit of pleasure, which ever eludes the grasp of the worldly votary.

One incident of this kind occurred a short time before her death, when she said to a friend that she had felt concerned to pay a visit to one just on the point of departure, and whom she observed she might "probably never see again."

"At this interview," she remarked, "we were comforted together—we had many *bonny* words, and we, both of us, shed a few tears." They never *did* meet again—she died before his return, and he was summoned, very shortly after, to his eternal home.

Another proof of her benevolence occurred, when a young man, professing to be a member of the Religious Society to which she belonged, was set ashore by the captain of a vessel, in a dangerous state of illness. As he had neglected furnishing himself with the usual testimonials of membership, some fears were reasonably entertained of his being an impostor, but Ursula acted the part of the good Samaritan. Satisfied of his integrity, she received him into her house without hesitation, and not only fed, but nursed him with the greatest kindness and attention. Several blamed her for her imprudence, but her confidence could not be shaken, and when he was about to depart, although some were ready to smile at her credulity, she succeeded in inducing her more affluent friends to clothe him, and the stranger went away, unable to make her any return but *gratitude*. The result was such as might be wished; Ursula had the satisfaction, as his medical attendant informed her, of saving the life of a fellow creature; and he, not many months after, was enabled, honestly to repay her every charge he had incurred.

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 20, 1849.

It is satisfactory to see, in the message of Governor Johnston to the Legislature of Pennsylvania, an extract from which is inserted in another column, a clear and decided protest against the extension of slavery into the newly acquired territories of New Mexico and California; and it is to be hoped that this communication will meet with a proper response from the body to whom it was addressed. The state of Pennsylvania took the lead in the abolition of slavery by legal enactment. That this should be the case, is no subject of surprise, when we recollect under what auspices it was settled. But we may rather marvel that such an institution was ever admitted into it. This State is believed to have been the first to prohibit its inferior officers from performing the drudgery assigned to them by the fugitive act of the general government. While the compromises of the constitution have been duly regarded, the Legislature has fearlessly claimed the unquestionable right of protecting our own free coloured people from the grasp of those who may attempt to consign them to bondage under the imputed character of fugitives from labour. As the Governor justly remarks, the "Federal Constitution contains no agreement, express or implied, for the further extension of slavery." That instrument nowhere recognizes slaves as the property of their possessors. They are mentioned as persons in the only passages wherein they are referred to at all, and in no other character.

It is now too late to examine the right of the United States to the jurisdiction of New Mexico and California. The authority exercised over those territories since they became known to the European world, has been little else than the right of the strongest. Unjustifiable as the means of acquisition must be acknowledged, we may reasonably hope that those extensive regions, if placed under the regular operation of our laws, will enjoy

a degree of prosperity to which they have been hitherto strangers. But the re-introduction of slavery there, would be a retrograde movement, deeply disgraceful to the character of the United States; and inimical to the peace and advancement of their future population. The people of the United States have a constitutional right to decide that these regions shall not be polluted by that unrighteous system; and the interests of the great mass of our population, north and south, imperiously demand it. The ultra advocates of slavery may fulminate threatening resolutions; but hard words break no bones; and it is difficult to believe that the Southerners will be rash enough to cut the cord which binds them to the Union. The adoption of such a measure as a means of supporting their peculiar institution, would be the climax of absurdity.

Since the review of Thomas Fowell Buxton's life was commenced, the work at large has been published in this city by Henry Longstreth, No. 347 High street.

Married,—On the 10th inst., at Friends' Meeting, on Orchard street, New York, Joseph W. Collins to Emma, daughter of William Hawxhurst, all of that city.

Died,—On the 30th ult., at the residence of Hannah Cooper, in this city, Priscilla Tomlinson, in the 68th year of her age; a worthy member of Haddonfield Monthly Meeting, N. J. After a lingering illness, she quietly departed, with a peaceful trust, that there was a rest prepared for her among the redeemed of the Lord.

For Friends' Review.

THE TELEGRAPH AND METEOROLOGY.

On page 204 of the current volume of the Review, an account was given of the transmission, by telegraph, of the President's Message from Baltimore to St. Louis; and it is appropriately characterized as "a wonderful performance." That a document, requiring several hours to read it, and filling twelve columns of the Washington Union, should appear in print in a city nearly one thousand miles distant, as well as in numerous intermediate ones, twenty-four hours after its delivery at the Capitol, is so difficult to realize, that it is almost beyond belief.

The following statement gives a strong view, in another direction, of the practical utility of this wonderful machine. It may be made conducive to the saving of many a ship, and many a life, by "sending," as the editor of the Railroad Journal says, "a few words *ahead of the wind.*"

T.

"The most extraordinary result of the electric telegraph we have seen, says the Cincinnati Gazette, and one of the most decidedly useful, is connected with meteorology. The *telegraph* now gives *notice of storms!* For example, the telegraph at Chicago and Toledo gives notice to shipmasters at Cleveland and Buffalo, and also on Lake Ontario, of the approach of a northwest storm. The result is practically of great importance. A hurricane storm traverses the atmosphere at about the rate of a carrier pigeon, viz.: sixty miles an hour. An extremely violent wind may go faster. All our great and violent storms traverse immense regions of country; in fact they are whirlwinds on a vast scale, and curving over the earth as they pass along. In the space of a thousand miles, however, the direction is nearly the same. Our northwest winds come apparently from the sources of the lakes, and, sweeping over lakes Superior, Michigan and Erie, spend themselves in the interior of the country. Our southwest winds, which prevail three-fourths of the year, come apparently from the Gulf of Mexico, where the force is very great, and pass up the general direction of the Mississippi and Ohio. Commencing at these remote points, it is obvious that if telegraphic offices are established at extremes of the line, notice of the approach of a violent wind may be given to distant ports from twelve to twenty hours before it will be felt there. The practical effect will be, that a vessel in the port of New York, about to sail for New Orleans, may be telegraphed twenty hours in advance that a southwest storm is advancing on the coast from the Gulf of Mexico. The storms are governed by uniform laws, so that when they begin in a certain direction, and with a certain force, it may be certainly known that they will proceed along the coast. When it is considered what an immense loss in vessels, merchandise, and lives occurs along the coast from these occasional storms, it will be seen how very valuable will be the service rendered by the telegraph in this way. We are only on the threshold of the real substantial advantages which may be rendered by the electro telegraph. Already have notices of storms on the lakes been given from Chicago and Toledo to Buffalo.

In connection with this subject, we may mention another great advantage in this way. It will be a great benefit to meteorological science to know the state of the temperature and winds at the same moment in different points. The comparison will enable us to know the general laws which govern atmospheric changes. This is a part of science which has never been reduced to exactitude; but by which more may be done now in one year than has been done in a hundred years, if observations are directed to this subject. We shall soon see new developements in this and in other branches of science."

For Friends' Review.

SLAVERY AND ITS EXTENSION.

In reading Governor Johnston's message to the Legislature of this state, dated the 6th inst., my attention was particularly arrested by the following paragraphs which appear near its close:

"The acquisition of New Mexico and California presents again in the National Congress the important question of the extension or non-extension of human slavery. At the adoption of the national Constitution, the longer continuance of what was then considered an evil, was strongly agitated, and resulted in a compromise, permitting it in the States where at that time it existed. The Constitution being submitted to the States, was adopted, with others, by Pennsylvania, and after the lapse of more than half a century, it remains the great fundamental law of the Union. To preserve and perpetuate it,—to acknowledge its supremacy,—to maintain and defend its principles,—and to submit to its compromises, are duties to which every citizen is pledged, whatever his opinions in relation to questions arising under it.

"This fundamental law recognizes the right to hold slaves in the States which were parties to the compact, but it makes no farther acknowledgement. It bears on its plain and expressive page no agreement, express or implied, for the further extension of human slavery. That this national wrong has been extended with the progress of population, is not an argument in favour of its justice, its constitutional right, or of the salutary effects it has produced in the territories where it has been admitted. Shall it be still further extended? To the Congress of the United States belongs the authority to settle this important question. Before it shall have been determined, the opinions of our citizens on the subject should be fully and distinctly made known, through their public functionaries, to the confederate States. The right to instruct our Senators, and request the Representatives in the National Councils, ought not to be used on light and trivial occasions, while on subjects gravely affecting the well being of the country, it becomes a duty which no one will venture to decline. In the exercise of this admitted right, the legislature will find the opportunity to express, in terms not to be mistaken, the position which is held by Pennsylvania on this grave and momentous question.

"While the compromises of the Constitution should be maintained in good faith towards our southern brethren, it is our duty to see that they are observed with equal fidelity to ourselves. No encroachments, however sanctioned by us, should be acknowledged as precedents for further wrongs, against the interests, prosperity and happiness of the non-slaveholding States of the Union. If slavery be, in itself, an infraction of human rights:—if it be directly opposed to the enlightened spirit of our free institutions,—if it destroy the equality of power in the general government, by enlarging, where it exists, the constitutional representation—if it possess a direct or indirect influence against Northern and Western policy and interests, by promoting a system of laws, destructive to domestic industry, and vitally affecting free labour,—if it retard the natural growth of population and improvement, by the appropriation of large tracts of land, for the benefit of the few, to the injury of the many,—if it be in open defiance of the spirit of the age, the march of national truth, and the enlightened policy of mankind,—it is time to arrest its further progress. These, it is believed, are the settled convictions of our citizens, and their determination to maintain them is unalterable."

It is obvious to any one who watches the great movements of the public mind, that Slavery—its abolition and extension—are *the* questions of the day. All others, of whatever magnitude, yield in intensity of interest to them. Human slavery is indeed a subject, on which the whole species may properly claim a right to feel; for it presupposes an indignity to the race, against which the free spirit of a man spontaneously revolts. The bold and fearless expression, in so high a quarter, of the sentiments quoted above, must be regarded as strongly indicative of the success of the views, which judicious men, now in the middle of the nineteenth century, are striving to instil into the minds of all. Not only in the free States of this Union, are the people alive to the monstrous wrong which is at the foundation of this Institution, but in the South also, and in Europe, is it more and more becoming a matter of discussion; and more and more is the discussion followed by a conviction, that if we would properly regard that great fundamental principle of justice, laid down by our Saviour in his sermon on the mount, the evil must be cured —the institution must be overthrown. This view of its injustice, precludes, of course, its extension. How its abolition is to be effected, the writer will leave to wiser heads. He believes there is a right way to accomplish all right measures, and to cure all moral diseases. That the proper remedy, through Divine assistance, may, at no distant day, be applied, must, we apprehend, be the desire of every one. May, indeed, the period be hastened, when we can pray for the perpetuity of our institutions without reserve, and under a comfortable persuasion that nations, no less than individuals, are watched over by Divine Providence. Can a politician anticipate the preservation of our Republican institutions, with such an anomaly mingled in the system? or the man of piety ask a blessing upon an establishment which places the creatures formed in the image of their Maker, on a level with the beasts that perish. Z.

For Friends' Review.

THE PLANETARY AND STELLAR WORLDS.

A popular exposition of the great discoveries and theories of modern astronomy, in a series of ten lectures. By O. M. Mitchell, *Director of the Cincinnati Observatory.*

This is the title of an interesting and instructive volume, which has issued from the press within the past year. 336 pp. 12. mo.

The author is advantageously known to the amateurs of astronomical science, not only by the publication of the Sidereal Messenger, a monthly periodical devoted to astronomy; but also by his persevering exertions to promote the erection of an observatory on the banks of the Ohio; and his disinterested attention to its management.

Until a comparatively recent period, little was done on this side of the Atlantic, in the extension of our acquaintance with the planetary and sidereal worlds. The expense of erecting observatories, of furnishing them with proper instruments, and securing the services of competent observers, present obstacles not to be overcome in the infancy of our national existence. Yet time as it rolled along, left its evidence, that the intellect which was required for diving into the depths of science, was not peculiar to the ancient world. Whatever the Abbe Raynal might say of the deterioration of men and animals on this side of the ocean, the sagacity of Franklin first devised the means of bringing the lightning from the clouds; and the astronomical observations of Rittenhouse, on the great transit of Venus in 1769, hold a respectable place among those of the day; but observatories were then unknown on this side of the Atlantic. When the astronomers of the approaching age shall be again called to observe a similar phenomenon,* there will, no doubt, be many American telescopes brought to bear on this interesting object. Of these it is presumable the powerful refractor of Cincinnati will not be the least important.

The volume before us, as implied in the title, includes ten chapters, or lectures, ostensibly addressed to an audience. The object of the author evidently is to exhibit the great truths of this noble science, in a form as much divested of scientific technicalities as the subject would admit; and for this task he is manifestly well qualified. Though an accurate acquaintance with astronomy is attainable by those only who have stored their minds with the elementary sciences on which the numerous deductions from observation necessarily depend; yet a skilful instructor, who has mastered the difficulties of the subject, and traced the various phenomena to their causes, may describe the facts, and explain the deductions, so as to bring them within the comprehension of those who are incapable of following the demonstrations by which the certainty of the deductions is established; as a person may understand the discoveries made by the telescope, without comprehending the laws of the reflection and refraction of light. Such an instructor O. M. Mitchell has shown himself to be.

In his introductory lecture he carries his auditors back to the ages immediately following the deluge, when from the plain of Shinar, the temples of India, or the pyramids of Egypt, the revolutions of the heavenly bodies were subjected to careful examination. Pursuing these observations, by reflection on the nature of the case, rather than by the light of history, the problems which must be solved are brought successively into view. Of these, the first in importance, if not in time, was to distinguish between those motions which were real and those which were only apparent. And here in the commencement of the enquiry it was observable that, with a few exceptions, those countless luminaries which appear to be scattered without order over the surface of the visible heavens, though all apparently moving from east to west, still preserved a fixed relative position to each other. Here then were fixed points to which the motions and positions of the few wandering orbs, which were almost continually changing their situation in relation to these fixed points, might be referred. "Blot out the stars," says our author; "give to the sun, moon, and planets, a blank heaven in which to move, and the possibility of unravelling their mysterious motions is gone forever."

"Hence we find in the earliest ages the astronomer grouping the fixed stars into constellations—breaking up the great sphere of the heavens into fragments, the more easily to study its parts in detail. Not only are the stars of each constellation numbered, their brilliancy noted, but their relative places in the constellation and to each other, are fixed with all the precision which the rude means then in use permitted. Neither history nor tradition leads us back to this first breaking up of the heavens, but the names then bestowed on the fragmentary parts, the richer constellations, have survived the fall of empires, and are fixed forever in the heavens."

The auditors are then rapidly conducted through the paths of investigation and discovery from the erratic movements of the planets, to the determination of the true system of the planetary motions; to the computation of the distance from the sun to some of the fixed stars; and to the amazing discovery that the stars, which for thousands of years had been supposed to be absolutely fixed, are actually revolving about each other.

This lecture may be considered as a synopsis

*The next transit of Venus over the sun's disk, which will be visible in this part of the world, will occur in 1882. Such transits furnish the best means of determining the distance of the sun in semi-diameters of the earth.

of the matters which are explained much more in detail in those that follow. Of these lectures I shall not attempt a particular account, but shall probably introduce occasional extracts into the future numbers of the Review. It may, however, be remarked, that while the popular character of the work renders it entirely inadequate to the demands of the student who desires to become master of the science, the history which it contains of the recent discoveries, brought down almost to the time of publication, can scarcely fail to be interesting to the man of science, as well as to the student. E. L.

MANUAL DEXTERITY IN MANUFACTURES.

In type-founding, when the melted metal has been poured into the mould, the workman, by a peculiar turn of his hand, or rather jerk, causes the metal to be shaken into all the minute interstices of the mould.

In manufacturing imitative pearls, the glass bead forming the pearl has two holes in its exterior; the liquid made from a pearl-like powder is inserted into the hollow of the bead, by a tube, and by a peculiar twist of the hand the single drop introduced is caused to spread itself over the whole surface of the interior, without superfluity or deficiency being occasioned.

In waxing the corks of blacking bottles much cleverness is displayed. The wax is melted in an open dish, and without brush, ladle, or any other appliance, the workman waxes each cork neatly and expeditiously, simply by turning the bottle upside down and dipping the cork in the melted wax. Practice has enabled the men to do this so neatly that scarcely any wax is allowed to touch the bottle. Again, to turn the bottle to its proper position, without spilling any of the wax, is apparently an exceedingly simple matter; but it is only by a peculiar movement of the wrist and hand, impossible to describe and difficult to imitate, that it is properly effected. One man can seal one hundred in an hour.

In pasting and affixing the labels on the blacking bottles much dexterity is also displayed. As one man can paste as many labels as two men can affix, groups of three are employed in this department. In pasting, the dexterity is shown by the final touch of the brush, which jerks the label off the heap, and which is caught in the left hand of the workman and thrown aside. This is done so rapidly that the three-fold operation of pasting, jerking, and laying aside is repeated no less than two thousand times an hour. The affixing of the label is a very neat and dexterous operation. To the watchful spectator the bottle is scarcely taken up in his hand ere it is set down labelled. In packing the bottles into casks much neatness is displayed.

The heads of certain kinds of pins are formed by a coil or two of fine wire placed at one end. This is cut off from a long coil fixed in a lathe. The workman cuts off one or two turns of the coil, guided entirely by his eye; and such is the manual dexterity displayed in the operation, that a workman will cut off 20,000 to 30,000 heads without making a mistake as to the number of turns in each. An expert workman can fasten on 10,000 to 15,000 of these heads in a day.

The pointing of pins and needles is done solely by the hand. The workman holds thirty or forty pin lengths in his hand, spread open like a fan; and wonderful dexterity is shown in bringing each part to the stone, and presenting every point of its circumference to its grinding action. In finally papering needles for sale, the females can count and paper 3,000 in an hour.—*Living Age.*

CONDITION OF THE COLOURED PEOPLE OF BALTIMORE.

Extract from the letter of a Friend in Baltimore.

The coloured people enjoy many privileges in our city; our civil and criminal courts are open to them to protect their rights, and enable them to collect their debts and redress their grievances, at least, to a certain extent; and there are no ordinances excluding them from particular occupations.

There are several coloured men in this city who are believed to be worth from $5,000 to $25,000 each; they hold real estate in their own names, and take out licenses to drive hacks, carts, drays, &c. They keep a number of small, but respectable, grocery stores, and follow the occupations of carpenters, blacksmiths, coopers, boot and shoe makers, dyers and scourers, tavern keepers, barbers, cake bakers, waiters, labourers, &c. They pay taxes, including the tax for the support of public schools, but in the benefit and privileges of which, their children are not allowed to participate—there are no public schools for coloured children. They have twenty private schools of their own, five taught by males, and fifteen taught by females; the total number of scholars may be safely estimated at 800; the branches taught, are spelling, reading, writing, arithmetic, geography, English grammar, and history: most of the female instructors only teach a few of these branches. Besides these day schools, there are large First day schools, at nearly all their meeting houses, and two others are taught by white persons. The day schools are sustained by paying scholars and beneficial societies, and one is free. A few slaves attend in some of the schools. The coloured people have in Baltimore thirteen meeting houses, with an attendance of probably between five and six thousand, viz.: Methodists of different sorts, and one each of Episcopalians, Baptists, and Presbyterians; they have between thirty and forty preachers of their own colour, and two white preachers. There are not less than about one hundred beneficial or mutual re-

lief societies, existing among them in this city, whose aggregate deposits in the Saving Banks are about $100,000, and it is believed their private individual deposites amount to as much more. Libraries they are very deficient in; I have not heard of any.

German emigrants who have of late become quite numerous in our city, and especially at Fell's Point, where large vessels arrive and depart, come into competition with our coloured population, which produces an effect to their disadvantage, with regard to getting a living, and acquiring property.

The number of prisoners in our Penitentiary, Twelfth month 1st, 1847, was 281; white 235, coloured 46.* This disproportion is owing to the fact, that for a number of crimes, coloured persons are sold out of the state, instead of being imprisoned.

The number of prisoners in Jail for the year ending Eleventh month 26th, 1847: whites 1591, coloured 693, total 2284.

The number of whites in the Baltimore Almshouse Twelfth month 1st, 1848, 497, coloured 123, total 620.

The Magnetic Clock, spoken of recently by some of the papers, has been made the subject of an official communication from Lieut. Maury to the Secretary of the Navy. The Lieutenant recommends that the National Observatory at Washington be furnished with one. He thus describes the invention and its value:

I have the honour of making known to you a most important discovery of astronomy, which has been made by Dr. Locke of Ohio, and of asking authority from you to avail myself of it for the use and purposes of this Observatory.

The discovery consists in the invention of a "magnetic clock," by means of which, seconds of time may be divided into hundredths with as much accuracy and precision as the machinist, with rule and compass, can subdivide an inch of space.

Nor do its powers end here. They are such that the astronomer in New Orleans, St. Louis, Boston, and of every other place which the magnetic telegraph reaches, may make his observation, and at the same moment cause this clock, here in Washington, to record the instant with wonderful precision.

Thus, the astronomer in Boston observes the transit of a star as it flits through the field of his instrument, and crosses the meridian of that place. Instead of looking at a clock before him, and noting time in the usual way, he touches a key, and the clock here subdivides his seconds to the minutest fraction, and records the time with unerring accuracy.

The astronomer in Washington waits for the same star to cross his meridian; and as it does Dr. Locke's magnetic clock is again touched: it divides the seconds and records the time for him with equal precision.

The difference between these two times is the longitude of Boston from the meridian of Washington.

The astronomers in New Orleans and St. Louis, and every other place within the reach of the magnetic wires, may wait for some star; and as it comes to their meridian, they have but to touch a key, and straitway this central magnetic clock tells their longitude.

And thus this problem, which has vexed astronomers and navigators and perplexed the world for ages, is reduced at once, by American ingenuity, to a form and method the most simple and accurate.

While the process is so much simplified, the results are greatly refined. In one night the longitude may now be determined with far more accuracy by means of the magnetic telegraph and clock, than it can by years of observation according to any other method that has ever been tried.

It is, therefore, well entitled to be called a most important discovery. It is a national triumph, and it belongs to that class of achievements by which the most beautiful and enduring monuments are erected to national honour and greatness.

The following gives a striking picture of the minute accuracy of the instrument in marking differences of longitude:

"The probable error of longitude determined with Dr. Locke's clock, is brought within such narrow limits, that if, while the astronomer in St. Louis or elsewhere, were operating with the magnetic clock here for his longitude, the observer in Washington were to move from one instrument to another in this building, the fact that he had moved would be made known at once, and whether he had moved to the east or the west would be told by the clock, and appear in the resulting longitude."

UNIVERSAL PEACE.

The first great obstacle to the extinction of war, is the way in which the heart of man is carried off from its barbarities and its horrors, by the splendor of its deceitful accompaniments. There is a feeling of the sublime in contemplating the shock of armies, just as there is in contemplating the devouring energy of a tempest; and this so elevates and engrosses the whole man, that his eye is blind to the tears of bereaved parents, and his ear is deaf to the piteous moan of the dying, and the shriek of their desolate families. There is a gracefulness in the picture

* According to the census of 1840, the population of the state consisted of 317,217 whites, 62,020 free coloured, and 89,495 slaves. Thus it appears, the coloured people are nearly one-third of the whole population.

of a youthful warrior, burning for distinction on the field, and lured by this generous aspiration to the deepest of the animated throng, where, in the fell work of death, the opposing sons of valour struggle for a remembrance and a name; and this side of the picture is so much the exclusive object of our regard, as to disguise from our view the mangled carcasses of the fallen, and the writhing agonies of the hundreds, and the hundreds more, who have laid on the cold ground, where they are left to languish and to die. There no eye pities them. No sister is there to weep over them. There no gentle hand is present to ease the dying posture, or bind up the wounds, which, in the maddening fury of the combat, have been given and received, by the children of one common father. There death spreads its pale ensigns over every countenance, and when night comes on, and darkness around them, how many a despairing wretch must take up with the bloody field as the untended bed of his last sufferings, without one friend to bear the message of tenderness to his distant home, without one companion to close his eyes.

I avow it. On every side of me I see causes at work which go to spread a most delusive colouring over war, and to remove its shocking barbarities to the back ground of our contemplations altogether. I see it in the history, which tells me of the superb appearance of the troops, and the brilliancy of their successive charges.

I see it in the poetry, which lends the magic of its numbers to the narrative of blood, and transports its many admirers; as by its images, and its figures, and its nodding plumes of chivalry, it throws its treacherous embellishments over a scene of legalized slaughter. I see it in the music, which represents the progress of the battle; and where, after being inspired by the trumpet-notes of preparation, the whole beauty and tenderness of a drawing room, are seen to bend over the sentimental entertainment; nor do I hear the utterance of a single sigh to interrupt the death-tones of the thickening contest, and the moans of the wounded men, as they fade away upon the ear, and sink into lifeless silence. All, all goes to prove what strange and half-sighted creatures we are. Were it not so, war could never have been seen in any other aspect that that of unmingled hatefulness; and I can look to nothing but the progress of Christian sentiment upon earth, to arrest the strong current of its popular and prevailing partiality for war. Then only will an imperious sense of duty lay the check of severe principle, on all the subordinate tastes and faculties of our nature. Then will glory be reduced to its right estimate, and the wakeful benevolence of the gospel, chasing away every spell, will be turned by the treachery of no delusion whatever, from its sublime enterprises for the good of the species.

Then the reign of truth and quietness will be ushered into the world, and war, cruel, atrocious, unrelenting war will be stript of its many and its bewildering fascinations.—CHALMERS.

PROGRESS OF THE CHOLERA.

The Cincinnati Chronicle gives the following as the Chronology of this fatal scourge.

The cholera broke out in the following places at the dates annexed:

At Moscow, Russia, Sept. 28, 1830.
Sunderland, England, Oct. 28th, 1831.
Quebec, America, June 8th, 1832.
New York, June 28th, 1832.
Philadelphia, July 30th, 1832.
Louisville, Sept. 18th, 1832.
Cincinnati, Sept. 30th, 1832.
Nashville, December 18th, 1832.

In Cincinnati the cholera had ceased almost entirely on the 1st December, and there was none of it, unless, perhaps, two or three cases, during the winter of 1832–3. In April or May next, it again broke out, and prevailed in Cincinnati with considerable severity during the summer. In the winter it was again silenced; but in the summer of 1834, again broke out; but in the latter part of the season was absent entirely; when on a certain day in October, it again burst out in a large number of cases in one night, after which it entirely disappeared.

Of its *progress* in the United States, the following facts are worth noticing. It landed at the Quarantine ground of Quebec, from an *emigrant ship*. It passed up the St. Lawrence to Montreal with the emigrants. It passed down the Champlain Canal in *canal boats*. It passed along the Erie Canal in *canal boats*. It passed along the Lakes in *steamboats*. It broke out among the soldiers of Scott's Army, in steamboats. It arrived at Chicago. It passed with them to the Upper Mississippi. It reached Louisville in the steamboat Columbus. It ascended the Ohio in steamboats. It arrived at Louisville before Cincinnati; at Cincinnati before Wheeling, and at Wheeling before Pittsburg! Pittsburg was but 300 miles by land from Philadelphia, and yet cholera arrived at Pittsburg by a circuitous *water course* of 3000 miles! But in that water travelling it pursued steadily the line of passengers, emigrants and business.

This fact is not to be got over by any theory. It signalizes the progress of cholera in the United States more than any one thing.

THE BENEFIT OF GENTLE ENTREATY.

It is often urged, that undisciplined children, with strong wills, are more easy to lead than drive: thus it will be found to be in the brute creation, especially in the case of the ass, whose characteristic is that of obstinacy. A lesson may be learned from the following anecdote. A gen-

tleman walking down a lane in a town in Norfolk, related that he found himself in company with the following personages—an ass, with a lubberly youth of seventeen or eighteen years old upon his back, beating the animal most unmercifully with a stick, on the head and neck—an old man, with a hedge-stake, striking at the hocks and hind-quarters, and a boy of eleven or twelve, also with a stick, *cutting* here and there, as opportunity offered.

The animal was certainly as untoward as an animal could well be, kicking, turning round, and throwing his feet upon the raised footpath, at the same time resolutely refusing to stir one step in advance. "Isn't this a nice brute we have got here, sir?" said the old man to my informant; "we have been trying these three-quarters of an hour to get him on, and we can't." The gentleman told them he would try what he could do, and having disarmed the three of their sticks, and laid them on the path, commenced a milder course of treatment, by patting the animal on the neck, rubbing his nose, and speaking kindly to him. He evidently understood this tone of kindness, for hardly two minutes had elapsed before, on the word of command and a farewell pat on the neck, he cantered off, as gaily as possible, with the lout on his back, and in the proper direction.

REFLECTION.

As in review we look back at our past lives, we regret many a bargain we have made, and many a step we have taken. Here we went too fast, and there too slow; one day we lost by our folly, and the next by our pride and extravagance. In reviewing the past we thus see cause for repentance. But there is one thing we are never sorry for, let us live as long as we may—we never mourn a correct and virtuous life. When pillowed for the night, we have no reproaches for a good deed or a kind suggestion. When the world has no attraction for us—when its prospects and its glories are fading from our gaze, and the visions of an eternal state are bursting upon us, it is then that we love to think on an honest and upright life. Who, with the hour of death in view, would perform a wicked act? One hour of serious reflection will unfit us for any vicious society or unholy career. How strange it is, that amid the dying and the dead, mankind will so far forget themselves and their Creator, as to serve a career of folly and crime, when the next breath of disease may sweep him to destruction!

THE CHLOROFORM STEAM ENGINE.

The "Combined Vapour Engine," as it is called, on the principle of M. du Tremblay, a French inventor, is now attracting the attention of London mechanics and savans at the yard of Messrs. Horne, engineers, of Whitechapel, who have one of 10 or 12 horse power, in full work. We condense the following description from the London Sun:

"The engine was originally brought out in Paris, in 1846; subsequently the French Government had one constructed, and appointed Commissioners to experiment as to its value. This Commission made a report in July last, in which they stated that the power of the steam engine was more than doubled by the addition of M. du Tremblay's apparatus, without any additional fuel being required. The invention, it appears, is applied 'either to a single engine with two cylinders and pistons, or, as is usual for maritime purposes, two distinct engines with a cylinder and piston each.' To the engine exhibited a small pipe is attached from a boiler, by which one of the pistons is acted upon by steam, as in the ordinary steam engine. Upon the escape of the steam from the first cylinder in which it so acts upon the piston, it is received in an air-tight case, termed a vaporiser, in which there are a number of small copper tubes filled with chloroform. Upon the steam coming in contact with the tubes, the chloroform becomes vaporised, and works the other cylinder, while the steam is condensed and returns into the boiler, as warm water, to regenerate fresh steam, or motive power. In the mean time, the chloroform, after exerting its force upon the second cylinder, is, in its turn, condensed, and, by means of a force pump, returned to the vaporiser, which is thus kept regularly supplied, the chloroform being alternately vaporised and condensed. In addition to the advantage of giving greater power to engines than by ordinary steam process, the vapour being nearly as $1\frac{1}{2}$ to 1 more powerful than steam, it is stated that a saving of nearly 50 per cent. is effected in fuel. M. du Tremblay originally used ether as his vaporising agent, but, at the suggestion of M. Arago, the eminent French astronomer, he has substituted chloroform, which, although it did not vaporise at quite so low a temperature as ether, has the advantage of being perfectly incombustible and inexplodable, thus removing an objection which was made to the invention as originally brought out, of the inflammable nature of the liquid used. One of M. du Tremblay's engines, of 35 horse power, has been constantly at work for 14 hours a day at a glass manufactory in Lyons for more than 12 months, during which time the liquid used has been ether, without any accident or disarrangement of the machinery having occurred. The invention has been patented."

If we judge correctly of human character, we should admit that the mechanic who made the chair in which Xerxes sat, when he reviewed his mighty host, or witnessed the sea fight at Salamis, was a more useful member of society than that great king.

For Friends' Review.

THE YOUNG CONSUMPTIVE.

Soon o'er my lowly bed shall wild flowers grow;—
Sweet wild-flowers! And mild Evening's weeping dews
Their painted cups shall fill, as if she mourned
A lover of her changeful sunset-skies,
And of her twilight stars, whose eye no more
Shall drink their blest tranquility! And thou,
Imperial Dawn, will not thy mated birds
O'er me their carolings melodious keep,
When Summer wears her verdant diadem?
And Autumn's leaves will fall around my tomb,
And softly rustle to the sighing gale
That I am numbered with the early dead.

How sweet the teachings of thy tinted leaves,
Meek Autumn! like a pitying guide art thou,
To lead from summer's transient Paradise,
But sounding from thy mellow horn such notes
As, far o'er winter's desolate domain,
Do rouse in Hope's fresh bowers the blue-eyed Spring,
With all her nymphs! Earth's answering song to Heaven
Is youth eternal, and Decay doth blush
In conscious presence of unfading Love!

And when stern Winter from the icy north
Bears on his frosty breath the sifted snows,
Softly, as mother o'er her sleeping child,
The moaning wind its spotless shroud will spread
O'er faded flowers, and withered leaves, and all
Her withered earthly hopes who sleeps beneath.

Forests and meads, farewell! and mountains dun,
And calm, sky-loving lakes! Eloquent streams,
Where Naiads still repeat perpetual songs,
And thou that with thy monody of love
Dost ever haunt me, melancholy Sea!
Scenes I have loved, and where I oft have left
A secret tear of gratitude to Him
Who hath composed to your deep sympathies
All human joys and sorrows.

Yes, e'en thou,
Relentless Sorrow, that with hasty hand
On youthful brows, that seem not meant for thee,
Dost place thy thorny chaplet, canst not stay
Redeeming Love,—who bids his thornless rose,
Though nursed in tears, its healing leaves unfold
To mitigate thy wounds.

Even such amends,
O Angel in disguise, Consumption, thou
Wear'st in thy sunset-flush and starlike eye;—
For soon, triumphant o'er thy peaceful night,
Immortal Day shall spread its smiling tent
And sorrow be no more! E. B.

SUMMARY OF NEWS.

Congress.—On the 9th, the Senate Judiciary Committee, to which was referred the bill for admitting California into the Union as a State, made a report in opposition to the bill. The report was debated at considerable length, and then postponed for the present. The Indian Appropriation Bill was passed by the House. On the 10th, a long discussion took place in the Senate, upon a resolution referring to the Judiciary Committee, a petition praying for an appropriation for the colonization in Liberia of such free coloured persons as may desire to emigrate thither, and such slaves as may hereafter be emancipated. The resolution was at length postponed indefinitely. In the House, the motion to reconsider Gott's resolution, came up, and was discussed at length. A motion to lay the motion on the table, was lost, 79 to 122. The motion to reconsider was then carried, 119 to 81. A motion to lay Gott's resolution on the table was defeated, 94 to 110. On the 12th, the Deficiency Appropriation bill passed the Senate. The House was engaged during most of the 12th and 13th, in discussing a motion to reconsider the Pacheco compensation bill.

The adjourned meeting of the Southern members (referred to in our 15th number,) met on the evening of the 15th. The public were excluded, but it is understood that an Address to the Southern States, reported by Calhoun, from the committee of 15, was re-committed by a majority of two. This is looked upon as a virtual defeat of the whole movement.

Pennsylvania Legislature.—James Cooper, of Adams county, was elected U. S. Senator, on the 9th inst., for six years, from 3d month 3d. Three ballots were taken, the last of which stood, Cooper 66, Richard Broadhead 62, Thaddeus Stevens 3. Gideon J. Ball, of Erie county, was elected State Treasurer, on the 5th ballot, on the 15th inst. The official returns of the election for Governor, were opened in the presence of the two Houses, on the 12th. Johnston's majority over Longstreth, was found to be 247, with 72 scattering votes. A resolution to instruct the Committee on the Judiciary to report a bill abolishing Capital Punishment, was offered in the House on the 13th, and voted down, 32 to 62.

Cholera.—The cholera has decreased very materially at New Orleans, and is not considered epidemic. It has, however, broken out at Port Lavacca, (Texas,) and has been very destructive among the troops stationed there.

Europe.—The steamer America arrived at Boston on the 12th, with dates to the 31st. The most interesting accounts are from France. The new President, Louis Napoleon Bonaparte, was formally proclaimed on the 20th, in the presence of the National Assembly. He delivered a brief inaugural address, which is given in full in the newspapers. It is generally considered a very judicious and moderate speech, breathing a patriotic and republican spirit. He complimented Cavaignac upon his conduct of the government, and at the close of his speech, cordially shook hands with that officer, amidst the acclamations of the Assembly. He is personally, very popular with the people, and the new Government appears to be entering on its duties with the best wishes of the nation. Odillon Barrot is at the head of the new Ministry. The other members are men whose names have not heretofore been very familiar to the people of this country. A Provisional Government has been constituted at Rome. There are no very clear accounts of the Hungarian war, further than the taking of Presburg by the Imperialists.

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FRIENDS' REVIEW.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. XXVI.

(Continued from page 275.)

The following passages from a letter to Martha Routh, bring so vividly to remembrance, the pleasant, familiar conversational vein of the subject of these memoirs, that those who knew her may almost fancy her before them. The "English hat," a large beaver, with its broad brim, and crown about half an inch in height, is well remembered by the compiler. Such an appendage to the head of one of our female ministers, would, in this day, make quite a sensation.

Philadelphia, 11th month 5th, 1791.

Beloved friend, Martha Routh,—Thy kind letter, by my old friend and near neighbour, Samuel Smith, has laid me under sufficient obligation, without the addition of *a new English hat*. Why, dear woman, I can never compensate for former marks of thy sisterly attention, and thou must needs increase the debt! So thou must look for thy gain from the right quarter, and then thou wilt have thy reward, with suitable interest.

Leave off complimenting my tongue and hand, I entreat thee—for the first never came up to thine, and the latter, through failure of eyesight, is in danger of forgetting its old cunning, I do assure thee. And yet, with thanks to Him who is forever worthy, I may say, that at times my heart is helped in the inditing way—whether all the matter be good or only insipid, I must leave—and in it, just now, a sisterly salutation springs, dear Martha, to thee. Having heard that thy worthy aunt, S. T., had entered into her rest, oh that thou mayest be helped to come up in her footsteps, and be divinely qualified to turn many to righteousness, through the efficacy of the heavenly gift which thou hast received, (let it turn whithersoever the great and all wise Giver shall see meet,) that, in the evening of thy day, peace and comfort may be thy crown of rejoicing, and thy glorious arrangement be forever among the stars.

I often feel like a soldier put upon half pay, and not at all fit for great exploits. And yet, the little bread and water graciously dispensed from Royal bounty, keep the soul alive in famine, and cut off the occasion for distrust in that mercy and goodness which have followed me all the days of my life. May I but be counted worthy of this provision and succor unto the end! is all a poor unworthy creature can or dare to ask; and if these be in boundless mercy granted, I am, and shall be, with the deprivation of every temporal good, thankfully content.

It comforts me to hear thee express thyself with so much genuine affection, concerning that beloved disciple, our dear Christiana Hustler. Her sorrows have oft been concealed under a meek and pleasant countenance, and I trust the holy staff will be her support, now in her declining years.

As to the accounts of your late Y. Meeting, except what I felt at the time it was held, I am left by all who have written me, saying, as thou dost, that there is expectation of my being furnished "by a more able hand." But where is it? And yet, thou hast done more than any other, for which I am thy obliged friend. * *

Thou wilt like to know that Mary Ridgeway and Jane Watson are now at New York, cross-plowing *that* field, after thy friends, Rebecca Wright and R. Jones. We visited all the families in that city, last Sixth month, together, on our return from L. Island, where we had attended that Y. M., and most of the meetings; and we returned home in as hot a spell of weather as I ever remember. But we were so brisk and lively that we walked about without our staves.

After relating an accident to R. Wright, who, she says, "after having driven safely so many thousands of miles in Europe and America, separated from her dear Nathan, made out to overturn herself in a chaise, near her own home, and *he* with her, on horseback"—R. J. adds: "In our late partnership journey, thou wast frequently the subject of our conversation, in that

love which many waters cannot quench; and if thy Master should commission thee to this continent, whilst these two Rebeccas are in the body, thou mayest be assured of a couple of affectionate and well wishing Friends, to hail thee into *our* field of arduous labour—the Master of which has dispensed unto *us* the penny, and commanded us to "be content with our wages." * * * My love is to thy beloved husband, who, I desire, may continue to believe, when the voice which formerly separated unto the Lord, Barnabas and Saul, is heard commanding the surrender of his second self to the Lord's service, that his reward will also be in proportion to the acquiescence of his will to the divine call, wherever it may lead. With this desire, and with dear love, I conclude, thy poor little affectionate sister, R. Jones.

She continued to board with J. Gordon till the year 1792, when having concluded to rent a house, she went to look at one which was to let in Brooke's court. Calling at the adjoining house for the key, she found it to be occupied by a woman who had been her next neighbour in Drinker's alley, but had fled with her husband, who was in the British interest, to Canada, during the revolutionary war. Their exclamations of surprise and pleasure were mutual, and this decided R. J.'s choice of a residence.

On the decease of William Mathews, his widow communicated to R. J., the following message, which was taken verbatim from his lips. She accordingly forwarded it to C. Hustler, who had been associated with her and W. Mathews, in various journeys, to be used in her judgment, and especially to be communicated to young Friends, to whom W. M. had been "made more especially a minister"—a list of some of whom she furnished. The message is as follows:

After a time of great weakness, he said—"I wish one of you, soon after my change, to write to R. Jones and inform her of it, and request her to write to my friends in England, and remember my very dear love to them. For to some of them I believe this language to be proper—'In my bonds and afflictions have I begotten you in the gospel of our Lord Jesus Christ.' Several of them, he added, could testify that he had been made instrumental in turning them from darkness to light, and from the power of satan, to serve the living God:—that it was the Lord's doings, and marvellous in his eyes. He also said that R. J. had been more with him than any other fellow-labourer in that land, and nearly united in the same exercises and afflictions, and that he trusted their labour had been productive of the peaceable fruits of righteousness. That his mind had for several days past been much and remarkably in Europe, and seemed to pass along through almost all the meetings which he attended when there; remembering how it was with him in most of them,—saying that he wanted R. J. to write, and communicate to Friends there his affectionate regard, and that he had intended to write to her himself, but it now seemed too late."

To S. Rodman, of Nantucket, she writes, 4th month 1st, 1792: "The paper respecting the disuse of West India produce, has made many converts here. Although I have not yet wholly declined sugar, I do prefer that made from the maple, and have procured a keg from my friend Henry Drinker, which answers all the purposes of the other, and is clear of the *diabolical trade*.

At our spring meeting, dear Samuel Emlen and Sarah Harrison, were set at liberty, by certificates, to visit England. May the good hand go with, bear up, and preserve them, through heights and depths, is my humble prayer."

To Joseph Williams she writes a few days subsequently, coinciding with his views respecting the disuse of West India produce, and avowing her preference for maple sugar. John Hoyland, in a letter dated 4th month 17th, thus intimates the extension in England of a similar feeling. "I enclose a newspaper containing the debates upon Wm. Wilberforce's motion for the abolition of the slave trade, if it be not too black to be read, also a late publication respecting sugar, supposed to be written by a Friend, upon which I desire thy sentiments. I don't know whether I acknowledged the receipt of the dried peaches sent to us via Undercliffe:—we have had some tarts made of them, and find they retain their acid better than our apples. But as *Friends generally disuse sugar, pies seldom make their appearance, and are little in demand.* It seems to be apprehended that those in that country who conceive themselves interested in the continuance of the slave trade, will yet have power to prevent an immediate and total abolition."

R. J. to S. H.

Philadelphia, 6th mo. 9th, 1792.

My dear S. Hustler,—Thy truly acceptable epistle of the 17th of Second month, came duly by the ship Grange, and is now before me. Its contents are all interesting to me, as my love and friendship to and for your whole family remain undiminished, and will, I trust, so long as I am capable of recollection, and with a sense of that mercy and goodness which were so signally around about the habitation of my endeared companion, thy worthy mother, who is a sweet and lively epistle, written upon the table of my heart, which I trust will never be obliterated, whatever we may each of us have to pass through, of an afflictive nature. Salute her for me; tell her I was sure from my feelings, great part of the winter and spring, that she was in a poor way, and if I was within a few days' ride of your house, poorly as I have often been

myself, I should have visited, and helped thee to nurse and cherish her. A widely extended deep is now between us as to the outward! What a favour it is, that we can in spirit visit and salute each other, and as I have done this morning, say, "Be of good cheer, He that hath called us is faithful—He hath promised to be with his own to the end of the world!"

I have frequent conversation with my near neighbour, S. Smith; that S. S. thou thinks so much resembles poor me, though by the by *I* don't think so, or else I might be proud. We often talk about you, and his account of thee and some others, is what comforts me, and, in some degree, answers my expectations. I want to write to B. S.; she has noticed me more in this line than any one of that house; my love to them all. I am sorry to learn that dear E. is so declining, but she having been "diligent in business," whilst able, will now reap the consolation derived from a sense of having, with great "fervency of spirit, served the Lord;" which I trust is also thy beloved mother's enriching experience in times of weakness and bodily pain. May we all have an eye to the blessed recompense of reward! and not cast away our confidence in the sure arm of divine support in times of dejection and discouragement, which are often my attendants, but "continue steadfast and immovable, always abounding in the work of the Lord"—that when called upon to render up our accounts, we may stand acquitted in His holy sight, as was the poor woman, concerning whom her Lord and master said, "Let her alone, she hath done what she could."

Say for me, to thy brother William, that as the eldest son of the family, I much desire his steady example may tend to dear John's preservation, and that they together may grow up in their youth, "plants of renown," to the praise of the great and good husbandman, who having in a peculiar manner watched over, cared for, and many ways blessed you in basket and in store, will most assuredly demand the conspicuous fruits of humility, gratitude and fear before Him; and which, if happily found with the widow and fatherless, they may with holy confidence look up in future trials and difficulties, and availingly cry, Abba Father, for "in Him the fatherless find mercy."

And now in the fresh flowing of that pure spring, which was often encouragingly witnessed to arise for our mutual strength and consolation, when we were together, do I salute thee, dear child, desiring the Almighty Father, friend and helper of His people, may keep and preserve us among His own sheep, and finally own us as His, when done with time."

(To be continued.)

He that wishes to correct the errors of others, in opinions or practice, should be careful first to get his own hands clean.

For Friends' Review.

SISMONDI.

About the year 1790, a young man, then in his 19th year, was pursuing his laborious calling at the desk of an eminent mercantile firm in Lyons. No one of the numerous clerks of that extensive house was more assiduous in his labours—no one brought to his task greater intelligence, or more successfully used the opportunities which it offered for the acquisition of practical knowledge. Yet, to no one was the occupation more distasteful, than to the young clerk who, tracing his descent through a long line of noble ancestors, was probably the first of his family whom necessity had driven to seek the emoluments of trade. The world profited by his reluctant labours. The French Revolution found the young Sismondi thus engaged, and the frantic violence of the republicans of Lyons first taught him the danger of too hastily carrying into execution the notions of political liberty by which he had been captivated. The future Historian of Italy and France, learned in the school of adversity those lessons of moderation and true philanthropy, which it was the business of his life to teach. Driven from Lyons and from commercial pursuits at the age of 19, literature became his profession, and to this occupation he brought all the energies of a mind trained for a time in an uncongenial school, but prepared for the laborious pursuit of learning, alike by his tastes and his habits of application. Sismondi's great historical works have not, we believe, been rendered into our language, and perhaps they are too voluminous to obtain a great many readers in this busy community. Would that we could persuade some of our young friends, to devote the hours which are too likely to be spent among the light and chaffy literature of the day, or the scarcely less dissipating discussion of ordinary topics, to the pages of this delightful historian. His easy, flowing style, and the purity of his diction, render his French quite intelligible to one who has made no great proficiency in that language; while the variety of incident, the romance of the subject, and the elevated tone of feeling and sentiment which characterizes all his writings, give to his "Italian Republics" a charm which will be irresistible to those who have mastered a few of his early volumes. It is of the man, however, that we propose now to speak.*

Charles Simonde de Sismondi's ancestors were among the noble families of Pisa when it stood foremost among the republics of Italy. Driven hence when liberty was lost to Pisa, they settled in France, again to be driven forth by the revocation of the edict of Nantes. At Châtelaine, near the gates of Geneva, Sismondi was

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* For the facts stated in this article, we are indebted to a very interesting paper on "The life and opinions of Sismondi," in the 138th number of *The North American Review*.

born in 1773. His father, the friend of Necker, had invested his property in the French funds, while that distinguished financier was at the head of the Treasury; the revolution deprived him of a large part of his means, and his fortune was still further impaired by the fines and imprisonment to which he was subjected when the Jacobins triumphed at Geneva. When the young Sismondi abandoned the counting-house at Lyons, he found his father, mother and sister preparing for flight to England, the last refuge from political, as it had been from religious persecution. Occupying a retired residence suited to their restricted means, the ever active mind of the future historian applied itself to the study of the laws and literature, institutions and agriculture of England; and here again adverse circumstances were made to contribute to the success of his subsequent labours. Deeply impressed with the features of English law by which those rights were secured to her people, which in revolutionary France were loudly advocated, but recklessly violated by the demagogues who successively raised themselves to power, his discriminating and philanthropic mind was pained by the poverty of the lower, and the extravagant wealth of the upper classes of society. To maintain the supremacy of law, and to elevate the poor, became the aim of all his future labours. But his mother, that admirable parent to whom he owed the domestic training to which he ever attributed his success, and whose maternal kindness he repaid with an assiduity of tenderness which ceased but with her life, pined for her beloved Switzerland. One year after their arrival, they left England; but Geneva was not yet to afford a resting place for the wisest and best of her citizens. Scarcely had they again occupied their ancient home, when an intimate friend, a venerable magistrate of the republic, was dragged from its shelter, notwithstanding the courageous efforts of young Sismondi to prevent it, and cruelly murdered. The home of many years and the birth place of their children, had no longer any charms for the exiles, and parting with the delightful residence, which the family ever after called their "Paradise Lost," they sought a refuge in Italy, from which their ancestors had once been rudely ejected. Young Sismondi was required to select the spot which was to be purchased for the future residence of the family, and for this purpose traversed on foot many of the charming valleys which lie among the Appenines. The rich territory of Pescia, between Florence and Lucca, "attracted his attention by the beauty and variety of its cultivation. Its verdant plain watered with astonishing art, cut into almost equalized fields, covered with corn or cultivated as meadow lands, gardens, orchards, all bordered with poplars, intertwined with the branches of the vines; its hills formed in stages, where the ground kept up by walls of trees and grass, displayed, according to the exposure of their slopes, cheerful alleys of vines, pale olive woods, groves of orange and citron trees; lastly even the summits of the mountains crowned with forests of chestnuts, and ornamented with villages, filled him with admiration. He did not hesitate fixing his family in this beautiful, industrious abode. He found in a little valley called 'Val Chiusa' a country house in an enchanting position, standing half way down the southern slope of the hill, whence the eye wanders over the plains of Pescia, whose towers and steeples are outlined on the verdure of the opposite hill. It was in this agreeable abode, that Sismondi, settled with his family, gave himself up to the care of its cultivation, and to the pleasures of deep study."

It was in 1795 that they took possession of their new home. The father soon wearied of the quiet of their secluded valley, and returned to Geneva, leaving the charge of the farm and the pleasing duty of watching over his beloved mother and sister to the young student. With native kindness of heart, and the habit of acquiring knowledge in whatever situation he might be placed, Sismondi soon interested himself in the happiness and pursuits of the Tuscan peasantry. He noticed their household arrangements, observed the management of their vineyards and farms, and joined their harvest and vintage feasts. His mother, renouncing some of her aristocratical notions, soon learned to share her son's delight in these rural enjoyments. A Treatise on the Agriculture of Tuscany was the first fruit of his observations. His mind teemed with literary projects, and he was pursuing with great ardour his historical studies, when political persecution again interposed to withdraw him from his inoffensive and useful occupations. The Austrians and the French alternately became masters of Tuscany; the moderation of his political views did not permit him to sympathise with either, and made him the victim of the jealousy of both. A year had scarcely passed before he was imprisoned, without charge of crime, but simply on account of supposed opinions. The violence of neither party affected his calm judgment on political questions, and he continued to argue with equal earnestness against universal suffrage on one hand, and unlimited monarchy on the other. The confinement was hard to bear for one who so keenly enjoyed rural pleasures, and the more so that he was for a time deprived of the means of writing. But his greatest concern was for his mother, whose grief for his repeated imprisonments was undermining her health. All his efforts were directed to console her; the prison was visible from his sister's house, and by signs, by his voice, by notes written on paper and with pencils, secretly conveyed to him, he endeavored to cheer her. "Love me," he says in one of them, "do not afflict yourself; when I converse with you and when I read, I feel myself really out of

prison." "You do not know," he again writes, "the history of one of your English notes, found when they took away my pens and ink, and carried to the commandant; then to the vicar; who each did his utmost to find some learned philologist who could explain it; at last an Abbe presented himself, but in vain had he recourse to the dictionary; understanding nothing of this conjuring book, he ended by declaring himself too orthodox to decypher the writing of a woman. Then they sent to Pistoria; the gentlemen translators could not understand how writing in English could only be about my dinner and supper—in short, they understood nothing about it, because they wished to understand too much." Again he says, "Do not blaspheme philosophy, for she is gentle and consoling, and religion still more so."

At length his persecutors wearied of their efforts to annoy one who only opposed them by sound argument and a vast stock of information. After 1797 he seems to have been permitted to pursue his studies without further molestation. Faithful to his native instincts, all his efforts were directed to the acquisition and dissemination of knowledge which should promote the welfare of mankind. "He was," says his reviewer, "no dreamer, no mere enthusiast, though he retained to the last the generous sympathies, the quick and warm-hearted benevolence which were first developed in the political fancies of his boyhood; he was constantly in search of the means of eradicating vice and misery from the community, and of providing for the comfort and independence, the general well-being of all classes in society; the spirit of a comprehensive and judicious philanthropy is the characteristic feature of all his writings, and gives them an interest far beyond that of the subjects of which they respectively treat." C.

[To be continued.]

For Friends' Review.

THE CHURCH OF ROME AND PROTESTANTISM.

In a late number of the Review,* was given an extract from Macaulay's then unpublished *History of England*, which, it was said, would embrace a period from the accession of James the Second down to a time within the memory of men still living. The richly earned celebrity of the author in those walks of literature—so fascinating to all who have entered them—naturally raised high expectations in the public mind; and the new work was anticipated with an earnestness which we have rarely witnessed in reference to a plain historical narrative.

Without having found leisure to go through the first volume, lately issued from the press, the writer is prepared to say that the admirer of Macaulay's *Essays*, will scarcely fail to be pleased with this work. We are at once struck with the complete mastery of the subject, which our author succeeds in making us believe he brings to his task. It is evident, also, that this familiarity is by no means the result solely of extensive reading and research; these have been vastly aided by the deep philosophical reflection which has been pursued in the closet. A seeming impartiality runs through the book, that does much to win our confidence; and while we may be disposed to retain our long settled opinions upon particular points, it is laid down with an acknowledgment—not only that there are certainly two sides to many questions—but that it may be well to re-examine some of them more carefully, and with less bias. Though essentially a *history*, as it purports to be, yet it reminds you of a chain of logical deductions, link delightfully connected with link, so that you almost fancy you can discern the end without any more of the historian's aid. In no work that is recollected, has been more aptly illustrated the remark of Lord Bacon, that "History is philosophy teaching by example."

I took up my pen merely for the purpose of offering an extract on the subjects indicated at the head of this article, which I think may properly find a place in the Review.

"From the time when the barbarians overran the Western Empire to the time of the revival of letters, the influence of the Church of Rome had been generally favourable to science, to civilization, and to good government; but during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has every where been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from

* See p. 185, current volume.

a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman Catholic has the Roman Catholic Church, during several generations, possessed so little authority as in France."

The writer would not by any means indicate an approval of that kind of sectarianism, which, while it contracts the heart, dries up the sources of Christian charity. The view he takes of the facts of the case, does not allow him to apprehend that these statements of Macaulay are obnoxious to this charge. It is a remarkable characteristic of the Christian religion, that it expands the heart, mellows the affections, and in all its aspirations breathes good will toward men. That the Roman Catholic department of the Christian church should, in some instances, have retarded civilization, rather than have accelerated its progress, is an evidence of the abuse of power, not of the inefficacy of those genuine principles which it seems to have failed to comprehend; or having comprehended, to have practically observed. Wherever the doctrines of Christianty in all their beneficence, have been thus observed, there we find society in the highest state of civilization, and the human intellect manifesting its broadest developments.

T. U.

P. S.—Since the above article was in type, the writer has glanced his eye over what Macaulay has said of William Penn, on page 469, and two or three others which follow it; and also on pages 606 and 607. Flagrant injustice, we are satisfied, is done to the character of this great man. Had our author judged him with that impartiality, which, in many instances strikes the reader so favourably, and with a tithe of that charity, which Penn so uniformly extended to others, he would not have dared to throw out, as he has done, his illiberal insinuations. More especially, do we find fault with him in this matter, because he gives us very little or no clue by direct quotations from his authorities—where, indeed, he refers to any authorities at all—by which we might determine how far the truth was misrepresented.

T. U.

For Friends' Review.

PRIDE OF SCIENCE.

At the close of the Eighteenth Exhibition of the Franklin Institute, held in the Museum Buildings, in Philadelphia, in the Tenth month last, our fellow citizen, Joseph R. Ingersoll, one of our Representatives to Congress, delivered an address, very well adapted to the occasion, which, while it would urge on the adventurous aspirant to eminence in his vocation, also inculcates the vitally important consideration, that both individual and national greatness, to be real and substantial, must be based upon that wisdom which laid the foundation of the earth, and ascribes all its attainments to the universal source of light, life and knowledge. It is a humiliating reflection, yet, nevertheless a sound one, that we are never wiser than when we have "learned that we are unlearned," and have embraced the conviction that we know nothing as we ought to know.

The address alluded to, is published in the *Journal* of the Institute for this month, and the extracts below are taken from it. Z.

"Enterprise is the distinguishing property of our countrymen. The indulgence of it is as diversified as the faculties or the desires of men. Some pursue the game of the great deep, and bring home from the bosom of distant seas their hard earned spoils. Others seek the forest, and delight to act the pioneers to civilization among the perils of Indian warfare and uncultivated wilds. Many hold the plough, and enjoy the luxuries of agriculture. Not a few chain their adventurous spirits to the anvil, the lathe, the crucible, the furnace and the loom, and breathe an atmosphere of labour, surrounded by almost untasted refinements that are supposed to belong especially to city life. But all are active, and numbers are keenly alive to the resources within their reach. More anxious and active spirits probably breathe here than in any other part of the world. Restless and almost countless numbers vie with each other in struggling for distinction in some new discovery or untried exploit. A disposition so marked as belonging to ourselves, would seem to be derived from the adventurous character of that bold mariner who dared to explore distant seas, and brought European experience and civilization to these unknown shores. The destiny of nations has often been stamped by the tendencies of their founders. Rome did not more completely justify her warlike inheritance in her long annals of conquest and renown, than these republics their ancestry in Columbus in the daring pursuit of new discoveries which distinguish their sons.

* * * * We talk of the pride of science. But science manifests wisdom and foreshadows success, when it assumes its humblest attitudes. To learn that we are unlearned, to see and ap-

preciate the great extent of power that surrounds us, to feel how much of it is unattainable, and in humble hope to try to reach the lowest limits of its lofty sphere, and make a little segment of it our own, are genuine marks of merit, and just aspirings of devout ambition. Science is nothing more nor less than a knowledge of the works of nature, and the mode of making some of them available to purposes of human life. A development of her seeming mysteries is the utmost aim and end of scientific investigations the most profound. Philosophy in its abstruse and successful labours, can at least only hope to become acquainted with, and set in motion, the operation of her simple laws. The earliest and the latest lesson in the ample book of science, is inscribed by the finger of Nature. Her merest elements are full of wisdom: her sublimest efforts are not without simplicity. The inspiration of the brightest intellects, has been traced to what may be regarded as some of the most humble of her agencies. If a swallow's nest taught, according to the ancient architect, the art of thatching roofs with sprigs and loam; if a stagnant pool furnished philosophy with the elements of artificial light; if the wet string of a kite unfolded the phenomena of electricity; and if fruit falling from a tree demonstrated the agency which keeps in place and motion the universe,—what undiscovered secret may not yet reward a watchful scrutiny of Nature's familiar works? If minds partaking so largely of celestial mould were *thus* inspired, more limited intelligences may be content to bow their heads, and derive instruction from the same unerring sources. Words wiser than the examples of philosophy refer us, if we would be also wise, to the lowly example of the humblest creeping thing, that having "no guide, governor or ruler," "prepareth her meat in the summer, and gathereth her food in harvest." Yet wisdom when even thus humbly taught, as we learn from the same inspired teacher, is "more precious than pearls: all things that thou canst desire are not to be compared to it,"—for "by wisdom is laid the foundation of the earth."

IMPORTANCE OF RELIGIOUS EDUCATION IN CHILDREN.

It is essential to bear in mind, that every thing we do has on it the stamp of eternity; that nothing is done, and then obliterated, and that of every past thing, we shall hear again. That life does not consist in patches of being, in some strange way forming one whole, but in one continued series of acts, and thoughts, and feelings, each mysteriously linked into, and connected with the other, and altogether forming that which we call human life, and which is, in fact, but the beginning of our eternity. It is ours still, whatever, and wherever, we may be, and it will be ours for ever. What an awful being, then, is a child,—what futurities are wrapped up in it, when lying unconscious of its great destiny: what a charge is committed to parents, what a responsibility lies upon them! They are God's delegates; what shall be the eternal condition of that immortal creature, is placed in a great measure in their hands. It has begun to exist,—it can never cease to be; it has in it the fearful seeds of sin; it must receive the wages of sin—death. What then is to be done in the intermediate space of time which is granted? All for good, or for evil; for everlasting life, or everlasting death.

THE NEW ELECTRIC LIGHT.

The following appears to be one of the most wonderful discoveries of the present age:

On Monday evening, the 30th of October, we visited the Hanover-square Concert Room to behold this new light; and certainly were amazed at this additional triumph of science. On entering the large room, we found it illuminated by a diffusive white light that showed to perfection the pictures on the ceiling, and also some which had been placed in the room to prove the intensity and power of the new light. This test, a severe one, was perfectly satisfactory, for the grays and yellows were plainly perceptible, as also the flesh tints. A company comprising scientific men of eminence, the directors of gas companies, the proprietors of patents relating to lights of every kind, and a multitude of highly intelligent and respectable persons, had largely assembled. Mr. Straite and Mr. Petrie, the discoverers and patentees, were on the platform answering the eager questions of the scientific men; and after a short interval, Mr. Straite gave a brief outline of the most prominent characteristics of the new discovery, which was eagerly listened to, and frequently elicited bursts of genuine admiration. He stated that the problem of rendering the electric light permanent, self-regulating, and economical had been accomplished. Its advantages were, that not being combustible, it was harmless. That being without heat, it was not injurious to the eyes or the other senses. That it could be conveyed by wires as neatly as bell wires. It was economical, for the light of a hundred wax lights could be furnished for a penny an hour. The outer shade being removed, an elegant glass vase, about two feet in height, and six inches in diameter, of an arched shape, and on a metal plate, so that no air was admitted, was exposed to view. Wire conveying the fluid, was all that was to be seen, and the light was turned on and off by Mr. Petrie, and the transition seemed from day to night, although there were several chandeliers alight in the room. The

delicate human hand thus controlling the fierce and most appalling power that manifests itself in the tropical storm, struck all present, and an involuntary burst of admiration manifested the almost awful interest with which this matchless triumph of human skill and science was appreciated. Mr. Straite declared his intention of shortly giving a series of lectures on the subject. After answering numerous questions, the company separated, certainly impressed with amazement at the discovery and admiration of the gentlemanly and modest bearing of the discoverers.—*Jerrold's Paper.*

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 27, 1849.

MARRIED,—At Friends' Meeting, Yonge street, on the 28th of last month, BENJAMIN CODY, to SUSAN, daughter of Elias Rogers; both of Yonge Street Monthly Meeting, Canada West.

——, At Friends' Meeting, New Hope, Greene County, Tennessee, on the 27th ult., EDMUND PULLE, of Northampton County, N. C., to MARY J., daughter of Jesse Ellis, of the former place.

DIED,—On the 3d of Tenth month last, at Hudson, Walworth county, Wisconsin, EUNICE, wife of Isaac Lyon, a member of Vermillion Monthly Meeting, Indiana. It was long her care to discharge with fidelity the duties of wife and mother, exercising an early and watchful care over her family; making many sacrifices of time and substance, that evinced her attachment to the doctrines and testimonies of our Religious Society. Her death is a sore bereavement to her husband, family and friends; yet they sorrow not as those without hope, for through faith in her dear Redeemer, she was enabled calmly to bear a protracted illness, and rejoice in the hope of an admission into the mansions of rest.

——, On the 11th of Eleventh month last, at Yonge Street, Canada West, CHARLES, son of Nathaniel and Martha Pearson, lacking a few days of being 14 years old. This dear youth came to his end by falling from a loaded wagon, which passed over his breast, and caused immediate death. He was of an amiable disposition, and endeared to a large circle of relatives and friends.

——, In Vassalboro, Maine, on First day evening, the 12th of Eleventh month last, PETER M. STACKPOLE, a valuable member of Vassalboro Monthly Meeting of Friends, in the 46th year of his age. The circumstances attending the decease of this dear friend, render it peculiarly distressing. His death was occasioned by injuries received by the falling of a part of the frame of a building which he was assisting to raise, on Second day, the 6th, preceding his dissolution. In the strength of his manhood, and in the midst of his usefulness as a beloved citizen and member of society, he was suddenly taken away, leaving a widow and five young children, to whom he was unusually endeared, as a kind husband and tender father, and a large circle of relatives and friends to mourn his loss. He was sensible to near the close, and endured his sufferings with Christian composure and patience. He expressed great thankfulness that his life was spared, if but for a few days; and at another time, under a sweet feeling of resignation, said he hoped this dispensation of Divine Providence would be sanctified to us all. We are comforted in believing, that through the mercy of God in Christ Jesus, his redeemed spirit is forever at rest.

——, In this city, on Third day, the 16th inst., MARTHA SMITH, aged 67 years, a member of the Northern District Monthly Meeting.

Communicated for Friends' Review.

A LETTER TO LITTLE CHILDREN.

"Search me, O God, and know my heart: try me, and know my thonghts: And see if there be any wicked way in me, and lead me in the way everlasting."—Ps. cxxxix, v. 23, 24.

Dear Children,—When I see you in the nursery, in the cottage, or in the school-room, or when I sit at home and fancy you at work or play, which I very often do, I think how pleasant it would be if we could talk together, for I love you much, and there are many things that I should like to say to you, and little stories that I could tell you; but as this cannot be, I am going to write you a letter, and put it in a book, and I hope you will be able to read it and understand it, and that you may do so, I advise you to go into some place alone, and think upon the words as you read them.

I knew a little girl who wished to be good, and liked to go alone, and take her book out of her pocket and read; sometimes it was the testament, where you know we are told about Christ the dear Saviour, and the wonderful things that he did when he was on the earth; how he made the blind to see, and the deaf to hear, and the lame to walk. The Bible is the best of books. Sometimes she would read a story of a good little boy or girl, and very often stop to think whether she were as good as they, and to desire to be so. We should very often go alone, and talk with our own hearts, and look into them to see how far we are doing the things that we know to be right. Even very young children can tell what is right and what is wrong; now do you know who it is that shews you what is right or what is wrong? it is the dear Saviour by his holy Spirit. He knows it is only when we are good that we can be happy, and so he has put his holy Spirit into our hearts to shew us what is right, and what is wrong, and to help us to do right and keep us from doing wrong; then how thankful we should be to this dear Saviour, who lives in heaven, that happy place where he would have us all go when we die; how very much we ought to try to listen to his voice, when he speaks in the secret of our hearts; but we cannot hear him speak unless we are very still, and this makes me ask you to go

alone many times in the day to wait on the Lord and to ask yourselves such questions as these,—Have I been cross or unkind? Do I always speak the truth? Am I a dutiful child to my father and mother, and to all who have the care of me? Do I love my God, and try at all times to please him? Perhaps you have sometimes asked yourselves such questions and resolved to be good, and soon forgotten all about it; this is because you do not keep the Lord in your thoughts, and pray to him to be preserved from evil. We are all by nature prone to evil, and liable to be led astray by Satan, and had not the dear Saviour died for us, and did he not now by his holy Spirit teach and help us, we must all be miserable here and hereafter.

Now I will tell you something about Humphrey Smith, who lived many years ago. His father was a poor man, and when Humphrey was only ten years old, he trusted him to go to market to sell things, and he was very careful to ask the right price and bring home the money. When any naughty boys struck him, he would never strike them again. After he became a man, he wrote down some of the feelings that he had when he was a little child. He says, "The love of God was exceeding prevalent upon my little tender heart; and I would often pray to God; even earnestly did I pray with tears, and my heart was opened with his love. I would also sometimes make my complaint to him in secret upon my knees, when I could get into such a place that none could see me, nor come to know it: and sometimes as I went along the way, when it came into my heart, then would I even beg and cry with many tears, and had boldness towards God as towards a familiar friend, though much in submission and fear, as one unworthy because I had sinned against him. Sometimes the love of God would break through me, and his word would make my heart soft, and I felt the same then which now is my life; for now I know, that those that wait on the Lord renew their strength."

And now, dear children, farewell. May He who gathers the lambs in his arms and carries them in his bosom, be with you, and bless you here and for ever—Amen.

TOCKOA AND TALLULAH FALLS IN GEORGIA, HABERSHAM COUNTY.

Those only who have visited and contemplated this interesting section of our country, can justly appreciate the beauty and magnificence, and the wildness and sublimity of the natural scenery around the southern termination of the Blue Ridge. There are many rich scenes, whose unknown and heretofore unfrequented recesses have never yet been described, along the western and mountainous border of the Carolinas and Georgia.

Tockoa Fall is in a small creek of the same name, just before it runs into the Tugaloo, one hundred and fifty miles north-west from Augusta. The perpendicular fall is one hundred and eighty six feet. It is surrounded by no wild scenery. The rivulet, disturbed by no rapids, moves with a gentle current, and drops without warning into a beautiful basin below, expanding into fine rain before it reaches the bottom; the breeze which always plays there spreads a thick spray around, and ornaments the falling water, the rock and the shrubbery with rainbows. A carriage road is within a stone's throw of the falls, and a party can ride to the base and to the summit of the precipice. The Tockoa produces a sensation rather of the beautiful than the sublime; it pleases, but does not terrify; it satisfies, but does not overwhelm the expectation. It is a fine preparation for the scenery which awaits the traveller sixteen miles to the northward.

The rapids of Tallulah are in Georgia, in Habersham county, ten miles above the union of the Tallulah and Chataoga river, which form the Tugaloo, five miles from South Carolina, and about twenty miles from the line of North Carolina. The river, which is forty yards wide above the rapids, is forced, for a mile and a fourth, through a range of mountains into a channel scarcely twenty foot broad. The mountain receives the water into a broad basin, surrounded by solid rock one hundred feet in height. Here the stream pauses in anticipation of the gulf below; then rushes down a cataract forty feet, then hurrying through a narrow winding passage, dashing from side to side against the precipice, and repeatedly turning at right angles, is precipitated one hundred feet, and in a moment after, fifty feet more, and then, making many short turns, it rushes down three or four falls of twenty and ten feet. The sum of the fall in the distance of a mile is estimated at three hundred and fifty feet.

The rapids, however splendid, apart from the sublimity with which they are surrounded, are only an appendage to the stupendous banks of solid rock descending almost perpendicular to the water on both sides of the river, and varying in the distance of a mile, from seven hundred to one thousand feet in height, so that the stream literally passes in that distance through the mountains, or rather through the high lands that connect two mountains. The visiter approaching from the west, finds an easy descent for the last mile, and drives his carriage to the very edge of the gulf. No unusual appearances of pointed rocks or broken lands admonish him that the rapids are near, till suddenly he sees the opening abyss. He advances cautiously from tree to tree, till he looks down upon the water. Instantly his mind surrenders itself to the overwhelming sensation of awe and amazement. Some visiters, hurrying down to the brink without giving the mind time to collect itself, experience dizziness and faintness, and are com-

pelled to crawl back. Here are no artificial embellishments. The scenery wears the artless robe of nature's wildness. The romantic variety, magnificence, and sublimity of Jehovah's works are untouched by human hands. The rapids are in the bosom of a forest.

In front of the spectator, the perpendicular face of the rock on the opposite shore presents a variety of figures and colours, brown, white, azure, and purple, overhanging, receding, angular, and square surfaces; figures in bas-relief, ornamented with shrubbery; small rivulets falling in graceful cascades down the precipice; the opening abyss lined with massive rock; the foaming, roaring water at the bottom, encircled by rainbows, are all seen at one view. The scenery does not lose its power by long and minute examination; the writer lingered about the rapids three days, and the effect was rather heightened by new discoveries than weakened by familiarity.

The most magnificent general view is from a part of the precipice which projects over the abyss twenty feet, and which is gained by a descent of fifteen feet. This is half way between the commencement and the termination of the rapids, near the highest part of the mountain through which they pass, not less than one thousand feet above the water, and affords the best view of the second and third falls, one of which is almost under the projection. The rock-house, formerly the entrance of the Indian's paradise, but now the eagle's habitation, is seen; the earth in front and on either hand, opens wide and deep; under it is seen and heard the pouring and dashing of the cataracts.

The rock-house is an entrance, apparently ten feet square, leading into the perpendicular face of the rock, too far down the side to be accessible. We were informed by the guide of an Indian tradition, that this is the door of paradise. They had frequently traced their lost companions to this spot, and could never hear of them again; since which no Indian has been known to hunt near the rapids of Tallulah. At present the less superstitious eagle finds there a safe retreat to rear her young.

There are three places of descent to the bed of the river; two of these meet at the same place, and the other leads to the bottom of the upper fall. The other falls have been approached very seldom, and only by fording up the stream. Both descents cannot easily be performed the same day; the upper one to the fall is the most interesting. To look out at the opening of this deep gulf pays the excessive fatigue of the lower descent, but the view from several positions above, produces the most enchanting effect of grandeur and sublimity.

The best judges, however, unanimously express a preference for the rapids of Tallulah. As at the Table Mountain, so also two days at least should be devoted to the rapids.

Mud Creek Fall is twenty five miles north of Tallulah. The whole fall of the cataract is two hundred and eighty feet, and the effect is eminently interesting.—*N. American Tourist.*

Communicated to the Living Age, by a Lady in Paris.

EARLY RISING AND INDUSTRY OF BIRDS.

The zeal and perseverance with which some persons devote themselves to the economy of nature, to the developments of science, the obervance of animal life especially, either in its structured forms or its habits, prove that there is something perfectly unselfish in human nature; a love of truth for its own sake, absolutely disinterested.

One of my friends in Paris has an acquaintance, remarkable for the simplicity of his manners and the kindness of his disposition, who, like Alexander Wilson and Audubon, delights himself in the history and the habits of the feathered race. M. Dureau de la Malle is not adventurous like our American ornithologists. Linnæus sometimes employed himself with satisfaction upon a few square feet of grass ground, to study the varieties of its vegetable products, and the multitude of insects that find their sustenance upon them; and St. Pierre, in the vitality of a single strawberry plant, beheld with admiration the wisdom and goodness which bestow consciousness and enjoyment in minute and innumerable forms of life. M. de la Malle, in like manner, watches over the affections, the industry, the pleasures, and the distinctive peculiarities of the pretty creatures who have made their resting place under his windows. To do this, for half the year he accommodates his own habits to theirs. "For the last thirty years," says he, "in the spring and autumn I go to bed regularly at seven o'clock, and rise at twelve: a practice necessary to make observations upon the matinal habits of birds. Eight species have afforded the following result: the chaffinch (*pinson, Francais*) awakes from one to half after one in the morning; the linnet (*fauvette*) between two and three; the quail (*caille*) between two and a half and three; the blackbird (*merle*) between three and a half and four; the nightingale (*rossignol des murailles*) between three and three and a half; the lapwing (*pouliot*) at four; the sparrow (*moineau*) at from five to five and a half; the tomtit (*mesange*) also from five to five and a half. Thus the chaffinch is the most matinal and the sparrow and tomtit the most dilatory of the birds observed.

Endeavoring to ascertain the causes of these differences in the commencement of their diurnal activity, M. de la Malle noticed some curious facts in regard to several individuals. June 4th, 1846, the linnet and the blackbird, which had not previously taken flight until four o'clock, changed the time to two and a half. What was the occasion of this? Their little ones were

hatched; the necessities of each family had increased. Until this day the provident male obtained food for himself, and had relieved the patient hen, both enjoying a protracted repose compared with other tribes; but the increase of a bird's nest, like that of a human family, demands increase of means, and, therefore, increase of toil to supply their wants. By the clear light of the moon, the fathers and mothers of the two species were then, and afterwards, seen busy, searching among the grass and along the flower borders for insects, and stray particles of nutritious substance, destined to feed the nestlings.

June 11th, the linnet was awakened some hours before the usual time, by the light of a brilliant lamp, and began to sing, but perceiving that she was out of season, she composed herself again. Free blackbirds full-grown were never observed to imitate any note of other birds, while caged birds of that species, taken young, become very good imitators. M. de la Malle possesses one of the latter, which he caused to be hung up near the garden. There its powerful voice sent out vigorously the acquired song. The free birds, however, disdaining this accomplishment, resisted all improvement, and limited themselves to nature's teaching. Not so their fledglings; they, impressible like him who has dominion over the birds of the air, and, like new generations of men seizing upon new suggestions, in despite of the tenacity of their predecessors, learned the song of the little captive. Hatched March 10th, these young blackbirds were the offspring of the same pair; their birthplace was the same garden, the same linden tree, the same nest, and, by the middle of June, they had become proficient in the art of the caged bird, answering to him, or singing in concert with him, repeating with many voices the notes which had been sung in vain to their parents. So much for good company and for the education of birds.

According to M. de la Malle's observations, *domestic birds*, for they may be called such, that fix themselves confidingly near the habitations of man, require just the same duration of sleep as the lord of creation. Seven hours, a little more or less, out of the twenty-four, are necessary to the daily refreshment of our human life, and so long appears to be the period allotted to the oblivion of those little lives which minister so delightfully to the gratification of ours.

CLOTH MADE OF PINE-APPLE LEAVES.

Some time ago we observed in the neighbourhood of Batu Blyer a number of Chinese labourers employed in cleaning the fibres of pine-apple leaves for exportation to China, a new and promising branch of industry in Singapore. The process of extracting and bleaching the fibres is exceedingly simple. The first step is to remove the fleshy or succulent side of the leaf. A Chinese, astride on a narrow stool, extends on it in front of him a pine-apple leaf, one end of whic is kept firm by being placed beneath a small bundle of cloth on which he sits. He then with a kind of two-handled plane made of bamboo removes the succulent matter. Another man receives the leaves as they are planed, and with his thumb-nail loosens and gathers the fibres about the middle of the leaf, which enables him by one effort to detach the whole of them from the outer skin. The fibres are next steeped in water for some time, after which they are washed, in order to free them from the matter that still adheres and binds them together. They are now laid out to dry and bleach on rude frames of split bamboo. The process of steeping, washing, and exposing to the sun is repeated for some days until the fibres are considered to be properly bleached. Without further preparation they are sent into town for exportation to China. Nearly all the islands near Singapore are more or less planted with pine-apples, which, at a rough estimate, cover an extent of two thousand acres. The enormous quantity of leaves that are annually suffered to putrefy on the ground would supply fibre for a large manufactory of valuable pina cloth. The fibres should be cleaned on the spot. Fortunately the pine-apple planters are not Malays, but industrious and thrifty Bugis, most of whom have families. These men could be readily induced to prepare the fibres. Let any merchant offer an adequate price, and a steady annual supply will soon be obtained.—*Journal of the Indian Archipelago.*

JOHN RICHARDSON'S MARRIAGE.

"I was now in the 28th year of my age, and had travelled and laboured much in the Lord's work, at home and abroad, but had not yet found my way clear to marry, although not without some likely opportunity, and with such as were a great deal richer than she was, whom I did marry; but I was afraid in this weighty affair of missing my way, knowing the great difference there is between those who only profess and those who possess the Truth, between those who are only in the first nature and unregenerate state, and those who are born again, not of flesh and blood, nor indeed of any thing that is corruptible, but of that incorruptible seed and living word of God, which leads into a lively hope, and takes delight to please and obey the Lord in all things: these become sons, or children of God, in a more spiritual and nearer relation than that of creation only. Such who come to be gathered to walk with, and truly love Christ, the Bridegroom of the soul, are brought into a greater nearness, truer sympathy, and unity of spirit, than the world knows of. Read this, you that are born again, and duly consider it in its proper time and place. I believe, and therefore truly speak it,

the Lord gave me such a wife as really feared Him, loved truth and righteousness, and all such as she thought loved, and especially such as lived in the Truth. She was descended from an honest family, in the east part of Yorkshire, the only child her parents left; they were bakers by trade, and gave her a commendable education, though they did not leave her any great portion.

"She was a woman of an excellent temper, very affectionate, sober, and prudent, loved retirement much, and waiting upon the Lord, and the enjoyment of his internal and living presence. Assembling with the Lord's people was her great delight, that they might also partake with her of the like special favours. This was as her crown and kingdom in this world, even from her childhood, and to see Friends prosper in the truth, was matter of great enjoyment to her.

"When we had been married scarcely three years, the Lord raised her up publicly to preach the Gospel, which was very acceptable to Friends in their meetings: and also she had the spirit of grace and supplication measurably poured upon her, so that many, with myself, did believe she had access to the throne of grace, and to that river which maketh glad the city of God. My dear wife was taken from me when we had been married about five years, in the 28th year of her age, and died in a sweet frame of mind, being sensible to the end. Her last words were, 'He is come—He is come, whom my soul loves,—and my soul rejoices in God my Saviour, aud my spirit magnifies him,' and so passed away like a lamb, I believe to a mansion of glory, where her redeemed soul will forever sing 'Hallelujah, to the Lord God and the Lamb, who is worthy of glory, honour, salvation and strength, now and forever.'"—*Life of John Richardson.*

THE MUD COTTAGES.

At no great distance from a favourite watering-place in the south of England, a few mud cottages are met with, occupied by labourers who work on the soil. Some years ago, this place was noted for the wickedness of its inhabitants, who were almost wholly uneducated, and their children were growing up around them wild and reckless, and in all the evil habits of their parents. There was no school within reach, and the sad spot was looked upon as a nest of thieves and robbers, being so great a terror to the neighbourhood, that the lane leading to it was designated "Cut-throat lane." God, who sometimes works by the smallest means to the praise of His own power and grace, attracted, as we may believe, two pious women to this miserable spot. They remarked the ragged children idling about the fresh ploughed land, and said to each other, "Surely we can do something for these poor destitute little creatures." They commenced the work by instructing a very few, in one of the mud cottages, the parents suffering their children to attend without opposition. After a time the number increased, and the school was removed to a barn in a village half a mile off, where these little ones received their weekly lessons from their persevering instructors, who believed that by acting in simple faith, "their labour would not be in vain in the Lord." The work thus went on until a pious tradesman, influenced to labour for the salvation of sinners, by Him who died to save us, visited the barn, and gave a few words of instruction, from time to time, to a number of adults whom he found willing to listen. He prayed earnestly for a blessing on this work of faith and love, and he asked not in vain of Him whose promise is written in the sacred volume as with a sunbeam, "Ask and ye shall receive." A school-room was built at the cost of more than £200, collected indeed with difficulty and at distant periods; and the weekly instruction was succeeded by daily lessons to the children. At length the people of the village seemed, as if touched by the finger of God, to awake from the long sleep of spiritual death. The pious teacher gave his time and energy to the new work freely, and full of prayer that he might be the happy instrument of "winning souls to Christ." His labour has been blessed, and now there are many seals to his ministry.

One case is most striking. It was that of a dissolute and depraved young man, a great bird fancier, who, having a thoughtful wife, used all his endeavours to hinder her from going to the new chapel. One evening she asked him to go with her. In reply to her invitation, he growled out, "I will go there when my canary bird sings by candle-light." This he knew was never likely to occur, and he little thought that these words said in the wickedness of his heart were soon to be verified to the saving of his soul. A short time after this, the wife again asked her husband to go with her to the chapel; the request rendered him savage and revengeful. She lighted the small candle and was about to leave the room, when the canary, all unconscious of the power of his unwonted note, struck up a lively evening song, as the taper glimmered in the dark cottage. They looked at each other with amazement, remembering the promise about the bird. The wife seized the happy moment and exclaimed, "Now then your canary bird sings by candle-light, and if you do not fulfil your promise I can never believe you more." Conviction, somewhat stifled, indeed, but still strong, took possession of his heart; he paused, he hesitated, he doubted, and we may conclude, he half believed; for at length he consented to send word to a pious neighbour, whom he had often scoffed at and ridiculed, that

he would go with him that night to the chapel. He entered the once hated room unknown to the minister in person and circumstances. The text, "Ye must be born again," and the sermon upon it were unprepared, save by the "Spirit that searcheth all things." The nature of man in the fall was fully set forth, and the great change to be wrought by the new birth powerfully dwelt upon. The young man went home struggling with conviction; and being taunted by some of his wicked acquaintance, his wife feared he would not repeat his attendance at the chapel; but he thought within himself, I will not be beaten so soon, but will go again. He did so, and again the unpremeditated sermon from the same lips followed him close. He went away offended, saying, "Some one must have told the minister about me," and accused his father of being the person. His father denied the charge, but begged him to go the next Sabbath, as the same minister was not likely to be present. It however happened that this time also the same lips spoke from the same pulpit to the same heart. The penitent sinner had wept before; but now he wept day and night, seeking solitary places in order to pour out his burdened soul. The Holy Spirit worked availingly in him, and now he is become one of the chief supporters of the little company of worshippers at ——— village. Other and great changes have been wrought during the ten years' labour in the school and the chapel.

The school was visited by some Friends in the spring of 1848, at which time seventy children were in daily attendance.

Opportunities of doing good, such as that which gave rise to the circumstances recorded in the foregoing narrative, are not of rare occurrence; and it is to be desired that they were more often embraced in the same simple manner. By working with the means at our disposal, we shall be far more likely to attain the desired end, than by deferring the undertaking until a wider opening, and more promising apparatus shall be presented. Had the individuals who pitied the wretched condition of the inhabitants of the mud cottages waited until a school-room had been built, a fair attendance of the children secured, or a local association formed, the probability is that nothing would have been done. It is upon the prompt, persevering, and prayerful employment of the simple means that lie within our reach, that a blessing so often rests.

London Friend.

A WORD TO PARENTS.

Children are designed to be the means of calling forth our tenderest affections, and of enlarging our Christian love, of exercising our patience, long-suffering, submission to the divine will, and holy trust and confidence in God. It is by such improvement of our own character, that we shall be best able to improve and correct that of our children, and to help them forward in their Christian course.

We must be resolute and firm, but at the same time endeavour to be calm and gentle and affectionate.

In ruling our families we should find our ignorance instructed and ourwea kness assisted, were we more constantly to keep in mind the manner in which we ourselves are dealt with as the children of our heavenly Parent. For example, God is just, hating iniquity; visiting transgression, and taking account of sin; and shall we make light of that which He hateth?—shall we from a blind affection to our children, venture to call their evil good, and to pass over those transgressions which it is our bounden duty to resist to the utmost? But while God is just, he is also the God of love, of patience, long-suffering, and of tender mercy, not willing the death of any sinner, but ready to receive the weakest and most erring of his children who repent and turn to him. And shall parents be angry and impatient at every trifling offence, ready to condemn and to punish, backward in exercising that long-suffering and forgiveness which they as much need themselves? Further, God dealeth bountifully with us, daily loading us with benefits, giving us all things richly to enjoy: he openeth his hand and satisfieth the desire of every living thing; but at the same time he withholdeth from us all things hurtful, which in our blindness and ignorance we may desire. So let your children find you ever ready to the utmost of your power to satisfy their wants, to promote their happiness, and to grant them every innocent enjoyment; but at the same time firm in resisting their unreasonable desires, and in withholding what you know to be hurtful to them.

If you thus bear in mind the divine example, and endeavour to conduct yourselves towards your children according to the spirit and the precepts of Scripture, you may humbly trust that the government of their earthly parents will prepare the way for the divine government in their hearts, and that their affection and respect for yourselves, will lead on to the exercise of love and reverence toward their heavenly Parent.

Do not punish children according to the vexation you feel yourselves, but according to their real faultiness.

It is an excellent rule that a Christian should undertake no important business upon which he cannot honestly implore the divine blessing. Bear in mind this rule in the direction of your families: forget not that the prayer of the heart can be carried on in the midst of the busiest and most laborious life; in all your undertakings for the good of your children, when engaged by the cares and employments of the day, happpy will it be if from time to time you can secretly lift up your heart to your heavenly Father and look to him for help! especially remembering this

when called upon to correct your children: how can a parent, who is looking for a blessing from the Lord, act in passion or revenge? Your spirit will be calmed, and punishment will become what it ought to be, the correction of love, inflicted, not for your pleasure, but for the profit of your child.

Attend to the state of your own hearts, then you will not be surprised to find your children by nature prone to evil, and slow in practising what is good; then you will know how to sympathise with them under their weakness and numerous temptations, and learn to restore those who fall, in the spirit of meekness. Charity suffereth long; beareth the imperfection of others without hesitation; waits for their amendment without impatience, and begs it of God without being weary. Under the new covenant a free offer is made through Christ Jesus our Saviour, both to us *and to our children*, of redemption from sin, and of life eternal.

We are not, therefore, to regard children merely as the heirs of a corrupt nature, disposed to evil, averse to good, and liable to condemnation; but as the objects of their Redeemer's love and tenderness, capable of being fitted by his grace for the heavenly kingdom, and of being touched even from their earliest years by the secret influence of his Holy Spirit.

Having such confidence, be animated in your endeavours to cherish this precious gift in the hearts of your children, and beware lest it be quenched through corrupting example and evil habits. Earnestly endeavour, to the best of your ability, to instruct them in the truths, and to bring them up in the spirit of the gospel; assured that you are not left to work alone, that you are but humble instruments appointed to co-operate with the Divine intentions of mercy towards them.

Can you not in the spirit of love, bring your little ones around you, and tell them of the great and good God who made them and takes care of them every moment? Can you not tell them of their merciful Saviour, Jesus Christ, who loves little children; who came into the world to bless and save them and all mankind; and of that Holy Spirit which will teach them in the secret of the heart, showing them what is wrong, and leading them to all that is right?"

L. Hoare's friendly advice to Parents.

THE SHEPHERD'S TENT.

"I shall behold man no more with the inhabitants of the world: mine age is departed, and is removed from me as a shepherd's tent." —Isa. xxxviii., 11, 12.—It was in the bleak season of a cold autumn, by the side of a large moor, that I one day saw a shepherd's tent. It was composed of straw and fern, and secured under the warmer side of a hedge, with a few briars and stakes. Thither, for about a week, he took shelter, until the herbage failed his flock, and he removed,I know not whither. His tent was, however, left behind. A few days after, I rode that way, and looked for the shepherd's tent, but it was gone. The stormy winds had scattered its frail materials, and only a few fragments strewed the ground, to mark out that once, for a brief day, the tent had its residence, and the shepherd his solace there. And such is this life, and such are all the airy expectations, and imaginary felicities, and hoped for ports and places beneath the sun. Time scatters them as the storm did the fern and straw of the shepherd's tent. A thousand events are continually transpiring which remove men from the pastures and possessions of to-day, and eject them from all their anxiously reared habitations, and drive them afar off from their fields and estates. Their years pass on as the hours of the day; their hours fly, as it were, with the rapidity of moments; and soon, very soon, comes that lamentable hour, when they who sought and desired their good things on earth, must behold man no more with the inhabitants of the world. Oh, how sad is such an event to him who is at ease in his possessions; who has been laying field to field, and house to house, and is not rich towards God! For then his age, his hopes, his expectations are departed forever: they are removed as a shepherd's tent.—*R. Marks.*

For Friends' Review.

A LESSON LEARNED ON THE MOUNTAIN.

We had arrived at the northern base of the snow-clad Alleghany, when, in order to enable our horses to ascend with less difficulty, we stopped at a smith's shop to have them rough shod. Here an aged homespun man made his appearance. He was riding a horse without a saddle, and leading another. On finding we were about to cross the mountain, he remained till we started; then quietly followed our carriage, remarking he was glad to meet with company, as it was thirteen miles to the first house we should come to. His appearance being very humble was *the* reason of my taking but little notice of him.

After toiling some time up the frozen road, I handed the reins to my friends, intending to exercise myself by walking awhile.

The old man was not far off, and I had almost concluded to await his coming up, when his humble appearance diverted me from my purpose; and soon after, with a feeling of self-complacency, I rejoined the carriage, and resumed the reins.

But, alas! my composure was of short duration; for so it was, that in order to avoid a stump on the right hand of our road, I struck a rock on the left, by which the tongue of our carriage was badly splintered.

We were, to be sure, in a dilemma when the old man came up. On discovering the cause of our delay, he quietly selected a young birch, which, after twisting to suit his purpose, he made use of as a withe to secure our broken tongue. He performed the operation with a tact not to be excelled, by which we were speedily relieved from our embarrassment, and again on our way rejoicing. On expressing my grateful acknowledgements for his kindness, he remarked, with much humility of manner, "I have often crossed these mountains, and have met with accidents, and when in difficulty have been passed by men who showed no disposition to assist me, but," he continued, "I should not consider myself worthy of being called a disciple of Christ should I decline to assist a fellow being when in trouble, if I had the opportunity." It is scarcely needful to add that we passed the evening very pleasantly together; and, since the adventure, I have been much less disposed to judge of men by the quality of their coats.

BROAD CLOTH.

Are you a Christian? Then live above the world, close to God, looking unto Jesus. Be decided. Inconsistencies in a professor, dishonour God, grieve the Spirit, please Satan, and prove stumbling-blocks to the world. But rather so live that you may, by God's grace, through Jesus Christ be found in heaven.

A SMILE.

Who can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns hatred to love, revenge to kindness, and paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, an affectionate brother, a dutiful son, a happy husband. It adds a charm to beauty, it decorates the face of the deformed, and makes a lovely woman still more lovely.

From the National Era.

THE GOLD MINES OF CALIFORNIA.

At the date of the last accounts from California, the harvests were left to rot in the fields, their owners having all gone to the mines, and provisions of all kinds were scarce and commanding the most exorbitant prices. Already there was actual suffering for food in the midst of gold; and probably long ere this more than one unfortunate adventurer has looked with more satisfaction upon an edible root or fruit than upon his hoards of yellow dust, exclaiming, like Timon, when faint and hungry, after the discovery of his golden treasures,

"Common mother,
Yield from thy plenteous bosom one poor root."

Bunyan, in his description of the infernal regions, describes a covetous woman who had spent her life in hoarding riches, condemned to the task of swallowing liquid gold, with which the mocking demons were always ready to supply her. We can imagine a counterpart to Bunyan's picture in some luckless digger of the California mines, starving in the midst of his abundance, and vainly seeking to barter all his worthless gains for an ear of corn or a handful of ground-nuts.

We are reminded in this connection of the touching and pathetic lines of the lamented Dr. Leyden, the bosom friend of Sir Walter Scott, and himself a writer of no ordinary power. He visited India with a prospect of pecuniary advantage, and died just as that prospect was about to be realized. The gold which he sought at the expense of home and health, only mocked the eyes which were dim with the shadow of death. The intense anguish of soul under such circumstances is powerfully expressed in the following lines, the sentiment of which, we cannot doubt, will find a place in the heart of many a sick and dying hunter in the mines of California.

J. G. W.

ODE TO AN INDIAN GOLD COIN.

Written in Cherical, Malabar.

Slave of the dark and dirty mine!
What vanity has brought thee here?
How can I love to see thee shine
So bright, whom I have bought so dear!
The tent-ropes flapping lone I hear
For twilight converse, arm in arm;
The jackal's shriek bursts on my ear,
When mirth and music wont to charm.

By Cherical's dark wandering streams,
Where cane-tufts shadow all the wild,
Sweet visions haunt my waking dreams
Of Teviot loved while still a child,
Of castled rocks stupendous pil'd
By Esk or Eden's classic wave,
Where loves of youth and friendship smil'd,
Uncurs'd by thee, vile yellow slave!

Fade, day-dreams sweet, from memory fade!
The perish'd bliss of youth's first prime,
That once so bright on fancy play'd,
Revives no more in after-time;
Far from my sacred natal clime,
I haste to an untimely grave;
The daring thoughts that soar'd sublime
Are sunk in ocean's southern wave.

ave of the mine! thy yellow light
Gle/ms baleful as the tomb-fire drear.
A ge tle vision comes by night,
My lonely, widow'd heart to cheer;
Her eyes are dim with many a tear,
That once were guiding stars to mine;
Her fond heart throbs with many a fear—
I cannot bear to see thee shine.

For thee, for thee, vile yellow slave,
I left a heart that lov'd me true!
I cross'd the tedious ocean wave,
To roam in climes unknown and new.
The cold wind of the stranger blew
Chill on my withered heart—the grave,
Dark and untimely, met my view—
And all for thee, vile yellow slave!

Ha! com'st thou now so late to mock
A wanderer's banish'd heart forlorn,
Now that his frame the lightening shock
Of sun-rays tipt with death has borne?
From love, from friendship, country torn,
To memory's fond regrets the prey,
Vile slave, thy yellow dross I scorn!
Go mix thee with thy kindred clay!

FAITH REWARDED.

I knew a widow very poor,
Who four small children had;
The oldest was but six years old—
A gentle, modest lad.

And very hard this widow toiled
To feed her children four;
An honest pride the woman felt,
Though she was very poor.

To labor she would leave her home—
For children must be fed;
And glad was she when she could buy
A shilling's worth of bread.

And this was all the children had
On any day to eat;
They drank their water, ate their bread,
But never tasted meat.

One day, when snow was falling fast,
And piercing was the air,
I thought that I would go and see
How these poor children were.

Ere long I reached their cheerless home,
'Twas searched by every breeze:
When going in, the oldest child
I saw upon his knees.

I paused to listen to the boy—
He never raised his head;
But still went on and said—"Give us
This day our daily bread."

I waited till the child was done,
Still listening as he prayed—
And when he rose I asked him why
The Lord's prayer he had said?

"Why, oh," said he, "this morning when
My mother went away,
She wept because she said she had
No bread for us to-day.

"She said we children must not starve,
Our father being dead;
And then I told her not to cry,
For I could get some bread.

"Our Father," thus the prayer begins,
Which makes me think that He,
As we have got no father here,
Would our kind father be.

"And then you know the prayer, thus, too,
Asks God for bread each day;
So in the corner, then, I went,
And that's what made me pray."

I quickly left that wretched room,
And went with fleeting feet;
And very soon was back again,
With food enough to eat.

"I thought God heard me," said the boy;
I answered with a nod—
I could not speak, but much I thought
Of that child's faith in God. *Selected.*

SUMMARY OF NEWS.

Congress.—The Civil and Diplomatic Appropriation Bill has been under discussion in the House. An amendment has been adopted, abolishing flogging in the Navy. The vote on the Pacheco compensation bill was reconsidered, and the bill finally passed by a majority of seven, on the 19th inst. On the 22d, in the Senate, Dix, of New York, presented a series of resolutions which had been passed by the Legislature of that State, instructing her Senators, and requesting her Representatives to vote against the extension of slavery to the new territories; against the boundary claimed by the State of Texas, and against slavery and the slave trade in the District of Columbia. A long and violent debate took place on a motion to print the resolutions, a number of the Southern members denouncing them in unmeasured terms, as insulting to the slaveholding states. The printing was finally ordered by a vote of 45 to 10.

The Convention of Southern members of Congress met again on the evening of the 22d. The committee to whom the address had been recommitted, reported a substitute drawn up by Berrien, of Georgia, in place of that offered by Calhoun. This substitute was rejected, 26 to 33, and Calhoun's address was finally adopted, 32 to 19, many members refusing to vote.

Pennsylvania Legislature.—William F. Johnston was formally inaugurated as Governor of the State, in the presence of the Legislature, on the 16th inst. Resolutions in relation to the death of Governor Shunk, were passed by both Houses on the 18th. A bill to repeal the act incorporating the Erie and Ohio Rail Road, passed the Senate on the 18th, by yeas 16, nays 11. The act incorporating this road was passed near the end of the last session, and presented to Gov. Shunk, but has been neither signed nor vetoed by either Shunk or Johnston.

Ohio.—Gov. Ford, of Ohio, whose election has been very warmly contested, was inaugurated on the 22d.

California.—The last accounts from California fully confirm the previous reports of the immense quantities of gold which are daily procured by the people. Provisions are very scarce, and command enormous prices.

TEACHER WANTED.

Wanted, at Friends' Boarding School, Richmond, Indiana, a competent Female Teacher. Inquire of Levi Jessup, or Richard Pedrick, Richmond, Indiana; or of Josiah Tatum, at this office.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. XXVII.

(Continued from page 291.)

To Esther Tuke.

Eleventh month 30th, 1792.

* * * "I believe from some peculiar sensations and late intimations, that more are preparing for the solemn embassy from this to your land. Why are you so slow in your remittances? Surely, in due time, we are to reap from your country. In the prospect whereof, I desire not to faint, whether I may be continued to rejoice in the completion or not. * * *

I have a letter saying that Richard Reynolds and Priscilla Gurney have openly preached the gospel. May they prosper in it and live of it, is my fervent desire.

In our particular meeting we have divers new appearances in the ministry: and among them a mulatto woman, named Hannah Burrows, who has sometimes kneeled, and the meeting has risen. In her appearances, Friends savour the gospel." * * * * * *

The coloured woman above referred to, continued to speak occasionally in meetings to the satisfaction of Friends. A Friend who knew her, and who mentions her peaceful death, remembers T. Scattergood calling to her, in North Meeting, "Raise thy voice, Hannah."

Fourth month 15th, 1793, in a letter to C. Hustler, she says—"I have a prospect of again moving about in that line of service which opens as the path of peace; being likely to set off in a few weeks for Long Island and Rhode Island, and to have Lydia Hoskins, a choice-spirited young minister, for my companion; also the company of my very near and faithful friends, Samuel Smith and wife. In the ship 'George,' by which this is intended to be sent, our dear friends, George and Sarah Dillwyn, and my very particular friend Elizabeth Drinker,* have taken their passage. The first two will doubtless have a welcome reception by thee; and the latter will be found a minister of the Spirit, to whom I wish that the same kind notice which was shown to me, when I was on the like errand, may be extended, as also to dear Sarah Harrison. Perhaps we may not hear so frequently from each other as we have done, by reason of age and many infirmities, as well as increasing troubles amongst you. Be that as it may, I deeply sympathize with thee on many accounts; but, if the Lord be on our side, we need not fear what man can do. To him, therefore,—to his blessed guidance and protection—do I commit and commend thee and thine, my precious Chrissey, with my own poor soul: praying that we may be helped so to steer through the troubles of time, as that we may, of His unmerited mercy, find an everlasting resting place with Him, when time to us shall be no more."

The epistle of Philadelphia Yearly Meeting of Women Friends, to the corresponding body in London, issued Ninth month, 1793, thus affectionately refers to the Friends mentioned above; and evinces also the readiness on the part of Friends in this country, to receive, with cordiality, for the Truth's sake, the ministers of Christ, when sent forth as ambassadors for him.

"Your mention of our dear friends, Samuel Emlen, Job Scott, and Sarah Harrison's acceptable service with you, is truly comfortable; and we desire that they, with dear George Dillwyn and Elizabeth Drinker, may be sustained and strengthened to finish the work which may be assigned them, so as to obtain the full reward of peace in the Lord's time. The Friends mentioned in your epistle as likely to embark in Truth's service, for this country, are not yet arrived. We hope, when so favoured, they will be acceptably received, and aided as necessary, by such as may be continued, willing to entertain strangers, and to wash the disciples' feet.

Fourth month 23d, 1793. Our friend was furnished, by Northern District Monthly Meeting, with the following certificate, addressed "To

*Elizabeth Drinker died in London, Eighth month 10th, 1794. She was wife of that honourable elder, Daniel Drinker, and mother to our late beloved friend, Abigail Barker.

our Friends and Brethren in the governments of New York and New England."

"Our beloved sister, Rebecca Jones, having for some time been under a religious engagement of mind to visit the approaching Yearly Meetings on Long Island and Rhode Island, also some other meetings in those parts, laid her concern before this meeting, which, obtaining our approbation and unity, we hereby certify that she is a Friend well approved amongst us; exemplary in life and conversation, and her ministry sound and edifying. We therefore affectionately recommend her to the care and regard of Friends where her lot may be cast, desiring that her labours may, through the Divine blessing, prove to the comfort and edification of the church, and her own true peace. We salute you in gospel fellowship, and remain

Your loving friends."

(Signed by 84 Friends.)'

Of this visit, in which she was accompanied by Lydia Hoskins, little record being found, we subjoin the testimony of the church.

The Yearly Meeting held at Westbury, declared, by its endorsement to her certificate, that "her gospel labours, both in the line of the ministry and discipline, have been truly edifying and comfortable to us." And a similar minute of New England Yearly Meeting says—"Her company and gospel labours, both in the line of the ministry and discipline, have been cordially acceptable, strengthening, and comfortable to us."

Newport, Rhode Island,
10th of 6th mo., 1793.

Dear friend, H. Drinker,— * * * Through the care and protection of kind Providence, L. Hoskins and myself have been helped thus far in safety on our way. We arrived here, after a 40 hours passage,—about twenty in company—in the packet from New York, which place we left last Fifth day morning, early—the day on which S. R. Fisher was married to a precious girl named H. Rodman. The disappointment was great, but the marriage was not suspended on that account.

I expect our friend S. Smith will give thee all the needful intelligence about the Yearly Meeting on Long Island. His company would have been agreeable to me here, but he was most easy to return from New York. This I also wished for myself, and sought for a door of escape, which, not being found, I now humbly trust I am where I ought to be, and am in pretty good health at the house of our friend Thomas Robinson, whose daughter Mary is like to become "a crown" to John Morton. They have passed one meeting.

P. Yarnall and Elias Hicks, are on their way hither by land, and expected this evening. I don't hear of any other strangers coming to the Yearly Meeting.

I hear that our North Meeting have altered the hour for meeting in the afternoon to the 4th, with which I unite, and should like to hear that it has answered a good purpose. Please tell me whether any account has reached you respecting our dear friends in the Pigou, about whom I have been very thoughtful during the late succession of easterly winds.

As I have not any thing very interesting to communicate—though our sex are often charged with prolixity,—I shall not trouble thee, as E. Tuke says, with "a lengthy speech now," but as I do feel very sincere esteem and love for thy dear wife, sister and children, please let them know it. * * * * * *

To Caspar and Catherine Haines.

Tenth month 3d, 1793.

To dear Caspar and Catherine,—I awoke this morning about half past five o'clock, under such a solemnity and sweetness of spirit, that it seemed almost like the end of all conflict, and which I lay under till near seven; then I believed all was well over with your dear parent, my truly precious friend. And as Rebecca Scattergood has just called to let me know that the awful scene is closed, my feelings now are sweetly joyous on her account; she is blessed for ever and ever, and my sympathy is renewed with you, who feel like my own children. You will, I trust, be helped now in the needful hour, and if, by my coming down, I could render you any essential service, I would run all risques. Don't think at all about me; the Lord hath helped hitherto, and I bless his ever worthy name. My dear love salutes you and dear H. Hastings. I cannot add, my heart is too full for utterance, more than that I am your sincerely affectionate and sympathising friend,

R. Jones.

A number of our readers will vividly remember the malignant fever which prevailed in, and almost depopulated Philadelphia, in the summer and autumn of 1793. For an interesting account of this awful visitation, we refer the reader to the Memoir of Thomas Scattergood, Friends' Library, vol. viii., page 57. To that interesting memoir we also refer for some letters from R. J. to T. S., which we do not think it necessary to transcribe.

On the 11th of Tenth month, R. Jones was seized with the yellow fever, and for two weeks there was little prospect of her recovery. Her illness continued for nearly two months, and it may not be out of place to note, as an evidence of the difficulty in obtaining aid in this contagious disease, that the wages of her nurse was two dollars per diem. Thomas Scattergood visited her daily, and sometimes frequently during the day; and from his diary we quote the following passages:

"Tenth month 23d, 1793. Called to see Re-

becca Jones, who was seized with great pain, and could hardly talk to me through extreme suffering, though the day before she seemed bravely.

"23d. Dear Rebecca Jones appeared under much discouragement about getting about again; but was in a heavenly frame of mind, and glad to see me; telling me that I felt like bone of her bone. On my telling her that I had not seen but that she might be raised up to bear testimony to the Lord's goodness and truth, she replied—'I am a poor atom, unworthy to be employed in the Lord's work. Dear Thomas, many have fled from the Truth, but the Lord will meet with them. I have been an exercised woman for 30 years past, and often grieved to see the pride and forgetfulness of many in our Society; the multiplying of pleasure carriages, formal visiting, &c.' And at another time, when with her, she said, 'there is another dispensation in store for this people, depend upon it,'—repeating it more than once—'if the people are not humbled by the present.'"

"25th. I called to see dear Rebecca Jones, who lay with her eyes almost closed; and although I spoke to her and took her by the hand, she answered not, which was affecting. After meeting, I went again, and going near to the foot of the bed, she said, 'Dear Thomas, I saw thee,' alluding to the morning visit, 'but I could not speak; I am in waiting, there is nothing to do.' She lifted up her hands and seemed to wish to say more, and several times gave us a look of much sweetness and love; and at length, looking up again, she said, 'Go, and the Lord go with thee.' Being with her again in the afternoon, she said, 'Dear Thomas, if the Master renew thy commission, and should send thee over the water, mind the time, and do not deal it out to individuals, but spread it before thy friends, and thou wilt find sympathizers; and when thou gets there, remember the poor servants in families—they are too often neglected. The Lord dealt bountifully with me in that land, and I have had comfortable seasons with such.' I asked her what she had a view of in the morning, when she looked up at me and said, go, and the Lord go with thee. She replied, 'I could not tell thee before J. J., though I love him, but I alluded to thy going over the great waters. The Lord has, in some instances, entrusted me with his secrets, and I have not betrayed them.' After some more conversation, she appearing inclined to sleep, I left her with much sweetness, and could say in my heart, that flesh and blood had not revealed these things unto her, but our heavenly Father, for my confirmation and encouragement."*

This sickness, as it proved, was "not unto death." About the 1st of Twelfth month, she attended meeting, and, as T. Scattergood notes, "bore testimony to the goodness and mercy of God."

[To be continued.]

* This, as we are informed in the instructive biography of T. S., was before he had disclosed his prospect to any one.

For Friends' Review.

ENGLAND UNDER CHARLES THE SECOND.

In the third chapter of Macaulay's History of England, there is an exceedingly interesting description of what that country was, about the midle of the seventeenth century. I have concluded it might be gratifying to some of the readers of the Review, to have a portion of its statements thrown before them, and I propose to make free use of it in the present article.

When we reflect for a moment upon the advances which have been made in agriculture, in manufactures, in commercial intercourse, and indeed how all the conveniences of life, and the facilities for obtaining them, have been multiplied within the last half-century; how vastly behind ourselves in these matters must we conclude our ancestors to have been, at the time of the restoration of Charles the Second in 1660, or at his death five and twenty years afterwards. We may bear in mind, too, that England had not at the periods alluded to, either the Steam Engine, which may be designated as the grand *propeller* of the age,—or the cotton gin of Whitney, which gave so wonderful an impetus to the cultivation of the raw material, and thence to its fabrication, and the consequent cheapening of almost every article of clothing. Great progress, it is true, had been made in the comforts and conveniences of social life and its refined luxuries, in the period which elapsed between the accession of James the Second, and the commencement, or middle of the eighteenth century. But that progress was tardy, and not at all to be compared with the onward march of almost every thing connected with civilization, since the science and skill of this generation have made the scarcely limited powers of steam, subservient to every demand of luxury or convenience which the present state of Society can require. We must not restrict our views to the clothing, to the tables, and to the habitations of men, when we refer to our improved condition. Should we do this, we shall fail to do justice to the facts as they actually exist. Let us rather extend our glance over the great Institutions of Society. The principles upon which these are founded —the acknowledged objects of Government—the civil privileges of the citizen, or the subject—the rights of conscience and the freedom of opinion, will all strike us in strong contrast with the situation of our ancestors two hundred years ago; and we may conclude that if Steam has not aided us in our journey *heaven-ward*, the efficiency with which its force and activity have been applied, has placed within our reach, almost every thing that the fancy can demand to supply the wants of the body.

"Under the benignant influence of peace and liberty," says Macaulay, "science has flourished and has been applied to practical purposes on a scale never before known. The consequence is, that a change to which the history of the Old World furnishes no parallel, has taken place in our country. Could the England of 1685 be, by some magical process, set before our eyes, we should not know one landscape in a hundred, or one building in ten thousand. The country gentleman would not recognize his own fields. The inhabitant of the town would not recognize his own street. Every thing has been changed but the great features of nature, and a few massive and durable works of human art. We might find out Snowdon and Windermere, the Cheddar cliffs and Beachy Head. We might find out here and there a Norman minster, or a castle which witnessed the wars of the Roses; but with such rare exceptions, every thing would be strange to us. Many thousands of square miles which are now rich corn land and meadow, intersected by green hedge rows, and dotted with villages and pleasant country seats, would appear as moors overgrown with furze, or fens abandoned to wild ducks. We should see straggling huts, built of wood and covered with thatch, where we now see manufacturing towns and sea ports, renowned to the farthest ends of the world. The capital itself would shrink to dimensions not much exceeding those of its present suburb on the south of the Thames. Not less strange would be to us, the garb and manners of the people, the furniture and the equipages, the interior of the shops and dwellings."

The population of England towards the close of the seventeenth century, amounted to about five millions;—less than one third of what it is at present, and not more than three times the number now collected in her gigantic capital. We are rather surprised to find at that time, London contained so large a proportion—one tenth, of the whole population of England. It is said to have numbered five hundred thousand souls. The customs collected there, amounted to less than £350,000, while in our time they probably average not less than £11,000,000 sterling annually.

"In the reign of Charles the Second, the traces left by ages of slaughter, and pillage, were still distinctly perceptible many miles south of the Tweed, in the face of the country, and in the lawless manners of the people;" and Macaulay gravely asserts that the parishes in some of the border counties "were required to keep bloodhounds for the purpose of hunting the free-booters.* The seats of the gentry and the larger farm houses were fortified. "Oxen were penned at night beneath the overhanging battlements" of their owners, who slept with arms at their sides, well aware that the laws of the land were entirely inadequate to the protection of their property, surrounded as they were by so lawless a set of depredators. Travellers venturing into some parts of Cumberland and Northumberland, thought it prudent first to make their wills, while the judges on circuit with their attendants of Attorneys, Clerks, &c., were escorted from Newcastle to Carlisle by strong guards of armed men. Within the memory of some of the present generation, sportsmen venturing in pursuit of their game to the sources of the Tyne, "found the heaths round Kuldar Castle peopled by a race scarcely less savage than the Indians of California."

Properly to appreciate this condition of things in England, and to enable us to bring it down sufficiently near to our own times, we must bear in mind that we have been portraying a period rather posterior to that in which our Religious Society took its rise—upwards of one hundred years after Elizabeth, the last of the Tudors, ascended the throne, and more than half a century after she had completed a reign not less brilliant than any recorded in English history—and scarcely fifty years anterior to the time of Anne, so celebrated for its literature, when such men as Dryden, Locke, and Tillotson, were on the stage and in their prime.

"Slowly and with difficulty, peace was established on the borders. In the train of peace came industry and all the arts of life. Meanwhile it was discovered that the regions north of the Trent possessed in their coal beds a power of wealth far more precious than the gold mines of Peru. It was found that in the neighbourhood of these beds, almost every manufacture might be most profitaby carried on." A stream of industrious emigrants rolled from the South. Labour superseded free-booting, and in 1741, "the ancient archiepiscopal province of York contained two sevenths of the population of England."

Macaulay manifests such a thorough dislike of the Stuarts, that it would seem as if it might have been born with him. He says it had been a practice "from a period of immemorial antiquity for every English government to contract debts."* There was, nevertheless, at the time of the Restoration no standing army. The only one "which the law recognized, was the militia." The majority of Englishmen who were under twenty-five years of age, had probably never seen a company of regular soldiers. Charles, however, organized a small national force—the germ of that which in the present century, has marched "into Madrid and Paris, into Canton and Candahar." Of the navy—Pepys, one of the ablest men in the English Admiralty, declared in 1684, that its administration was "a prodigy of wastefulness, corruption, ignorance and indolence."

* This barbarism of our ancestors affords no excuse for a similar one of our own Government, one hundred and fifty years later, in the Florida war.

*He adds that the Revolution of 1688, "introduced the practice of honestly paying them!"

Landsmen who had been but little afloat, were placed in command of large fleets; and it is reported of Monk, that when "he wanted his ship to tack to larboard he moved the mirth of his crew by calling out, 'wheel to the left." The whole effective charge of the army, navy and ordnance, was about £750,000. The whole noneffective charge, military and naval, is said scarcely to have exceeded £10,000 a year. "It now exceeds £10,000 a day."

"In the year 1685, the value of the produce of the soil, far exceeded the value of all the other fruits of human industry; yet agriculture was in what would now be considered as a very rude and imperfect state." The arable and pasture lands were not supposed to "amount to much more than half the area of the kingdom. The remainder was believed to consist of moor, forest, and fen." Many routes which now pass through a long succession of finely cultivated districts—of orchards, wheat and pasture—'then ran through nothing but heath, swamp and warren." At Enfield, hardly out of sight of London's smoke, "was a region of five and twenty miles in circumference, which contained only three houses, and scarcely any enclosed fields." Deer were as free and as plentiful as in our American forests. They were as common in Gloucestershire and Hampshire, as they now are among the Grampian Hills. It is said that "Queen Anne, on one occasion on her way to Portsmouth, saw a herd of no less than five hundred." The last wolf that roamed in the Island is recorded to have been "slain in Scotland a short time before the close of the reign of Charles the Second."

The crops of grain, compared with those of the present day, were small, as we would necessarily infer from the rude state of agriculture. We may form some estimate of living among the great, three hundred and fifty years ago, when we learn that "gentlemen attendant on a great earl, in Henry the Seventh's time, were rarely privileged to eat fresh meat."

The domestic animals of the farm yard—the horse—the cow and the sheep—were diminutive and of trifling value, compared with our best breeds of the present day. The magnificent carriage horse or draught horse, that now passes in all directions along the streets of London, and regarded by foreigners as one of its chief wonders—the Alderney cow—or the Durham, giving her six and thirty quarts of milk per day—or the Leicester, yielding six, eight or ten pounds of wool, and weighing five and thirty pounds a quarter—all now so common, were then not even among the *beau ideals* of the most sanguine connoisseurs in breeding. T. U.

To be continued.

"Time *was*, is past; thou canst not it recall:
Time *is*, thou hast; employ the portion small:
Time *future* is not; and may never be:
Time *present* is the only time for thee."

For Friends' Review.

SISMONDI.

(Concluded from page 293.)

In the year 1796, Sismondi commenced that long course of study of which his great work, "The History of the Italian Republics," was the fruit. His original intention was to prepare a treatise on the constitutions of free nations, a design doubtless having its origin in that comprehensive philanthropy which was his great characteristic. His investigations, however, led to the accumulation of a vast fund of knowledge, illustrating a portion of European History, involved in much obscurity, yet concerned in events which have exerted a notable influence upon the condition of our race. The history of the free states of Italy included a period extending from the sixth to the sixteenth century. The labour which it involved was immense; but it especially demanded the exercise of extraordinary tact in selecting from the enormous mass those events which might best explain the progress of Italian society, and the influences under which it emerged from a state of barbarism into one of remarkable civilization, and after exhibiting, for a time, the fruits of free institutions, again sank below the level of surrounding nations, the victim of luxury and religious intolerance. For twenty-two years of a laborious life, this great subject occupied the thoughts of the indefatigable student. No wonder that the enthusiasm excited by the novelty of his task, and the occasional fascination of his subject, should sometimes subside in the contemplation of the labour before him, and the repulsiveness of many of the details. Some of his friends who had listened with interest to his early chapters, seemed to weary as they proceeded, and had it not been for the support which he received from that beloved parent from whom no thought was hidden, Sismondi might have relinquished in despair the task which has immortalized his name. Speaking of the time chiefly spent in the composition of this work, he says—"In a task which has continued at least eight hours a day, during twenty years, I was obliged constantly to read and think in Italian or Latin, and occasionally in German, Spanish, Greek, English, Portuguese and Provençal." Little does the world know of the labour and the waste of mental and physical energies to which it owes the books which instruct or amuse it.

Of this great work, it is remarked by his biographer, that Sismondi "has treated the subject in a manner at once learned and brilliant. He has gone back to the origin of those numerous cities proudly erected into republics, on the ruins of imperial power or of feudal establishments; he has described their constitutions, shown their interior existence, related their struggles, exhibited their end. Turbulent Genoa, heroic Milan, mournful Pisa, prudent and pow

erful Venice, democratic Florence, and all those republics which, confined in a small space, had, during a short period, more animated life, more intoxicating passion, more varying vicissitudes than the kingdoms of the continent, and which have all fallen sooner or later under an ambitious usurper, because they were too free, or under the attacks of foreigners because they were too weak; this is the long and grand history which has been retraced by M. De Sismondi." The history of the Italian Republics, was completed in sixteen volumes, the last of which was printed in 1818; and although not at first attended with brilliant success, it gradually acquired a high reputation, and holds a rank not second to any historical work of our times. Whilst occupied in these engagements, Sismondi passed much time at Geneva. He was the intimate friend of Necker, and the Baroness De Stael, and is said to have profited by his intercourse with the literary men who were drawn to Coppet by the reputation of these gifted persons, without loosing the simplicity of his character, which was ever marked by good sense and sound discretion. His mother appears to have had some fears in reference to the influence which the Baroness De Stael might exert over her son. When he was about to accompany that remarkable woman into Italy, she warned him of some of the dangers to which he might be exposed. "Travelling," she remarked, "is like a short marriage, always, always together, people see too much of one another; defects have no corner in which they can hide themselves; the spoiled child of nature and the world, as she is, must have in the mornings, moments of fatigue and *ennui;* and I know who is revolted by a defect in those he loves; *he should therefore be doubly attentive to open his eyes to his own defects, and to keep them steadily shut to those of his companion.*"

It is curious that Sismondi, like Buxton, was so much engrossed with the wretchedness of the peasantry, that he had little taste for the charms of the scenery, or the solemn grandeur of the ruins with which Italy is covered. He was too much a philanthropist to be a devotee of art. In 1806, he accompanied the Baroness to Germany, and here, as elsewhere, his active mind was engaged in investigating the evils which he saw around him, and endeavouring to suggest the remedies.

His "Lectures on the Literature of the South" were published in 1814, while his work on Italy was still in progress. No sooner had he completed the last volume of the history, than a project of equal labour and importance was begun.

His History of France, which furnished the principal occupation of the remainder of his life, was composed with the same conscientious regard to truth, the same untiring research and constant reference to the illustration of moral and political truth which are to be remarked in all his writings. "As a whole, it is pronounced, by general consent, to be by far the ablest and most trustworthy history of France which has ever been written." His other writings were chiefly upon subjects connected with political economy. Whatever judgment may be pronounced upon them as works of science, they afford abundant evidence that his great aim was to promote the well being of his fellow men. "I have always," he says, "considered wealth as a means, not as an end. I hope it will be acknowledged by my constant solicitude for the cultivator, for the artisan, for the poor who gain their bread by the sweat of their brow, that all my sympathies are with the labouring and suffering classes." Slavery and the slavetrade, were objects of his strenuous opposition, and the consistency of his character is evinced by his instinctive disgust at every form of oppression. In political movements he appears to have taken little part; yet when Switzerland regained her freedom after the abdication of Napoleon, his great attainments and known moderation gave him a prominent place amongst those to whom the re-organization of the Republic was committed. Distrusting the bigotry of the dynasty restored to France, and disgusted when he found that time and thought devoted to pompous ceremonies, which were demanded for the improvement of the people, he adhered for a time to Napoleon, after his return from Elba. That sagacious ruler knew the value of such a friend, and in a private interview, astonished Sismondi by the vastness of his knowledge, and the versatility of his mind. Returning from his visit to the Emperor, he found some of his personal friends deeply offended by his adherence to the dynasty of the hundred days. Conscious of the purity of his intentions, Sismondi consoled himself among his books. "I have always," he said, "endeavoured to forget myself, and thanks to my studies, I can live in other ages than my own."

In 1819 he married a sister of the wife of Sir James Mackintosh. "In her he had a devoted and intellectual companion, who sympathised with him in his pursuits, while her accomplishments, and sweetness of disposition, were a constant source of cheerfulness and solace to him for the rest of his days." Two years after, he was summoned to the death-ded of his mother, in Tuscany, but, though travelling night and day, he arrived too late. There are few things in the lives of eminent men, more touching than the cordial union which seems to have subsisted between Sismondi and his mother. She was the guide and counsellor not only of his youth, but of his maturer age; and notwithstanding his vast accumulation of knowledge, he seems ever to have deferred to her with a submission alike creditable to both. He refused to accept a professorship in France, because it would have rendered it impossible for him to pass a

portion of each year, as was his custom, with his mother and sister, in Tuscany.

The last twenty years of Sismondi's life was mostly spent at his country residence, near Geneva. The consistency of his character, and the indefatigable pursuit of knowledge for useful ends, had secured for him a reputation only valuable as the instinctive testimony of mankind to virtue. Strangers from all parts of the civilized world were attracted to his house, and with most of them he could converse freely in their native tongues. In 1840 he became afflicted with a cancer in the stomach, yet, though suffering intensely, he did not intermit his literary labours. Whilst enduring the anguish of this terrible disease, a revolution occurred in Geneva, during which the constitution which he had aided in establishing, was overthrown by the radical party. A constitutional assembly having been called, Sismondi was elected a member, and notwithstanding his state of suffering and weakness, he caused himself to be carried to the place of meeting, to defend to the last the old and salutary institutions of his country. Alone he dared to resist the popular torrent; alone he combatted the changes proposed by the victorious party. On the 30th of 3d mo., 1842, in spite of the alarming state of his health, he pronounced before the assembly the last words that he ever uttered in public. This impromptu speech, full of goodness, moderation, and power, was interrupted by painful convulsions, and he was carried home in a state of the greatest exhaustion. "His only desire now was to go to Pescia to die beneath the beautiful sky of Tuscany, amid the flowers, the fruit and trees which he had planted, and with the recollections of the mother who had watched over and matured the promise of his youth." On the 25th of the Sixth month, 1842, he quietly expired.

If the sketch we have hastily drawn of this illustrious man has conveyed to our readers any just impression of his character, it will be needless to recapitulate its peculiar traits. It is as an example of the results which flow from the habit of acquiring knowledge under all circumstances, and of untiring industry in the application of that knowledge to useful ends, that we commend his history to our young friends. In whatever situation he found himself, however great the pressure of his own misfortunes, the condition of the community around him was an object of intense interest and the closest observation. He had early learned to sympathize with human suffering, and however varied were his pursuits, the well being of his fellow men was the end. There are few examples of a life so devoted to literature with such steady reference to its noblest aims.

As an historian, his most remarkable trait was conscientiousness. It is justly remarked, that "freedom from prejudice, and loyalty to truth," was the motto under which he lived. He never wrote for dramatic effect; he was under no temptation to distort a truth in order to point a sentence. He delighted in the contemplation of the beautiful and the just, and to elevate, not to degrade, the illustrious names of history, was with him an instinct only restrained by the higher impulse to do justice to virtue, and homage to Truth. C.

Extract of a letter from John Hutchinson to J. and H. C. Backhouse, dated 11th month 25th, 1824.

I lately passed a day at Lynn Monthly Meeting with your father and mother, J. and J. G., very satisfactorily to myself. On a retrospect of this sweet interview, I have been ready thus to soliquise: O religion, amidst all thy charms, thy benefits, and thy blessings, how inestimable are thy friendships! If our poor, fallen, and degraded nature has any feelings better than the rest, they must surely be the social; but how are these exalted and refined by the influence of Christian principles.

PATENT OFFICE STATISTICS.

We have received from Washington, a table setting forth in detail the number of patents of each class—the whole being divided into twenty-two—granted to each State from the year 1789 to 1849. We give the aggregates, as follows:

States.	No. of Patents.	States.	No. of Patents.
Maine,	483	Mississippi,	23
New Hampshire,	297	Louisiana,	77
Vermont,	310	Arkansas,	0
Massachusetts,	2161	Tennessee,	108
Rhode Island,	234	Kentucky,	185
Connecticut,	1156	Ohio,	749
New York,	3382	Michigan,	51
New Jersey,	461	Indiana,	114
Pennsylvania,	2167	Illinois,	71
Delaware,	52	Missouri,	40
Maryland,	660	Florida,	1
Virginia,	631	Texas,	4
North Carolina,	137	Iowa,	2
South Carolina,	122	Wisconsin,	8
Georgia,	80	District of Columbia,	224
Alabama,	65		

The following are the numbers granted during the same time to the principal cities:

Boston,	623	Philadelphia,	916
New York,	1787	Baltimore,	430

These statements are somewhat curious, and may be regarded as indicative, to a certain extent, of the inventive genius of our people in different sections of our country.

[Here we cannot fail to observe the important difference in the number of patents taken out by the free and slaveholding states. The whole number taken out by the people of the latter being

only 2273, which is little over those taken out in Massachusetts alone; and less, by upwards of a thousand than the production of New York.]—Ed.

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 3, 1849.

We would willingly solicit the attention of our readers to the article "Lord Ashley and the thieves," which we copy from the National Era. Too long has the world relied upon the terrors of the law for the suppression of crimes. Too long has the important fact been overlooked, that hope is a much more powerful stimulant to action than fear; and that the way to render mankind virtuous, is to hold up to their view the rewards of virtue, rather than to terrify them by the consequences of criminality. When we reflect how large a portion of the violations of law, particularly when that violation assumes the shape of larceny, may be fairly traced to poverty and neglected education, it becomes a serious enquiry whether the society which punishes petty offences with rigour, and shuts against the juvenile offender all the avenues to respectability and usefulness, is not actually the greater offender of the two.

We repeat the opinion expressed on a former occasion, that the only legitimate objects of penal law are the security of society from lawless agression, and the reformation of criminals. Vindictive punishments have no place in the Christian system. Vengeance is mine, I will repay, saith the Lord. It belongs to the wisdom which can fathom the depth of the human heart, measure the strength of human passions, and weigh the influence of example and habit, to adjust the measure of punishment to the depravity of the offender.

The natural tendency of human punishments is to harden, not to reform. The human mind is so constituted as to be capable of an obduracy which sets at defiance the severest inflictions which man can impose; but it is not in our nature to be totally insensible to the softening influence of kindness. When a woman was arraigned before the Saviour, and charged with a capital crime, what was his decision? The accusation was unquestionably made with a malicious design; to involve him in a charge of usurping the office of a criminal judge, or of encouraging the violation of the Mosaic law. He disconcerted the accusers by an appeal to their own consciences: Let him that is without sin among you first cast a stone at her. And if the qualification to inflict vindictive punishments, was always tried upon this principle, how few should we find prepared to execute them? How then did he address the trembling offender? Did he give countenance to immorality? Far from it. He taught her that the gates of mercy were still open to her, that the harsh sentence of the law was not to be inflicted. He dismissed her with the emphatic admonition: Go and sin no more.

Married,—At Friends' Meeting, Tiverton, R. I. on the 9th of Eleventh month last, Christy Davis, of Boston, Mass., to Eleanor, daughter of Abraham Barker, of the former place.

Died,—Of a lingering consumption, at his residence on Long Branch, Monmouth County, N. J., on the 15th of Twelfth month last, Robert Parker, in the 75th year of his age. He was a firm believer in the doctrines of a crucified Saviour, and though for a long time in feeble health, was concerned to inculcate them in the circles where he mingled. His last illness was short but severe. His friends have a consoling trust, that through mercy, he was made meet for the kingdom of rest and peace.

——, On Fourth day afternoon, the 17th ult., in the 78th year of her age, at their residence in Blockley, near this city, Martha Jones, wife of Samuel Jones.

She acted in the capacity of overseer for Radnor Monthly Meeting of Friends a number of years.

Her Christian deportment and kindness of disposition, endeared her to all who knew her.

——, On the 5th ult., at his residence in Monkton, Vt., Jonathan Holmes, aged about seventy-two years. This dear friend was from early life a member of Monkton Particular Meeting, in which for several years he occupied the station of Overseer. Being a lover of peace, he was often engaged in settling differences in his neighbourhood.

——, At her residence in this city, on First day morning last, the 28th ult., after a short illness, Mary Hillman, in the 76th year of her age; a member of the Northern District Monthly Meeting, where she had for many years, acceptably filled the station of Overseer.

For Friends' Review.

CHEAP SCHOOL BOOKS.

A striking peculiarity of the present day, when compared with the times fifty or sixty years ago, is the enlarged sphere given to the education of youth. Numerous subjects are now included in the exercises of schools of no extraordinary pretensions, which at the close of the last century, were hardly to be met with in any seminaries but those of the highest grades. Whether this extension of the area of instruction, may not contribute to render it more superficial, is a question which it is not my design, at present, to examine. But there is one consequence which appears to demand more attention than it has usually received. The increased number of subjects to which the students in our common schools are expected to attend, necessarily augments the demand for books. Hence it becomes

an object with parents to obtain, and with booksellers to supply, cheap editions of the standard school books. Parents and teachers can certainly have no reasonable objection to obtaining the books, which their children require, on as easy terms as the booksellers can afford; but the reduction of price naturally, and almost necessarily, leads to a deterioration in the articles produced. Many of the books now used in our schools, are furnished at a price which totally precludes every thing beyond a very inferior class. The paper, the type, and the binding, must be of the lowest grade. Now this, I conceive, is the reverse of true economy. One of the first things which a child should be taught upon commencing the toils or the pleasures of literature, is, *to take care of his books*. A careless and slovenly management of his books, is likely to produce or promote habits of carelessness and negligence in regard to other things. But a serious objection to school books of inferior execution, is that they are not so easily studied as those of which the type and paper are good. If a boy is presented with a book, which he is expected to study, the type of which is clear, and of reasonable size, he has an inducement to keep it clean, and preserve its clearness. In the pursuits of science or literature, it is important that as little *physical* effort as possible should be expended upon the lessons. A youth must possess great energy of purpose, if he would prosecute to advantage, the study of a Latin grammar and dictionary, or the Elements of Euclid, on a winter's evening, by the light of a kitchen hearth. Yet even the light of the sun, or a gas lamp, cast upon a page in which the ink and the paper are nearly of a colour, or the letters imperfectly formed, leaves the student in a predicament not very different from the one above supposed. The consequence of using such books, is that pupils of sluggish intellects will advance very slowly, while those of ardent temperament, who determine to surmount every obstacle, pursue their studies at the expense of diseased and weakened eyes. And certainly a book, whatever its price, cannot be a cheap one, to a young person whose eyes are permanently impaired by its use. But even the most assiduous student will make a slower progress when the books he uses are difficult to read, than when their pages are entirely clear. Hence, in estimating the actual cost of low priced school books, we must add to that cost, the value of the additional time and labour required in mastering them, above what well printed copies of the same works would demand. Now, suppose that the yearly expense of a student at school, for boarding, tuition, and clothing, and exclusive of the cost of books, be set down at two hundred dollars; then if in consequence of using inferior editions of school books, eight hours must be employed in gaining as much knowledge as might be acquired in seven with good ones, or if the injury to the eyes requires that one eighth of the time which might be devoted to study with good editions, should be consigned to repose, the student is actually paying twenty five dollars a year, and one eighth of his years' labour, in addition to the nominal cost of his low priced books. This would probably exceed the cost of even a splendid edition, if such was in existence, of the same works.

If, instead of this wretched economy, the books introduced into our schools, were all of good quality, as to paper, printing, and binding, they need be less fingered in studying their contents, than the paltry volumes now frequently used; and of course, after the immediate object of procuring them was answered, they would remain decent members of the libraries for the future use of their possessors. Or if not wanted for this object, might be sold to a junior student, or handed to a younger member of the family.

The injury arising from the use of school books of the description above referred to, appears to me of sufficient importance to claim the attention of those who control the operations of our larger seminaries. If such persons would exert their influence or authority in excluding from their seminaries all those editions which are obnoxious to the objections above noticed, they would, no doubt, confer a lasting benefit upon the rising generation. It is to parents and the conductors of schools, that we must look for a demand, extensive and simultaneous, for school books of better execution than those now in use; and an extensive demand would infallibly produce a supply. E. L.

BERNARD PALISSY.

This ingenious man began life as a poor boy, and his earliest recollections were those of turning a potter's wheel. From turning a wheel he was promoted to the making of pottery. His native village was Saintes, in France; and he lived about three hundred years ago. At that period the art of making earthenware was in a rude state in France, but enamelling was much advanced; and young Palissy thought he would try to find out how the finish of enamelling could be applied to pottery.

First he set about instructing himself in reading, and every spare moment he devoted to study. But when he had improved himself in these respects, he was greatly at a loss for money. This, however, he earned by his trade, and by drawing plans, for which he had a taste. This money was spent in experiments. While still a very young man, and without any proper means of supporting a family, he married. This was worse than an imprudence; he did not only himself, but others a serious harm. In the midst of great difficulties he carried on his experiments; and these absorbed the means which should have maintained his family. The slight-

est improvement he succeeded in making in the process was sufficient to inspire him with the hope that he was at last about to reach the goal; and this hope nerved him to fresh endurance. In vain did he endeavour to inspire others with similar confidence. Every day bitter complaints burst from his wife, and frequently did his children join in their mother's supplications, and with tearful eyes and clasped hands implore him to resume his former occupation, and give them bread. Palissy met the reproaches and prayers of his wife, and the tears of his children, with inflexible resolve, and the most imperturbable composure, apparently as insensible as the earth which he was moulding. But was he really thus indifferent? No; there were moments when despair was at his heart? "Nevertheless," we quote his own words, "the hope that I cherished made me work on with so manly a courage, that I often forced a laugh when I was inwardly sad enough."

Derided, treated as a madman, suspected of being now a coiner and now a sorcerer, he was proof against all. At length a new combination made him believe himself on the very point of succeeding, when a potter engaged in his service suddenly demanded his discharge and his wages. Palissy, having neither money nor credit, was obliged to sacrifice part of his wardrobe to pay him; then, impatient of the interruption, returned to his furnace, which he had constructed in his cellar—returned to it to find that it wanted fresh fuel, of which his stock was exhausted. What was to be done? Upon the baking of this new essay his last hope depends. He rushes out to the garden, tears away the trellis-work, breaks it up, and the furnace is again heated. But the heat is not to the proper degree of intensity, and in desperation Palissy throws into the furnace his furniture, the doors, the windows, nay, even the flooring of his house. Vain are the tears, the intreaties of his family; wood is wanting for the furnace, and every thing combustible that he can lay hold of is remorselessly sacrificed. But now one prolonged cry of joy echoes through the cellar; and when the wife of Palissy, startled by the unwonted sound, hastens to her husband, she finds him standing, as if in a stupor, with his eyes fixed on the brilliant colours of a vase which he held, in both hands. Success had crowned his efforts.

Rapidly now did his circumstances change. His success, so dearly bought as it had been, was followed by still greater advances in the art, and he was now at the head of his profession. Wealth flowed in, and his fame spread far and wide. He had several patrons at court, amongst whom was the Constable de Montmorency, who employed him to execute for him some rustic pieces, as they were called, consisting of figures of animals in earthenware. He resided at the Tuilleries, opposite the Seine, and was surnamed Bernard of the Tuilleries. Nor was he content with the fame of a mere artist, but turned his attention to almost every branch of natural history and philosophy, and is said by Fontenelle to have made as much proficiency as genius without learning could make. He was the first person who formed a collection of specimens of natural history, and gave lectures upon them, to which the public were admitted on payment of half a crown, which he engaged to return fourfold should anything he taught be proved false. He wrote several treatises on a variety of topics, full of original and striking thought. He was the first who taught the true theory of springs, and who ventured to assert that fossil-shells were real sea-shells deposited by the waters of the ocean. He was also the first to perceive and recommend the use of marl and lime in agriculture. His ardour and strength of character were not less conspicuous in his attachment to the religion he professed. He was a Protestant, and became exposed to persecution during the time of the League. In 1584 he was apprehended and committed to the Bastile. The weak King Henry III., who rather favoured him, having told him that if he did not abjure his religion for the prevailing one, he should be constrained to leave him in the hands of his enemies, the intrepid Palissy replied, "Your majesty has often condescended to say that you pity me; for my part I pity you for uttering the unkingly words, 'I shall be constrained;' but I tell you, in more royal language, that neither the Guises, nor your whole people, nor yourself, shall constrain me, a poor potter, to deny my conscience."

Thus was the same zeal and indomitable firmness which marked his career as an artist, carried by Palissy into his devotedness to his higher interests as a Christian. Of his religion and his trade he was wont to say, "I have no other property than heaven and earth." He died in the Bastile in 1589, at the age of ninety. —*Chambers's Journal.*

For Friends' Review.

COLOURED PEOPLE OF PHILADELPHIA.

An interesting pamphlet of 44 pages, entitled "A Statistical Enquiry into the condition of the people of colour, of the city and districts of Philadelphia," has just been issued from the press of Kite & Walton, of this city. The census, which constitutes the basis of the statements and calculations of which the pamphlet is chiefly composed, was taken near the close of 1847, at the suggestion and under the direction of some members of our religious society. The information thus collected, and now presented to the public, must, from the nature of the case, be liable to some inaccuracy; yet, from the care which was taken, and the character of the agents employed, there can be no reasonable doubt, that the statistics here offered to the public examina-

tion, form quite as close an approximation to the truth as such articles usually do.

The depressed and degraded condition of the free coloured population of the non-slaveholding states, is a theme on which the opponents of emancipation seem to expatiate with particular satisfaction. The pamphlet before us clearly proves, that however poverty and distress, the necessary consequence of negligence and intemperance, may prevail in some sections of the city and its suburbs; and this is, by no means, peculiar to the coloured race; there is a broad line of separation to be drawn between the different classes of the coloured as well as the white population. Notwithstanding the obstructions to their advancement, arising from the prejudice to which they are exposed, and the poverty in which they almost invariably begin their career, they appear as a class to be steadily advancing in respectability, and the attainment of the necessaries and comforts of life.

As the work in question is easily accessible, and will, no doubt, be perused by many of our readers, a minute analysis will not be attempted. The following extracts, however, may probably be interesting to some of our subscribers.

E. L.

"Where the natural increase is least checked, the number of young persons will be the greatest; and in proportion as checks upon the natural rate of increase exist, whether they be those of vicious habits—oppression—an unhealthy climate, or a redundant population, the number of young persons will relatively decrease.

"During the last decennial period the increase of the slaves was only two-thirds that of the whites, so that it is clear that the large proportion of slaves under 10 years of age is not caused by their rapid increase, but that it must be owing to causes which lessen the numbers above that age. These causes undoubtedly are the shorter lives, and consequently greater mortality among the adults; and the escape and emancipation of very considerable numbers.

"It appears, that by the returns of 1840, the ratio of free blacks under 10 years of age to the whole number of that population is rather less than that of the whites under 10 in the slowly increasing states of Vermont and New Jersey, while the increase of that class during the preceeding decennial period was 20.85 per cent.; being less than that of the slaves. When we consider the extent to which the free coloured population is constantly augmented from the emancipated and fugitive slaves of the south, we shall see no reason to doubt that their numbers are kept down by the greater number of deaths among them, as well as by checks upon the natural increase, much greater than operate upon the slaves.

"It appears that 42.7 per cent. of the coloured population of Philadelphia has been born out of the State; and this fact, taken in connexion with the slow increase as compared with that of the whites, shows not only a very great immigration, but very great drains, by deaths and removals, of the population thus poured in upon us.

Real and Personal Estate.

"In attempting to form an estimate of the value of the real and personal estate held by the people of colour, the difficulties of obtaining accurate returns from the individuals must be kept constantly in mind. No returns of this nature can be more than an approximation to the actual value; yet those in the city especially, having been made by the same individual ten years before, may be regarded as forming a fair ground for comparison as to the relative condition of the people of colour at the two periods.

"The following tables have been carefully computed from the returns thus obtained:

Value of the Real Estate.

		Incumbrances by mortgages and ground-rents.
City	$368,842	$78,421
Spring Garden	27,150	11,050
Northern Liberties	40,675	13,440
Southwark	31,544	5,915
Moyamensing	51,973	20,216
West Philadelphia	11,625	1,400
	$531,809	$130,442

"In addition to this, real estate out of the city, and mostly out of the state, has been returned estimated at $30,000. Presuming the same sources of error to have existed in making the enumeration of 1837, we may regard the two estimates as exhibiting the relative condition of the two periods. The amount then returned, after deducting the incumbrances, was $309,626; the present clear estate is $401,367, being an increase of thirty per cent., which is probably below the real increase as the incumbrances reported in 1837 were $12,906, while those returned in 1847 were $130,442, the former amount being without doubt greatly under-estimated. It is perfectly safe, we think, to rate the increase in the value of the real estate thus held at 50 per cent.

"This real estate is held by 315 freeholders.

"These 315 freeholders are the owners, likewise, of personal property amounting to $194,318.

"They consist of 41 mechanics, 78 labourers, 49 tradesmen, 35 coachmen and hackmen, 28 waiters, 20 hair-dressers, and 11 professional men—preachers, physicians, &c., and 53 females, 46 of whom are widows.

Trades and Occupations.

"The returns enable us to state the occupations of 3358 men and 4249 women, who form, it is probable, about four-fifths of the able bodied population, above 21 years of age.

"The principal occupations are as follows: boot and shoe makers 113, bakers 7, carpenters 33, cabinet makers 17, blacksmiths and workers in metal 9, tailors 18, sailmakers 10, tanners 14, bricklayers 5, plasterers 10, painters and glaziers 10, basket and mat makers 9, dyers and hatters 7, engineers 5, second-hand clothes dealers 52, furniture dealers 22, confectioners and cake sellers 34, hominy dealers 15, hucksters 11, cooks, tavern, oyster and eating house keepers 77, waiters 453, musicians 32, preachers 22, schoolmasters 11, bleeders, dentists, physicians and herb doctors 19, coachmen 111, carters and draymen 157, labourers and jobbers 603, porters 444, hod carriers 102, work in brick yards 70, wood sawyers 76, stevadores 57, white washers 40, raggers and boners 51.*

"In 1838 a pamphlet was published containing a directory of coloured mechanics and tradesmen, which furnishes us with a point of comparison. It contained the names of 506 mechanics and tradesmen, of whom 207 were master workmen, and 299 journeymen. In a note appended to the Register it is stated, that one-half of the latter work as journeymen, and the rest from choice or necessity follow other occupations. The number working at their trades in 1838, may therefore be stated at 357; according to the recent ennumeration the corresponding number is 481, being an increase of 35 per cent. Many of these mechanics and tradesmen are excellent and industrious workmen; 75 of them own altogether real estate valued at $230,000, and personal estate valued at $96,000."

For an account of the schools, we must refer to the pamphlet itself, inserting only this brief quotation:

"The only school from the teacher of which a report has been received, is John Ross's. He has from 20 to 28 scholars, and teaches 'the higher branches and the languages.' Sarah M. Douglass's is an excellent school of many years standing; she has a good cabinet and philosophical apparatus, and teaches the higher branches.

"When we call to mind, that there are at least 1200 children between the ages of 5 and 20, of whom no account is received, the greater part of whom are probably growing up in idle and vicious habits; it is clear that this is one of the most painful facts brought to light by this inquiry, and one which should promptly and earnestly engage the attention of the friends of the people of colour.

Beneficial Societies.

"By the returns it appears that 4904 persons, or nearly one-half the adult population, are members of Mutual Beneficial Societies, the funds of which are appropriated to support the members in sickness, and to bury the dead. Many of these persons belong to two or more Societies at once, with the view of increasing the amount to be received when sick. The names of 106 of these Mutual Beneficial Associations have been received, and particulars of income, &c. of 76 of them. These 76 societies consist of 5187 members. The contributions are from 25 to 37½ cents per month, and paid weekly, monthly, or quarterly. The allowance per week to the sick members varies from $1.50 to $3.00 per week, being generally $2.50 to $3.00. From ten to twenty dollars are usually allowed for funeral expenses. The annual income of these 76 societies is stated to be $16,814.23, and their permanent invested funds, $17,771.83.

"Six hundred and eighty-one families are reported to have been assisted by them during the year 1847, and the sums furnished to 517 of these families is reported and stated at $7,189.86. On comparing this list with that given in the year 1837, we find that the number of societies is increased from 80 to 106; and that more than one-half of those then reported have disappeared, or have assumed new names. The permanent funds of the 76 societies of which the details have been furnished, exceed those reported in 1837 by upwards of $7,700, while the annual subscription is less by about $2000; although, if the 29 societies whose income is not reported, be supposed to average the same rate as the others, the amount annually subscribed for mutual relief will considerably exceed the amount so contributed in 1837.

"It is clear that these charitable funds must very considerably relieve the distress attendant on the sickness of the heads of families, and maintain a large portion of the people of colour, under privations, and in circumstances, which would otherwise throw them upon the public for relief.

"Sixteen houses for worship are enumerated. From 12 of these, returns have been received, which state the number of regular members at 3974, and persons usually attending at 6100. These twelve congregations all have First day or Sunday schools, employing 107 teachers, and attended by upwards of one thousand scholars. The cost of eleven of the twelve meeting-houses is given at nearly $67,000, and they appear to have been erected principally, in some cases entirely, by the contributions of the people of colour.

"There are a number of Library Companies and Literary Associations established among the people of colour, several of which appear to be supported with zeal and ability, and which, no doubt, have an important influence upon those who are within the sphere of their operations.

"Many of the immigrants are from the adjoining free states, and a large proportion of the remainder have been slaves, who have bought

* Ragging and boning is the common resource for the lowest class of coloured persons who are out of other employment.

their own freedom, and often that of their nearest relations, and have shown, in freeing themselves from bondage, the energy and industry which have made them useful and respectable citizens.

"Yet it is equally certain, that this part of the coloured population is the most numerous in those crowded streets and alleys where the destitution and wretchedness are most intense and infectious, and where the evil effects of herding together in crowded courts and miserable buildings, and the indifference to the ordinary comforts and decencies of life, are most apparent.

"We may fairly trace these extremes in the condition of the coloured immigrants to the evil influences of slavery. Upon feeble and common minds it operates like a blight, withering the active principles of our nature, and inducing a listlessness and an indifference to the future, which even should a slave become a freeman, leave all the vicious habits of slavery worked into the very grain in his character. To those on the other hand, who have resisted these withering influences and bought their freedom with the hard-earned fruits of their own industry, the love of liberty often imparts a desire for improvement and a consciousness of their own worth as men, that invigorate all their powers, and give energy and dignity to their character as freemen."

For Friends' Review.

VISIT OF J. AND M. YEARDLEY TO THE CONTINENT.

In the 49th number of our former volume and the 6th of the current one, we gave some account, extracted from the London Friend, of the visit of the above named Friends to the continent. From the same authority we now present to our readers the concluding part of the narrative.

Our last account left the travellers at Spa, from which place they proceeded by way of Verviers and Cologne to Bonn. In this place they met with an old and dear friend, who had formerly been very helpful to them in Switzerland, Charles Major, now chaplain of the University of Bonn. In the evening of First-day, the 6th of 8th month last, a company of fourteen persons, including three doctors of divinity, met at C. Major's house. A precious feeling spread over them, and J. and M. Y. had some religious service, C. M. acting as interpreter. On the 7th they reached Mayence; and the next day pursued their journey by steamer to Mannheim, where they made several calls, and held a little meeting at the house of a widow, who has passed through much affliction, and who feels concerned to open her house for religious meetings. Those who attended, made many inquiries relative to our religious principles, which were responded to. From Mannheim they went to Strasburg, by railway, and the next day met some serious individuals at a private house, with whom they were refreshed in spirit. On the 12th they reached Bâsle. Here they found much to interest them in the public institutions of the place, one of which, the Missions' House, they visited on the 14th. It is a well known spot, situated on the summit of a high hill, in the neighbourhood of the town. It was established by Spittler for the instruction of twelve young men of the poorer class, in languages and handicraft trades; a feeling of duty to become missionaries is essential to their admission, and they are retained in the Institution until some door of service to which they feel bound opens before them. Four have gone to Jerusalem, and have a school of ten boys in that city; they are under the protection of the Consul, independently of any religious head. After viewing the premises, and being present at a lesson in Arabic, our friends requested a season of silence, when J. Y. addressed the pupils in German. The Superintendent, one who has passed through much affliction, has been in England, and is known to several Friends there. Our friends went thence to the Deaf and Dumb Asylum, where they heard some of the children speak intelligibly. After this, they proceeded to the Orphan House and School at Beuggen, which they had visited upwards of twenty years before. The Superintendent recollected them immediately, and manifested much pleasure at meeting them again.

Among the individuals in whom they became interested at Bâsle was Pastor L. He informed them, in much simplicity, that some time ago he and his fellow-labourers were invited to join the so-called Evangelical Alliance. His reply was: "We have already got much further than you have: in looking over your rules, I find that you exclude a class of Christians in England whom we receive. Our bond of union extends much beyond yours; it embraces all of every sect who love the Lord Jesus Christ."

On Fourth-day, the 16th, they reached Berne; and on Sixth-day morning, held a meeting with some serious persons whom they had met with before, in their own room at the inn; when the hearts of the company were contrited together, under a sense of the sustaining power of our Heavenly Father, in the afflictions through which many of them had passed, since they last assembled. They spent one evening with an old friend, a lady, who labours much in doing good. They found the city dull and gloomy, a state which pervades the religious portion of the community in Switzerland at the present time. At Neufchatel, the disturbed state of the town has driven many of the inhabitants into the country, for a more quiet residence. Notice, however, was given of a meeting in the hotel where our friends lodged, and the saloon was quite filled. The language

of our friend J. Y.'s heart, as the people took their seats, was, "Where shall we find bread to satisfy this large company?" He, who is the Bread of Life, had compassion on them, and dispensed an abundance of spiritual food to the refreshing of many souls. The company were unwilling to break up, and remained together after the meeting for some time, engaged in pious conversation.

Speaking of the great advantage which an acquaintance with the French and German languages afforded them, our dear friend observes, "How I long that some of our dear young friends in England, might give up their minds and a portion of their time, to the acquisition of these languages; and above all, give up their hearts to be prepared for the Lord's work. How wide is the field of labour!"

From Neufchatel they proceeded to Geneva, and thence through Chambery to Grenoble. The small portion of Savoy through which they passed, painfully impressed them with the dark state of the country. The people were miserable and dirty, and crowds of beggars were to be seen in the streets. At the French frontier they found the officers very civil. First-day, the 27th, was spent by them at Grenoble. Pastor Bonifas left the city some time ago, but our friends were received by his successor, to whom they were strangers, with great cordiality, and an offer of his "Temple" for a meeting. They preferred to meet a more select company in the school-room, where they had a sweet season of religious worship. When speaking of differences in religious belief with the pastor, he observed, "The Church of Christ is like a great house, built on a rock. There are different compartments for the various classes of Christians, but they are in the same house, and on the same rock, Christ." The day after the meeting, several individuals called on our friends at their inn, and a zealous evangelist, very poor as to outward possessions, whose acquaintance they had made five years before, conducted them to visit a number of Jansenists. These people are too little addicted to the public exercise of their religion; our friends found them an interesting class of people, and encouraged them openly to confess their Saviour before men. They also went from house to house amongst the members and attenders of the little Protestant congregation, most of whom have come from the Romanist profession. The Protestants have lately opened a school for girls. To their guide, the evangelist, who manifested a great desire to know more respecting Friends, they gave some of our books. The First-day is sadly disregarded at Grenoble, and the condition of those who are seeking the truth in that city, is one which calls for much sympathy.

(To be concluded next week.)

From the National Era.

LORD ASHLEY AND THE THIEVES.

"They that be whole need not a physician, but they that are sick," was the significant answer of our Lord to the self-righteous Pharisees, who took offence at his companions, the poor, the degraded, the weak, and the sinful. "Go ye, and learn what that meaneth: I will have mercy, and not sacrifice; for I am come not to call the righteous, but sinners to repentance."

The great lesson of duty inculcated by this answer of the Divine Teacher has been too long overlooked by individuals and communities professedly governed by His maxims. Nothing is more certain, than that, just in proportion as the example of our Lord has been followed in respect to the outcast and criminal, the effect has been to reform and elevate; to snatch, as brands from the burning, souls not yet wholly given over to the service of evil. The wonderful influence for good exerted over the most degraded and reckless criminals of London, by the excellent and self-denying Elizabeth Fry, the happy results of the establishment of Houses of Refuge and Reformation, and Magdalen Asylums, all illustrate the wisdom of Him who went about doing good, in pointing out the morally diseased as the appropriate subjects of the benevolent labours of His disciples. No one is to be despaired of. We have no warrant to pass by any of our fellow-creatures, as beyond the reach of God's grace and mercy; for, beneath the most repulsive and hateful outward manifestation, there is always a consciousness of the beauty of goodness and purity, and of the loathsomeness of sin—one chamber of the heart, as yet not wholly profaned, whence at times arises the prayer of a burdened and miserable spirit for deliverance. To this lingering consciousness, the sympathy and kindness of benevolent and humane spirits seldom appeal in vain; for whatever may be the outward appearances, it remains true that the way of the transgressor is hard, and that sin and suffering are inseparable. Crime is seldom loved or persevered in for its own sake; but when once the evil path is entered upon, a return is in reality extremely difficult to the unhappy wanderer, and seems well nigh impossible. The laws of social life rise up, like insurmountable barriers, between him and escape. As he turns toward the society whose rights he has outraged, its frown settles upon him; the penalties of the laws he has violated await him; and he falls back despairing, and suffers the fetters of the evil habit, to whose power he has yielded himself, to be fastened closer and heavier upon him. Oh, for some good angel, in the form of a brother man, and touched with a feeling of his sins and infirmities, to reassure his better nature, and to point out a way of escape from its body of death!

We have been led into these remarks by an account given in the London Weekly Chronicle,

of a most remarkable interview between the professional thieves of London and Lord Ashley—a gentleman whose best patent of nobility is to be found in his generous and untiring devotion to the interests of his fellow men. It appears that a philanthropic gentleman in London had been applied to by two young thieves, who had relinquished their evil practices, and were obtaining a precarious but honest livelihood by picking up bones and rags in the streets—their loss of character closing against them all other employments. He had just been reading an address of Lord Ashley's, in favour of colonial emigration; and he was led to ask one of the young men how he would like to emigrate. "I should jump at the chance!" was the reply. Not long after, the gentleman was sent for to visit one of those obscure and ruinous courts of the great metropolis, where crime and poverty lie down together. Here, to his surprise, he met a number of thieves and outlaws, who declared themselves extremely anxious to know whether any hope could be held out to them of obtaining an honest living, however humble, in the colonies, as their only reason for continuing in their criminal course was the impossibility of extricating themselves. He gave them such advice and encouragement as he was able, and invited them to assemble again, with such of their companions as they could persuade to do so, at the room of the Irish Free School, for the purpose of meeting Lord Ashley. On the 27th of the Seventh month last, the meeting took place. At the hour appointed, Lord Ashley and five or six other benevolent gentlemen interested in emigration, as a means of relief and reformation to the criminal poor, entered the room, which was already well nigh filled. Two hundred and seven professed thieves were present.

What a novel conference, between the extremes of modern society! All that is beautiful in refinement and education, moral symmetry and Christian grace, contrasting with the squalor, the ignorance, the life-long depravity of men living "without God in the world"—the Pariahs of civilization—the moral lepers, at the sight of whom decency covers its face, and cries out, "*Unclean!*" After a prayer had been offered, Lord Ashley spoke at considerable length, making a profound impression on his strange auditory, as they listened to his plans of emigration, which offered them an opportunity to escape from their miserable condition, and enter upon a respectable course of life. The hard heart melted, and the cold and cruel eye moistened. With one accord, the wretched felons responded to the language of Christian love and good will, and declared their readiness to follow the advice of their true friend. They looked up to him as to an angel of mercy; and felt the malignant spirits which had so long tormented them disarmed of all power of evil in the presence of simple goodness. He stood in that felon audience like Spenser's Una amidst the Satyrs; unassailable and secure, in the "unresistible might of meekness," and panoplied in that

——"noble grace which dashed brute violence
With sudden adoration and mute awe."

Twenty years ago, when Elizabeth Fry ventured to visit those "spirits in prison"—the female tenants of Newgate—her temerity was regarded with astonishment, and her hope of effecting a reformation in the miserable objects of her sympathy was held to be wholly visionary. Her personal safety, and the blessed fruits of her labours, nevertheless, confirmed the language of her Divine Master to his disciples, when he sent them forth as lambs among wolves—"Behold, I give unto you power over all the power of the enemy." The still more unpromising experiment of Lord Ashley, thus far, has been equally successful, and we hail it as the introduction of a new and more humane method of dealing with the victims of sin and ignorance, and of the temptations growing out of the inequalities and vices of civilization.

It has been stated that Lord Ashley has recommended the emigration of the criminals of London to this country; but our information (derived indeed from English papers) does not afford any ground for this charge, as the British Colonies are alone spoken of. J. G. W.

SAGACITY OF A PYRENEAN DOG.

Opposite to our hotel was a dog of singular appearance, a great favourite with the neighbourhood, and, I might add, with my son, who took pains to ascertain all that could be learned of his race and breeding. It was a white wolf-dog of the Pyrenees, soft, silken-haired, scentless, spotless; invaluable as a guard, and evincing, not only the utmost powers of instinct, but, as the owners affirmed, of judgment and reason!—*un chien de discernement.* This clever animal, named by the familiar English abbreviation "Miss," used to lie at the booking-office door of the Messageries Royales, Rue de Bec, noticing, with one eye open, everybody and all things. She knew why luggage was placed here or there, and whether certain descriptions of goods were intended for this or that conveyance. She would not permit crowding at the counter; she could discern whether the bookkeeper was being annoyed by too many applicants for places at once; she barked off all those who seemed to be *de trop;* and when special care was manifested by any of the porters in arranging a party's personal effects at the moment of departure, she would sit on the property till the owner began to ask for it. She was almost two sizes smaller than our common Newfoundland dog, and would have realized a high price in England. She was five years old,

and *malgrê* her ultraism in discipline, was a perfectly good-natured creature; and however loudly she might bark, however fiercely she might look, she was considered by all who understood her good qualities, as a dog who did everything for the best, and did it well too. We subsequently fell in with a similar dog, three years younger, on our way from Abbeville to Boulogne, homeward; and I am surprised the breed has not been introduced in England.—*The Parson, Pen, and Pencil.*

The following are believed to be the last lines of poetry ever written by W. B. O. Peabody, late of this town. They were addressed to a little girl of nine years.—*Springfield Republican.*

Louisa! did you never trace
The smile on nature's glorious face,
That seems to breathe from every part
The deep expression of a heart?
I know you have;—in every flower
You feel a presence and a power;
To you the blue and silent sky
Has meaning, like an earnest eye;
And all the warm and living glow,
Where foliage heaves and waters flow,
Inspires in every changing tone
Some feelings answering to your own.

But tell me whence that smile can be?
The earth says,—'It is not in me;'
'Tis not in me,' the deep replies;
The same voice answers from the skies.
The smile divine that nature wears
Comes from some higher source than theirs.
For such expression never springs
From lifeless and unmeaning things;
They have no influence to impart,
They have no power to touch the heart,
And all the brightness round them thrown
Is beautiful, but not their own.

Then there must be a living soul
That quickens and informs the whole;
There is; in nature ever shine
The kindlings of that soul divine.
And thus the rich and dreamy haze,
That sweetly veils the autumn days,
The scarlet leaves that, glancing round,
With rainbow fragments strew the ground,
The clear transparency of noon,
The bright and thoughtful harvest moon,
And all around us and above,
Reflect a Father's smile of love.

I know that your young heart discerns
What man's hard spirit coldly learns,—
The truth which throws the brilliant ray
Of joy upon the earthly way;
You have a father—kind and true,
And full of sympathy for you,
And, though with warm affection blest,
Remember that he loves you best;
O, turn, then, to that Friend above,
Resolve to answer love with love,
And ever act the filial part,
With faithful and confiding heart.

October, 1846.

SUMMARY OF NEWS.

Congress.—The Civil and Diplomatic Appropriation Bill passed the House on the 23d ult., and the Army Appropriation Bill on the 25th. On the 26th, resolutions passed by the New Hampshire Legislature, against the extension of slavery, and against slavery and the slave-trade in the District of Columbia, were presented in the Senate. A new bill for the admission of California as a State, was reported in the Senate on the 29th, from a special committee.

Pennsylvania Legislature.—Considerable discussion has taken place in the Legislature, relative to certain bills passed within ten days of the close of the last session, and remaining unsigned in the Governor's hands. The Constitution provides that bills passed under these circumstances shall be laws, unless returned by the Governor within three days after the commencement of the next session. It is claimed, however, that the death of Governor Shunk alters the operation of this clause in the present instance. A resolution directing the Clerk to procure the said bills and certify them as laws, was adopted by the Senate on the 23d, yeas 20, nays 11. A similar proposition was negatived in the House on the 26th, by yeas 48, nays 49, and a resolution reciting the passage of the bills in the manner above stated, that they had neither been signed nor returned, and that applications for certified copies of them had been refused, and instructing the Judiciary Committee to inquire what action, if any, was proper to be taken by the House on the subject,—was adopted, yeas 54, nays 42. A resolution instructing the Senators and requesting the Representatives in Congress from Pennsylvania, to use their efforts in favor of a law setting apart a portion of the north-western territory as a permanent home for the Indian tribes, passed the House on the 27th.

Ohio Legislature.—The question of the two contested seats in the House, which was the principal cause of the protracted difficulties in that body, has been finally decided in favour of the Democratic claimants, by a vote of 32 to 31.

Illinois.—Gen. James Shields has been elected by the Legislature to the United States Senate, for six years from Third month 3d, next.

Europe.—The steamer Canada, with dates to the 13th ult., reached New York on the 30th ult. The news is not of much importance.

The Grain and Cotton markets show an advance since last accounts, except in Indian corn, which has fallen. The iron trade is brisk, money easy, and the aspect of commercial affairs encouraging. A renewal of the war between Denmark and the Duchies of Sleswick and Holstein is apprehended. The Austrian forces at Milan are said to be actively engaged in preparations for the invasion of Sardinia.

Contributions to the *Ragged School* will be received by the Treasurer, H. W. Richardson, 114½ Arch Street.

TEACHER WANTED.

Wanted, at Friends' Boarding School, Richmond, Indiana, a competent Female Teacher. Inquire of Levi Jessup, or Richard Pedrick, Richmond, Indiana, or of Josiah Tatum, at this office.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

NO. XXVIII.

(Continued from page 307.)

On page 61 of the Memoirs of T. Scattergood, as published in "FRIENDS' LIBRARY," may be seen a weighty epistle addressed to him by R. J., bearing date Fifth month 10th, 1794, with the endorsement—"To be opened when at sea, and recurred to in Great Britain and Ireland."

R. Jones was so reduced in this fever, that not only was her life despaired of, but her decease was currently reported. There are those who remember her name being officially announced one morning—supposed Tenth month 25th—among the deaths of the preceding night; nor is it strange that such should be the case, as all hope was relinquished the previous evening, and the nurse was about to remove the pillow, and lower her head, that her close might be more speedy and more easy, when Dr. Cathrall, her attending physician, exclaimed, "No! No! *I cant let her die!*" He assumed the post and duties of a nurse, and remained with her all night, dropping into her mouth alternately, water and diluted wine; and when, in the morning, Dr. Physick—who, besides being in consultation with Dr. Cathrall, was greatly attached to R. J. as his mother's friend—called in, he was amazed to find her not only living, but a little revived. And now it pleased her Divine Master, having made all her bed in sickness, and filled her soul with peace and rejoicing in the very valley of the shadow of death, to prolong her life for his service. And as in her extremity she magnified the Lord, so in her renovated health she recognised, in dutiful allegiance, his perfect right to do with her as it pleased him, and praising him upon the banks of deliverance, she reverently dedicated unto him, as a whole burnt offering, the residue of her days.

In a brief account of this epidemic, after mentioning the death of 4000 of the inhabitants of Philadelphia, from the latter part of the Seventh month to the second week in the Eleventh month, R. J. remarks, "But the visitation and awful judgment of the Most High were singularly mixed with mercy, in so many instances, that no serious mind can forbear exclaiming, 'Great and marvellous are thy works, Lord God Almighty! Just and true are all thy ways, thou King of Saints!'" After recording the names of 118 of her "near friends and acquaintances" who died with this fever, she adds, "For many days I had no other prospect but that I should also, by the same disease, be removed; but the Lord had mercy on me and healed me; blessed forever be his adorable Name, Mercy, Goodness and Truth."

R. J. to C. Hustler.

Philadelphia, 2d mo. 24th, 1794.

My beloved companion C. Hustler, and her dear children, may, by this salutation of my true love, be informed that I am still on this uncertain stage, and a monument of divine compassion, goodness and power. I am weak, and my eyesight very dim, both rendered so by my long late sickness, called the yellow fever, from which I was spared, until the weather grew cooler than it had been during the two months before, for which I desire to be thankful. I was not taken down till the 11th of Tenth month last; and before I was able to go out again, the disease, which had raged with great violence, was marvellously checked, and the people who left the city through fear, had mostly returned. However, it pleased the good Hand which was stretched out over the city, and permitted upwards of four thousand of its inhabitants, of all ranks, ages, sexes, conditions and denominations, among whom were seven of our select members,* and many others of my near friends, to be deposited thereby in the silent grave. Oh, what a humbling season this has been to many! And how I fear that the people, concluding that

* Margaret Haines, Huson Longstreth, Daniel Offley, Samuel Lewis, Samuel Taylor, Charles Williams, &c. In addition to these, she notes the decease, in the fever of this year, of the following select members, whose residence, we believe, was not in Philadelphia: Thomas Lightfoot, Joseph Moore, Owen Jones.

the bitterness of death is past, will, by returning to those things which have drawn down the Lord's displeasure upon us, furnish occasion for another and perhaps yet more heavy judgment, for, "verily there is a God who judgeth in the earth." To return: let it suffice, my dear friend, to say, that I was confined three weeks to my bed, and to the house near eight weeks; during which time, and when at the worst, "my soul did magnify the Lord, and my spirit rejoiced in God my Saviour," in that he condescended to my low estate, and, by the incomes of his love, sustained me; granted to me more than I dared to petition for, and was to me ALL THINGS. Blessed, now and forever, be his adorable name! I refer thee to my beloved brother Thomas Scattergood, who is bound in gospel love to visit your land—and probably John Pemberton may be again with you—for any particular information thou mayest wish to have, concerning me, as he (i. e. Thomas Scattergood) fearless of danger from infection, was my frequent daily visitor, and was made near to my best life; as also respecting the deplorable state of this once joyous city during the late visitation, for I have no language whereby I can convey an adequate idea thereof. And now, having been raised from the brink of the grave, I am desirous to stand ready to answer all the requirings of my great Lord and Master, who hath a right to do as he pleases, by, with, through and upon me, and to whom I desire to be enabled to offer the daily tribute of thanksgiving and praise, which is his due alone, now and forevermore. Thy letters per D. Darby, with others from thy daughter Sarah and other friends, arrived whilst I was confined to my bed, and my doctor, and those about me, detained them many days, thinking me unfit to peruse them; but when I grew better, they all proved cordially acceptable to my poor mind. * * * * Present my dear fellow labourers, now in your land, with my sincere love, and bid them quit themselves like good soldiers: be strong, and stand fast in the faith. He who hath appointed to them this service, will not fail them nor forsake them. Dear Job Scott is, I hear, happily gathered from further labour and pain. * * * * My love to thee, my dear friend, and to all thy children, remains unabated. I should have great joy in hearing that they were all so listed under the heavenly banner, as that, by their conduct, they may evince *this* to be their resolution—Let others do as they may, as for us, we will serve the Lord.

Pray for, and pity thy poor, weak and affectionate friend, R. JONES.

Her princely host and beloved friend, Joseph Gurney Bevan, writing to her from London, Fourth month 30th, 1794, thus tenderly and appropriately refers to the visitation of the previous summer and autumn:

"I am rather cautious of what I say respecting the sickness which prevailed last fall in your city, lest I should speak below the standard of those minds who have been witnesses of the affliction, and sharers in it; for in this case it may be eminently said, 'feeling has no fellow.' The soul has had an almost uncommunicable knowledge of its own bitterness; and, for the mercy of preservation and support, has found a joy with which the stranger cannot intermeddle. I see no solid ground of comfort at such a time, but the blessing thou mentionest of a resigned and quiet mind; which, although it *cannot be commanded*, is, nevertheless, sometimes afforded; and indeed, from the very circumstance of being received as a gift, becomes more precious and consoling than if it could be."

An impression of duty to visit, in the love of the everlasting gospel, the families composing the Northern District Monthly Meeting, pressing weightily upon her mind, it is thus referred to in a letter to T. Scattergood, Fifth month 10th, 1794—"When thou arrivest on the British shores, remember me, and pray for me when thou canst, for though I have been, through the Lord's ever adorable mercy, favoured to see for, and feel with thee, yet now, under the prospect of a family visit, I am ready to sink, and very much doubt my ability to get through to the honour of my great and good Master, being a much poorer creature every way than thou hast any idea of." This concern was weightily spread before and united with, by her friends, in a monthly meeting capacity, in the Third month, and a minute of Fifth month 27th, referring to the service as having been entered upon, and to the "propriety in enlarging the number of those who should be encouraged to afford her their aid and company," thus concludes—"It is therefore agreed, to mention to women Friends, for this service, the name of Jane Snowden,* and that such of the overseers—both men and women—as may find themselves at liberty therefor, should be encouraged to attend thereto. Such an addition appearing to be agreeable to Rebecca's prospect."

In a letter to a friend, she thus refers to this engagement—"I have been favoured, beyond all expectation, to visit the families of our Monthly Meeting—about 250 in number. It was almost my summer's work, as my bodily and mental powers were so reduced the autumn and winter previous, that I went on very gradually; my friends being disposed, in great sympathy and patience, *to take my pace.* Now it is got through, my heart is solaced with the evidence of peace, and centered in reverent acknowledgment to the great and good Shepherd, who not only put forth, but went before, and sustained

* This Friend was acknowledged as a minister by Philadelphia Quarterly Meeting, in the ensuing Eighth month, during the course of this family visit.

through those unavoidable baptisms which attended from day to day. To him be the praise of his own works—I am an unprofitable servant." To another friend she says, respecting this visit, "I was mercifully helped through it, and though I began in a very enfeebled state of body, and little and low in mind, and was obliged to stop in very wet and hot weather, yet our elders, &c., who gave up to accompany me, held out in the patience, and, through the Lord's adorable goodness, I was enabled to get through, to the peace of my own mind, with the sentence of an UNPROFITABLE SERVANT."

[To be continued.]

For Friends' Review.

ENGLAND UNDER CHARLES THE SECOND.

(Continued from page 309.)

It is a natural error when we contemplate our ancestors—in reference either to their dress, their houses, their equipages or their manners—to suppose that we may picture them to ourselves as we see our neighbours every day moving before us. We forget the changes that one, two, or three hundred years produce. We do not realize, without an effort, the changes and modifications which Society has undergone, even within the short period of our own lives. Yet, who that is now here, and has lived sixty years, does not recognize in the subjects above referred to, slow and gradual variations, which if minutely detailed, would show the generation that was in its vigor when we were boys, to have been curiously different from that which now gives its impress to the middle of the nineteenth, and is to be transmitted by the Historian, to those who shall come after us. It is not the writer's intention to particularize; he is not quite old enough—he cannot go far enough back, beyond the present century, to do the matter full justice: yet, *young* as he is, he could give some details within his own recollections, that would produce a smile of incredulity among his juniors, and bring up old reminiscences quite agreeably, no doubt, to our octogenarians.

On a certain occasion, when a son of the Emerald Isle was boasting to Dr. Johnson, that the time had been when a pullet in Ireland might be bought for a penny, the Dr. retorted with a severity of sarcasm that has not often been exceeded, that it was not because pullets were so plentiful, but because pennies were so scarce. So when we read of coaches and six, being not uncommon in England among the gentry two hundred years ago, we would be quite in error, were we to infer, that they were evidences of the wealth, and luxury of the people. There were two main reasons for their use—the wretched state of the roads, and the miserable creatures that were harnessed to make up the team. Now, the almost perfect character of the English coach horse—the road, like a pavement—and the light structure of the carriage, enable the common traveller to perform readily with two horses, what Elizabeth or Charles did laboriously with six.

"In 1685," says Macaulay, "the tin of Cornwall, which had more than two thousand years before attracted the Tyrian sails beyond the Pillars of Hercules, was still one of the most valuable subterranean productions of the island. The quantity annually extracted from the earth, was found to be, some years later, sixteen hundred tons—probably about a third of what it now is. But the veins of copper which lie in the same region were, in the time of Charles the Second, altogether neglected, nor did any landowner take them into the account in estimating the value of his property. Cornwall and Wales at present yield annually near fifteen thousand tons of copper, worth near a million and a half sterling; that is to say, about twice as much as the annual produce of all English mines of all descriptions in the seventeenth century. The first bed of rock salt had been discovered not long after the restoration, in Cheshire, but does not appear to have been worked in that age. The salt which was obtained by a rude process from brine pits, was held in no high estimation. At present our springs and mines not only supply our own immense demand, but send annually seven hundred millions of pounds of excellent salt to foreign countries."

Great as the preceding paragraph indicates the increase in the production of tin, copper and salt, to have been, far more important is that in relation to iron and coal. These constitute the foundation of England's greatness. They enable her to sustain her credit unshaken, under the pressure of a debt of eight hundred millions sterling—they spread her sails in every sea, and render the world tributary to her mechanical skill. Nay, more; the purposes to which she applies them—the bone, and the muscle and the mind, which their use forces into perpetual activity, have placed her—limited, and a mere speck as her island is on the world's map—in a position, and confers upon her a moral influence, which, if we except our own, has never been attained by any other Government or people.

Iron works had long existed in Great Britain, but as coal was not used for smelting the ore, loud complaints were made as early as the time of Elizabeth, that "whole forests were cut down for the purpose of feeding the furnaces." Parliament interfered, and the manufacture, being regarded unfavorably by the Government and the people, necessarily languished. "At the close of the reign of Charles the Second, great part of the iron which was used in the country, was imported from abroad; and the whole quantity cast here annually, seems not to have exceeded ten thousand tons. At present the trade is thought to be in a depressed state if less than eight hundred thousand tons are produced in a year."

Macaulay states that "coal, though very little used in any species of manufacture, was already the ordinary fuel in some districts which were fortunate enough to possess large beds, and in the capital, which could easily be supplied by water carriage. It seems reasonable to believe that at least one half of the quantity then extracted from the pits was consumed in London.* The consumption of London seemed to the writers of that age enormous, and was often mentioned by them as a proof of the greatness of the imperial city. They scarcely hoped to be believed when they affirmed that two hundred and eighty thousand chaldrons, that is to say, about three hundred and fifty thousand tons, were, in the last year of the reign of Charles the Second, brought to the Thames. At present near three millions and a half of tons are required yearly by the metropolis; and the whole annual produce cannot, on the most moderate computation, be estimated at less than twenty millions of tons."†

"The modern country gentleman generally receives a liberal education, passes from a distinguished school, to a distinguished college, and has every opportunity to become an excellent scholar. He has generally seen something of foreign countries, a considerable part of his life has generally been passed in the capital; and the refinements of the capital follow him into the country. * * * It may be confidently affirmed, that of the squires whose names were in King Charles' commissions of peace and lieutenancy, not one in twenty went to town once in five years, or had ever in his life wandered so far as Paris. Many lords of manors had received an education differing little from that of their menial servants. The heir of an estate often passed his boyhood and youth at the seat of his family, with no better tutors than grooms and gamekeepers, and scarce attained learning enough to sign his name to a mittimus. If he went to school and to college, he generally returned before he was twenty to the seclusion of the old hall, and there, unless his mind was very happily constituted by nature, soon forgot his academical pursuits in rural business and pleasure. His chief serious employment was the care of his property. He examined samples of grain, handled pigs, and on market days made bargains over a tankard with drovers and hop merchants. His chief pleasures were commonly derived from field sports and from an unrefined sensuality. His language and pronunciation were such as we should now expect to hear only from the most ignorant clowns. It was easy to discern, from the first words which he spoke, whether he came from Somersetshire or Yorkshire. The litter of a farm yard gathered under the windows of his bed chamber, and the cabbages and gooseberry bushes grew close to his hall door. His table was loaded with plenty, and guests were cordially welcomed to it; but, as the habit of drinking to excess was general in the class to which he belonged, and as his fortune did not enable him to intoxicate large assemblies daily with claret or canary, strong beer was the ordinary beverage. The quantity of beer consumed in those days was indeed enormous; for beer then was to the middle and lower classes not only all that beer now is, but all that wine, tea and ardent spirits now are."

Previous to the Reformation, learning was very much confined to the Clergy. Ecclesiastics filled the high offices of State; and the circumstance that "a man could read, raised a presumption that he was in orders." But with the Reformation came a change. "The abolition of the monasteries deprived the Church" of a great part of her wealth—her learning declined, and with her wealth and her learning, declined also her influence. "The sacerdotal office lost its attraction" for gentlemen; the "Clergy were regarded as, on the whole, a plebeian class," and the domestic chaplain held a position that was by no means enviable. "If he was permitted to dine with the family, he was expected to content himself with the plainest fare. He might fill himself with the corned beef and carrots; but as soon as the tarts and cheesecakes made their appearance, he quitted his seat and stood aloof till he was summoned to return thanks for the repast, from a great part of which he had been excluded." These statements which imply any thing but respectability, evidently can only have reference to the country Clergy: and among them there were doubtless numerous exceptions. They cannot apply to the city, for at this very period, Sherlock was preaching in London at the Temple,—Tillotson at Lincoln's Inn, and Stillingfleet at St. Pauls.* T. M.

(To be continued.)

*It is believed that coal was introduced into London as fuel, at least as early as the middle of the 14th century.

†The whole amount yielded by our Pennsylvania mines in the Lehigh and Schuylkill regions, would be insufficient to supply the present demand of London.

*As a matter probably not uninteresting to our readers, it may be stated that a late number of the London Athenæum mentions as a *rumour*, current in the metropolis, that Macaulay had sold the two volumes already written, for ten years, to his publishers, the Longmans, for an annuity of £600, for that period. Should he complete the work in six volumes as contemplated, and dispose of the remaining four at the same price, $90,000 would seem to indicate that his authorship was in fair demand. If we remember rightly, Milton sold the copy of *Paradise Lost*, for £15, and this dependant on the sale of three editions. But he wrote for posterity. Hume, it is said, received but little for his great work, while Smollet made a couple of thousand pounds in a short time. The edition of 3000 copies of Macaulay, published by the Harpers, in New York, was soon exhausted. A second edition, however, is now in the market.

For Friends' Review.

THINKING IN LATIN.

It is no uncommon thing to hear people speak of thinking in French, German or English; and those who speak in this manner, appear to imagine that they are expressing themselves in a perfectly definite and rational way. Hannah Moore, in some of her writings, I think, observes that those who cannot think in a given language, cannot be said to understand it. Sismondi says, "In a task which has continued at least eight hours a day, during twenty years, I was obliged constantly *to read and think* in Italian or Latin, and occasionally in German, Spanish, Greek, English, Portuguese, and Provençal."* That he was obliged to read in the various languages mentioned, is easily understood. But that he was compelled to *think* in those languages, will probably be found, if closely scrutinized, to mean nothing more than that he was under the necessity of keeping his powers of recollection so far concentrated upon the phraseology of the various languages in question, as to make himself master of the information which the writers had furnished.

It is indeed difficult to conceive, that an historical fact or philosophical principle, stored in the mind, merely as a fact or a principle, would have any more intimate association with the particular language through which it was received, if the words were forgotten, than with any other language which was equally familiar.

If we advert to the nature and origin of language, and to the character of the associations by which it is employed, we shall probably find reason to apprehend that the common opinion respecting the identity of language and thought, or in other words, the opinion that the Englishman thinks in English, the Frenchman in French, the Hollander in Dutch, &c., is not altogether correct.

No inconsiderable share of learning and ingenuity has been devoted to the investigation of the origin of language; but I conceive that the oldest history in the world supplies us with the most philosophic account of the subject. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof." Gen. 2: 19. It is true the sacred historian has not informed us, though, from the nature of the case, we readily infer that such was the fact, that the same process was extended to other things besides living creatures. We may even perceive a satisfactory reason why Moses confined his narration to *living* creatures. He was about to establish historically the important distinction between man and the other races. However some of them might approximate to the human form; or whatever traces of intellect they might exhibit, there was none among them qualified to be the companion and help meet for man. Between man and the highest of the other races, there was a line of separation which no education could obliterate. Whatever some whimsical philosophers may have dreamed to the contrary, the venerable historian has recorded the fact, that among the living creatures, as they originally sprang from the omnific hand, man stood pre-eminent and alone. To provide an help meet for him, a special act of creative power was employed. A partner, bone of his bones, and flesh of his flesh, was furnished.

But to return from this digression: The conclusion to which the narrative of the sacred historian naturally leads; and to which the author of the Essay on the human understanding arrived, without appearing to suspect that Moses had cast any light on the subject, is that the original words of the primitive language were all nouns. Names would be assigned to visible and tangible objects; and actions would be indicated by the names of the agents, or instruments by which the actions are effected. Of this manner of forming verbs, our own language, far as it is removed from the primitive type, furnishes numerous examples. The merchant ships his goods to a foreign port. The cavalier bridles, saddles, curbs, reins, whips, or spurs his horse.

Now, in the original formation of language, when Adam, or any of his posterity, first assigned a name to a new object, the perception of the object must have been anterior to the application of a name. When an object and its name have become familiar, they are so associated with each in the mind, that the sight or recollection of the one naturally suggests the other. But that the conception of an object, and the recollection of the name are not identical, must be obvious from the consideration, that persons born deaf, and who remain, as all such were until recently permitted to do, ignorant of words, have the same perception of tangible and visible objects with those who can hear. Before the modern improvements in the education of the deaf were made, the communications with such individuals were conducted by signs; and of course the deaf mute knew no more of the spoken or written language of his native country than of that used in China or Japan. It is true that formerly the deaf were compelled to remain ignorant of many things which can scarcely be taught in any way without the instrumentality of words; yet where a long and intimate acquaintance was maintained, a channel of communication was often laid open, which clearly proved the exercise of a very considerable range of thought. It was, I think, during the revolutionary war, that a serious young man, a Friend, who was deaf and dumb, was applied to, by means of his mother, to make a quantity of buttons, which was in the line of his business, for the use of the army. After a

*See page 309 of this volume.

time of sober reflection, he gave her to understand, that he could not conscientiously undertake the work. He appears to have believed that assisting to provide clothing for men, whose sole occupation was war, was not consistent with his religious duty. We cannot conceive that this young man thought in English rather than in Hebrew or Arabic.

The want of identity between our conceptions and the language in which they are expressed, is further proved by the fact, that persons whose powers of recollection are impaired by disease, are often incapable of assigning the proper name to objects with which they have been familiar from their infancy. And this difficulty of association is not limited to names. The association between the expressions of our vernacular tongue, and the ideas they usually convey, is sometimes broken in such manner, that no efforts of the individual can restore it. I was acquainted with a man, who, in consequence of a paralytic affection, would frequently ask questions, or call for things that he wanted, in terms so remote as to render his meaning almost entirely unintelligible. If by any effort of sagacity his meaning could be discovered, and the appropriate language suggested, he immediately understood it. In his case, the ideas often failed to suggest the proper terms for expressing them; yet when the appropriate terms were uttered, they suggested the associated ideas. Darwin relates the case of a gentleman who, when told by his waiting man, that it was nine o'clock, and time that he should go to breakfast, would repeat the words, evidently without knowing their meaning; but when a watch was presented to his view, he would exclaim, why, John, it is nine o'clock, it is time I had my breakfast; in a manner that showed he understood what he said. Here the idea called up through the medium of the eye, suggested the corresponding expression. Numerous instances of a similar nature might be readily adduced. The reflections to which these circumstances and others of a kindred character naturally lead, suggest the belief that the reduction of ideas into language of any kind is the work of association. When the ideas and the language by which they may be conveyed, have often passed through the mind in close association, the connection is too intimate to be easily dissolved. Hence, in those cases, the ideas, and the language by which they may be conveyed to another, though not identical, appear as inseparable companions.

Let us now examine what thinking in a particular language actually means. Our voluntary reflections are the exercise of that mysterious power of association, by which we are enabled to fix the attention of the mind upon a particular train of ideas. We call up, or endeavour to call up, the ideas which are not present, by dwelling upon these of a kindred character which are. Hence, if a person who is familiar with several languages, wishes to write or speak, or to prepare for writing or speaking in a particular one, he will, in the first place, associate the ideas already present, with the phraseology of that particular language. If the terms of another dialect arise, they will be immediately rejected. The association of the language, as well as of the ideas, on which the attention of the mind is fixed, will call up those of a correspondent character. Thus an Englishman speaking or writing Latin, and having occasion to mention a *son*, would find his Latin associations bring up the word *filius*, without adverting at all to the English term.

A very intelligent man, who, from childhood, had spoken the English and German languages with the facility of his mother tongue, once informed me, that when he had been for some time in Germany, in the constant use of that language, he thought in German; but when he had been awhile in England, using their language exclusively, he thought in English. Yet either language was spoken with perfect facility. Now this is certainly consistent with my theory, and in truth illustrates it. The language which was most used, was, for the time, most familiar; and with it the ideas, as they arose, became associated without a sensible effort. At the same time a voluntary act of the mind produced at pleasure an association with German or English.

The conclusion to which I arrive is, that we do not think in any language. But as most of our thoughts consist of a repetition of what we have often thought before, or frequently heard from others, we have few ideas which are not presented in close association with the words which have been their usual concomitants. If we would find ideas totally unconnected with language, we must probably seek them in original thoughts. But original thoughts are, with most of the human race, few and far between.

E. L.

For Friends' Review.

THE PIMOS AND MARICOPA INDIANS.

In the notes recently published of a military reconnoisance from Fort Levenworth, in Missouri, to San Diego, in California, during the autumn of 1846, by W. H. Emory, of the corps of topographical engineers, we find some interesting notices of the natives residing on the Gila river, from which the subsequent extracts are made.

"Where we encamped, eight or nine miles from the Pimos village, we met a Maricopa Indian, looking for his cattle. The frank, confident manner in which he approached us was in strange contrast with that of the suspicious Apache. Soon six or eight of the Pimos came in full speed. Their object was, to ascertain who we were, and what we wanted. They told us the fresh trail we saw up the river was that of their people, sent to watch the movements of

their enemies, the Apaches. Being young, they became much alarmed on seeing us, and returned to the town, giving the alarm that a large body of Apaches were approaching.

"Their joy was unaffected at seeing we were Americans, and not Apaches. The chief of the guard at once despatched news to his chief, of the result of his reconnoisance. The town was nine miles distant, yet, in three hours, our camp was filled with Pimos loaded with corn, beans, honey, and zandias (water melons.) A brisk trade was at once opened.

"The camp of my party was pitched on the side nearest the town, and we saw the first of these people, and their mode of approach. It was perfectly frank and unsuspicious. Many would leave their packs in our camp and be absent for hours, theft seeming to be unknown among them. With the mounted guard, which first visited us, was a man on foot, and he appeared to keep pace with the fleetest horse. He was a little out of breath when he reached us, but soon recovering, told us he was the interpreter to Juan Antonia Llunas, chief of the Pimos.

"We were taking some refreshments at the time, and invited him to taste of them. The effect was electric; it made his bright, intelligent eye flash, and loosened his tongue."

On the following day, November 11th, in company with the interpreter, we went to visit the Pimos village.

"He was on foot, but led at a pace which kept our mules in a trot.

"We came in at the back of the settlement of the Pimos Indians, and found our troops encamped in a corn field, from which the grain had been gathered. We were at once impressed with the beauty, order, and disposition of the arrangements for irrigating and draining the land. Corn, wheat, and cotton are the crops of this peaceful and intelligent race of people. All the crops have been gathered in, and the stubbles show they have been luxuriant. The cotton has been picked, and stacked for drying on the tops of sheds. The fields are sub-divided, by ridges of earth, into rectangles of about 200 by 100 feet for the convenience of irrigating. The fences are of sticks, wattled with willow and mezquite, and, in this particular, set an example of economy in agriculture worthy to be followed by the Mexicans, who never use fences at all."

"The camp was soon filled with men, women, and children, each with a basket of corn, frijolés, or meal, for traffic. Many had jars of the molasses expressed from the fruit of the Cereus Giganteus. Beads, red cloth, white domestic, and blankets, were the articles demanded in exchange. Major Swords, who had charge of the trading duty, pitched a temporary awning, under which to conduct the business, which had scarcely commenced before this place formed a perfect menagerie, into which crowded, with eager eyes, Pimos, Maricopas, Mexicans, French, Dutch, English, and Americans.

"We procured a sufficiency of corn, wheat, and beans from the Pimos, but only two or three bullocks, and neither horses nor mules. They have but few cattle, which are used in tillage, and apparently all steers, procured from the Mexicans. Their horses and mules were not plenty, and those they possessed were prized extravagantly high. One dashing young fellow, with ivory teeth and flowing hair, was seen coming into our camp at full speed, on a wild, unruly horse, that flew from side to side as he approached, alarmed at the novel apparition of our people. The Maricopa, for he was of that tribe, was without saddle or stirrups, and balanced himself to the right and left with such ease and grace as to appear part of his horse. He succeeded in bringing his fiery nag into the heart of the camp. He was immediately offered a very advantageous trade by some young officer. He stretched himself on his horse's neck, caressed it tenderly, at the same time shutting his eyes, meaning thereby that no offer could tempt him to part with his charger.

"To us it was a rare sight to be thrown in the midst of a large nation of what is termed wild Indians, surpassing many of the Christian nations in agriculture, little behind them in the useful arts, and immeasurably before them in honesty and virtue. During the whole of yesterday, our camp was full of men, women, and children, who sauntered amongst our packs, unwatched, and not a single instance of theft was reported.

"I rode leisurely in the rear, through the thatched huts of the Pimos; each abode consists of a dome-shaped wicker-work about six feet high, and from twenty to fifty feet in diameter, thatched with straw or corn stalks. In front is usually a large arbor, on top of which is piled the cotton in the pod, for drying.

"In the houses were stowed water melons, pumpkins, beans, corn, and wheat, the three last articles generally in large baskets; sometimes the corn was in baskets covered with earth, and placed on the tops of the domes. A few chickens and dogs were seen, but no other domestic animals, except horses, mules, and oxen. Their implements of husbandry were the axe, (of steel,) wooden hoes, shovels, and harrows. The soil is so easily pulverized as to make the plough unnecessary.

"Several acquaintances, formed in our camp yesterday, were recognized, and they received me cordially, made signs to dismount, and when I did so, offered water melons and pinole. Pinole is the heart of Indian corn, baked, ground up, and mixed with sugar. When dissolved in water, it affords a delicious beverage; it quenches thirst and is very nutritious. Their molasses, put up in large jars, hermetically sealed, of which they

had quantities, is expressed from the fruit of the Cereus Giganteus.

"A woman was seated on the ground under the shade of one of the cotton sheds. Her left leg was tucked under her, and her foot turned sole upward; between her big toe and the next, was a spindle about eighteen inches long, with a single fly of four or six inches. Ever and anon she gave it a twist in a dexterous manner, and at its end was drawn a coarse cotton thread. This was their spinning jenny. Led on by this primitive display, I asked for their loom by pointing to the thread and then to the blanket girded about the woman's loins. A fellow stretched in the dust, sunning himself, rose up leisurely and untied a bundle which I had supposed to be a bow and arrow. This little package, with four stakes in the ground, was the loom. He stretched his cloth and commenced the process of weaving.

"We travelled fifteen and a half miles, and encamped on the dividing ground between the Pimos and Maricopas. For the whole distance, we passed through cultivated grounds, over a luxuriantly rich soil. The plain appeared to extend in every direction fifteen or twenty miles, except in one place about five miles before reaching camp, where a low chain of hills comes in from the southeast, and terminates some miles from the river. The bed of the Gila, opposite the village, is said to be dry; the whole water being drawn off by the zequiar of the Pimos for irrigation; but the ditches are larger than is necessary for this purpose, and the water which is not used returns to the bed of the river with little apparent diminution in its volume.

"A great deal of the land is cultivated, but there is still a vast portion within the level of the Gila that is yet to be put under tillage. The population of the Pimos and Maricopas together is estimated variously at from three to ten thousand. The first is evidently too low.

"This peaceful and industrious race are in possession of a beautiful and fertile basin. Living remote from the civilized world, they are seldom visited by whites, and then only by those in distress, to whom they generously furnish horses and food. Aguardiente (brandy) is known among their chief men only, and the abuse of this, and the vices which it entails, are yet unknown.

"They are without other religion than a belief in one great and over-ruling spirit.

"Their peaceful disposition is not the result of incapacity for war, for they are at all times enabled to meet and vanquish the Apaches in battle, and when we passed, they had just returned from an expedition in the Apache country to revenge some thefts and other outrages, with eleven scalps and thirteen prisoners. The prisoners are sold as slaves to the Mexicans.

"The Maricopas occupy that part of the basin lying between camp 97 and the mouth of the Salt river, and all that has been said of the Pimos, is applicable to them. They live in cordial amity, and their habits, agriculture, religion, and manufactures, are the same. In stature, they are taller; their noses are more aquiline, and they have a much readier manner of speaking and acting. I noticed that most of the interpreters of the Pimos were of this tribe, and also the men we met with in the spy guard. Though fewer in number, they appear to be superior in intelligence and personal appearance."

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 10, 1849.

It will, no doubt, appear a matter of little importance to such of our readers as have no personal acquaintance with the Editor, to be informed that he has recently passed through a short but severe attack of indisposition, which seemed for a time not unlikely to prove his last; and that through the mercy of the all bountiful Dispenser of life and health, this disease has now nearly passed away: but it may be profitable to some of them to indulge in such reflections as are, or may be excited by such occurrences. When lying in the state of suffering and languor to which he was suddenly reduced, surrounded with friends and connections who were not only willing, but anxious to do all that could be done to promote his ease; and when every accommodation that could be desired was promptly supplied, the consideration was vividly impressed on his mind, how many of our race were suffering quite as severely from disease, in the midst of poverty, and almost without attendants.

Those who have passed smoothly along, with little interruption to their health, and in the easy possession of the comforts and conveniences of life, are apt to forget, or never reflect upon, the very different condition of such as are suffering the extremes of poverty and disease. "I was sick and in prison and ye visited me not," is the emphatic charge which we are told by the lip of truth, will be pronounced upon those on the left hand, at the day of final separation. Gladly would the Editor make the circumstance to which allusion has been had, an occasion to revive in his own view, and that of his readers, a consideration of the duties which, as members of the great family of man, we owe to each other. When the forerunner of the Messiah directed the Jews who came to him for counsel, "Let him that hath two coats impart to him that hath none; and let him that hath meat, do likewise," his admonition clearly implied that it was not the design of the beneficent Creator, that the necessities and comforts of life should be monopolized by a few, to the exclusion

of the rest. Though we may not be always bound to a literal compliance with the injunction, the spirit of it ought never to be forgotten or overlooked. But the principle of the maxim applies to cases of distress in general, and more particularly when connected with poverty and disease. How greatly might the suffering of the poor, when labouring under the pressure of disease, be mitigated by small contributions from the stores, the superfluous stores of the wealthy.

It is not to be expected that every man should be an Anthony Benezet, a William Allen, or a John Howard; or that every woman should be an Elizabeth Fry; yet it is not easy to assign a satisfactory reason, why the spirit of benevolence by which they were so conspicuously actuated, should not predominate in the minds of all. And probably the cause why a few such as have been named, appear so remarkable, is that they are actually performing the duties which devolve upon them, in consequence of the negligence of others.

Still we may remember, that as prevention is better than cure, the most effectual mode of alleviating distress, is to ward off or diminish the causes which produce it. It can hardly be doubted, that many who have sunk to the grave, in the midst of the most appalling destitution, might have passed through life in a comfortable and respectable sphere, if they had enjoyed the advantage, in the morning of their day, of protectors and friends, to allure them into the path of virtue and peace. As great part of the misery of life arises directly or indirectly from the dereliction of moral rectitude, every one who is labouring to promote and sustain correct moral habits in the world, may be justly considered as engaged in mitigating the sufferings of our fellow men. And we may recollect, that while sound morality furnishes the most effectual means of securing a reasonable share of the comforts of life, the only basis on which a system of sound morality can be erected, is the religion which the Son and Sent of the Father came into the world to introduce and establish.

Died,—At Half Moon, Saratoga county, N. Y., on the 21st of Tenth month last, aged 75 years, after an illness of about ten weeks, Paul Kirby, an elder of Saratoga Monthly Meeting. His family and friends have the consoling trust, that through adorable mercy, he has been permitted to enter into everlasting rest.

——, On the 14th of 11th month last, after a few days' illness, at the house of Edward Wing, Tiverton, R. I., where he was on a visit, Francis Carr, of Newport, aged 52 years, a worthy member of R. Island Monthly Meeting.

——, On the 31st of 12th month last, after a protracted illness, Mary Hicks, a member of Portsmouth Particular Meeting, R. I., aged about 70 years. She was a lively minister among her friends at home, but little known out of her own Quarterly Meeting, having been much confined for many years, principally on account of the illness of her husband.

——, On the 14th ult., Sarah Mitchell, widow of the late Isaac Mitchell, of Newport, in the 69th year of her age, a worthy member of R. Island Monthly Meeting.

For Friends' Review.

NORTH CAROLINA YEARLY MEETING.

In the tenth number of the present volume, a brief notice of the proceedings of that Yearly Meeting was given, with an intimation, that some further account would probably appear whenever the printed minutes should come to hand. Since our last number was committed to the press, those minutes have been received, and, from them, we obtain the following particulars.

The meeting was held by adjournments from the 6th to the 10th of Eleventh month, 1848.

"This meeting received and read the printed and the written epistle from the Yearly Meeting of Friends in London, together with one from Dublin, and one from each of the Yearly Meetings on this continent, to our comfort and edification; bringing our dear friends of other Yearly Meetings fresh to our remembrance, and renewedly confirming us in the truth of that saying, that one is our Master, even Christ Jesus, and all we are brethren."

"Two Friends were appointed to procure the re-print of 2000 copies of the London General Epistle, produce them to a future sitting, and draw on the Treasurer of this meeting for money to defray the expense.

"This meeting received the following minute from the New York Yearly Meeting.*

"Which, being read, was very cordially united with, and at a subsequent sitting, Aaron Stalker, Thomas Kennedy, James Peele, Richard Mendenhall, Nereus Mendenhall, and Joshua Stanley, were appointed to attend the conference proposed.

"The Clerks produced to this meeting a minute in some degree embracing the exercise and concern of the meeting during the consideration of the state of society; which being read was approved by the meeting, and directed to be forwarded to the subordinate meetings as an epistle of advice, as follows:

'In investigating the state of society, while we have much to encourage us, we have also felt that we, as a people, are not fully coming up to the support of our profession and enjoying all the privileges of the devoted followers of Christ. Deficiencies are still apparent. Some of our members are too negligent as to the attendance of meetings. Thus they suffer, and the whole body suffers with them. Is the time required

* For this minute see page 623 of the former volume.

too great a sacrifice? Would it be devoting too much to Him from whom all our blessings flow, to sit down on meeting days in solemn silence before Him in the company of our friends? Is it not a proof that we are too much taken up with the perishable things of time and sense, and are not sufficiently concerned to make ourselves acquainted with God? Then, dear friends, let each one be willing to make the inquiry, Is it I who am the cause of these complaints? and no longer halt. Throw aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us. When the prodigal son, after feeding upon the husks, was disposed to return to his father's house, he was met by the way and received with rejoicing.

"We have at this time, in a very feeling manner, been reminded of these things, and have desired that none might neglect to avail themselves of those blessings which are in store for all the faithful. Nor let any be discouraged because their meetings are small, and they may be often held in silence. Where two or three are met in the name of Christ, he is there to teach them; and he needeth no instrument of earth whereby to communicate with the soul of his creature man. Let all then be encouraged to look to Him who is the minister of ministers, and in their own hearts to come to that tabernacle which God hath pitched and not man.

"And yet, friends, great is the value of a living Gospel ministry. Through all his dispensations to the children of men, the Lord hath been pleased to set apart some in a more particular manner—to call and qualify them to declare his truths to the people. We believe that this call is now going forth, and that he will revive his work in the midst of the years. All of us have a work to do—and we desire that all may stand resigned to the part which is laid upon them. And whether they be called to labour with their brethren in a private manner, or show forth the power and goodness of God in the public assemblies of the people—so let them do. There is no room for idlers in the house of the Lord; and those parts which it may be are placed measurably out of the sight of men, are at the very foundation upon which the fabric rests. An humble devoted walk with God is loud preaching.

"Especially have we desired that the youth, and those too in the vigour of their manhood, whom the Lord hath visited, may yield up all into his hands. Make no reservation—for ye are not your own, but have been bought with a price, even the precious blood of Christ. Serve him, therefore, with the whole heart. And though the sacrifice which is called for, may appear to be small and as it were of little account, yet remember that it is they who are faithful with the little, that shall be made rulers over more. We are strictly accountable for that which we have, not for that which we have not Nor can we estimate the value of a sacrifice. The poor widow's mite was worth more than all the offerings of the rich. He who miraculously fed the thousands of old on a few loaves and fishes, can yet break the bread and give it to his disciples; and if it has his blessing, though it appear very small, the hungry shall be therewith filled.

"We have been afresh reminded of the importance of a frequent perusal of the Holy Scriptures, and have felt desirous that our members might more and more inform themselves with the great truths therein contained. Our early Friends, George Fox and his fellow-labourers, set a high value on these records of God's love, his judgments, his mercy and tender dealings towards the children of men. Passages of Scripture impressed on the mind in early years, will prove a treasure which will increase as we grow older, and from which we may again and again derive fresh instruction and comfort. Let parents, then, not only diligently read them themselves, but read them in their families, and let the children also be encouraged to read them in private retirement before the Lord.

"Our testimony against war, we have at this time renewedly felt to be very precious; believing as we do that this extensive sin, through all its ramifications, is directly traceable to the corruption, pride and lusts of the heart, and that it is entirely opposed to the Gospel of Christ which was ushered in by the heavenly host, proclaiming—'Glory to God in the highest, and on earth peace, good will toward men.'

"Our testimony against a hireling ministry, is also of great importance—more so than a superficial observer might suppose. Our principles stand as one great whole; and it is impossible for any of our members to infringe upon any of them without weakening our attachment to, and our ability to support the others.

"So, too, in respect of plainness in dress and address. We entreat our young friends especially, honestly to consider what they expect to gain by running after the lo heres and lo theres, attending the ministry of those who profess to preach the Gospel of Christ, and yet it may be receive money for their services—perhaps hold their fellow-men in bondage. We speak in tenderness and love towards all. But have we not a testimony to bear against these things? And what shall we say to those who are inclined to deck their perishable forms in frippery, and follow the fashions of a deluded world? Is it not evidence that you have not your treasure in heaven, 'where neither moth nor rust doth corrupt, and where thieves do not break through nor steal?' Is it not evidence that the love of God and his dear Son, does not abide in you? Do you not know that if you were alive to Him, these things, which never can raise you into

the respect of your fellow mortals, or into satisfaction with yourselves, would drop off, even as dead leaves fall from the reviving tree? Remember, then, in all things, your Creator now in the days of your youth. Seek Him and he will be found of you; but if you forsake Him, he will cast you off forever."

"The meeting received through the Meeting for Sufferings, an address to the different religious denominations in our country, on the subject of Slavery; which, after being read and weightily considered, was united with by the meeting, and the whole document referred to the Clerks for further examination and correction; to procure the printing of two thousand five hundred copies, and to draw on the Trustees of the African Fund for money to defray the expense.

"The Committee appointed at a former sitting, to essay epistles of correspondence with the several Yearly Meetings of Friends, have produced them; which being read, were satisfactory to the meeting, and the Clerks were directed to correct and transcribe them, and the Clerk to sign them on behalf of the meeting and forward them to their several places of address."

For Friends' Review.

ILLUSTRATIONS OF SCRIPTURE.

While looking through a recent work on India,* I was interested in the following passages as affording pleasant illustrations of Scripture. The facts have been often published, but the descriptions of this writer are rather striking, and possess interest, as the personal recollections of one who spent many years in the East, and became quite familiar with its scenery, and the habits of all classes of its people. R—s.

"The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers." Isaiah 1: 8.

"In perusing this passage, the mere English reader is apt to think of the 'lodge' mentioned, as a small, but permanent, building in a garden, enclosed like the gardens of Europe. Cucumbers, are, however, usually grown in India, and likely, also, in Palestine, and other eastern countries, not in gardens, enclosed and protected like those of Europe, but in open fields, like turnips, potatoes, or any similar vegetable. Here, in the centre of a field of cucumbers, melons, Indian corn, or any other large-stalked grain, as well as in groves of guavas, plantations, &c., on all of which birds are most especially disposed to make depredations, there is generally a small, temporary platform erected, sometimes as high as ten or twelve feet. This is formed by a few wooden posts, or strong bamboos, driven into the ground, and fixed together at the top, by cords made of straw, or of long grass. A few smaller bamboos are laid across these, on which is perched a man, or, more usually, a boy, who is generally armed with a pellet-bow, from which he discharges balls of dry clay, at the invading flock of parrots, crows, or minas, who are constantly coming to help themselves to food. He accompanies every discharge with loud shouts, which, as well as his missiles, are often ineffectual in dispersing the hungry, or at least destructive swarms of chatterers, by which, during the whole day, the ripening fields are infested.

"The solitariness of this employment of watching the fields, is the point to which Isaiah refers in his allusion to the forlorn state of Jerusalem. The person has to sit alone all the day, on his little scaffold, without any one to speak with him, so that his employment is very dreary and monotonous. Sometimes the small platform has a sort of roof of matted straw, to shelter him from the sun and rain; and he often has to remain on it during the night also, to protect his field from thieves and stray cattle."

LOCUSTS.

"Some of these districts, as well as those around Benares, Ghazipur, and other places, are often visited by large swarms of locusts, especially during the dry seasons. They are not always of the same species, but I have not myself observed more than two kinds, differing merely in size and colour, but much the same in form. The kind that I have oftenest seen, is of a whitish yellow colour, and somewhat larger than the other, which is more reddish. Some of the swarms are much more numerous than others. One swarm which passed the city of Benares some years ago, I had a very good opportunity of seeing, from the position which I happened to occupy at the time, and my calculation was, that it was about four miles in length, and about a mile in breadth. My estimate of the mere length and breadth of the swarm, could not be far from correct, as it was in sight of my own house, which stood on an elevated spot, and gave me a full view of the ground, and I know the actual distance in measured miles, which the swarm covered at the same time, though not with equal density. But the height of the vast mass on the wing, I could not venture even to conjecture. While the ground and trees were all covered with them, so that scarcely a green leaf could be seen, they, at the same time, filled the air like a dense cloud, obscuring the sun, and rising to such an elevation, that it pained the eye even to attempt to trace the higher masses, that seemed like reddish clouds, agitated and driven along by a strong wind. It is impossible for the human mind to conceive of infinitude in numbers, but I never, by any power of abstraction could form an idea of multitude equal to that suggested by the view of a large swarm of locusts, passing over and around one for more than an hour, as thick as flakes of snow, driven by the

* Recollections of Northern India. By William Buyers, Missionary at Benares. London, 1848.

wind, but so very different in their motions, from every individual, of the vast multitude, having evidently a will of his own, and being quite independent in his movements, sometimes resting on the ground, or catering for food, at other times soaring towards the clouds, or going onward with rapid flight, acording to his own particular inclination, though still following the same general course with the main column. Each one seems to be quite a free agent, but still, he acts exactly, on the whole, with the rest, none of which exercise any authority over him. But whether he is influenced by a natural, or moral necessity, I must leave the metaphysicians to determine. Many of the swarms, however, are very much smaller than the one to which I have referred. It has occurred to me that the very large swarms are not permanent bodies, keeping long together, but are formed by the occasional junction of several smaller swarms, which at other times take different courses, when separated by storms, or hills, or any other natural obstruction to a straight forward course. I have often seen swarms not one tenth the size of others; and on one occasion, I saw a swarm separate into two bodies, in passing the city of Benares, one going towards the west, and the other to the north-east. They may, indeed, have afterwards reunited, but I suspect they could not have done so, at least for a considerable time, from the very different directions which they took, and the great distance to which they had gone from each other, before I had lost sight of them, without the least indication of either party changing its course.

"On one occasion, I saw a large swarm of locusts overtaken by one of those tremendous, and sudden storms, called north-westers. As soon as the storm appeared on the horizon, driving before it, as usual, an immense cloud of reddish dust, they seemed in a state of great alarm, and at once altered their course. They did not attempt to fly before it, but to cross its current, and what is worthy of notice, exactly in that sort of angle, now recommended by scientific men, to be adopted by the captains of ships, when overtaken by a hurricane, in order the sooner to run out of its limits. They flew across the current of wind with a rapidity, quite different from their usual rate of progress, and were most of them soon out of sight. Notwithstanding all their efforts to escape, however, many of them were caught in the storm, and soon disappeared. Some of them, no doubt, alighted for shelter till it blew over, and perhaps, not a few were destroyed. In Ps. cix. 23d, are these words, "I am tossed up and down as the locust." In a gale of wind, I have noticed, that the motion of the locusts, on the wing, is up and down, somewhat like the small bird called the bunting. The motion is involuntary, and different from its usual action. It is occasioned by its efforts to fly across the storm; while every gust of wind, tosses it up in the air, after the propelling force of each successive stroke of its wings has been expended, and before it is able to make another. It labours with all its might to keep on its course, and escape the storm, but is again and again tossed up in the air, by the force of the tempest, and in spite of all that it can do, it is carried to leeward. Hence it is used, by the Psalmist, as a fit emblem of a man, tried, and tossed about by the storms or adversities of this life, so as to be unable to pursue his course.

"We are told that the food of John the Baptist was 'locusts and wild honey.' The locusts are sometimes eaten in India, especially by the Mahammedans, who have a peculiar method of frying them. In order to ascertain the nature of the food used by John, I have had some of them cooked in the native fashion; but I do not think there are many who would regard them as a luxury. They take off the legs and wings, and dress them with pepper and butter, but after all they are very dry and tasteless. The part used, would be about the size of an ordinary shrimp, but very inferior in flavour.

"The destruction of crops by locusts in north-western India, is often very considerable, though not generally so disastrous as in Palestine, and other hilly countries, where the cultivation is of much more limited extent, and carried on in narrow valleys, fertile but small, and shut in by ranges of rocky hills, and wide arid deserts. When a large swarm of locusts comes down on such a valley, they are sure to be hungry, and will not leave it, till they have eaten up every green thing, and reduced the people, and also their cattle, to starvation. The wide extent of the fertile and well cultivated plains of India, gives them much more scope, and they get enough to eat as they pass on, often doing great damage indeed, but never settling long on a district, nor altogether eating up the crops, in any given locality.

"Sometimes, however, they make a clean sweep of a whole field, in which anything is growing that is peculiarly agreeable to their taste. A friend of mine, an indigo planter, was one day standing at his door, giving directions to a number of labourers, about cutting the indigo plants in a field in sight of his house, when happening to turn round to point it out to his people, he saw a large swarm of locusts passing over, and many of them sitting on it. His people ran off as fast as they could, to try to save the crop, but by the time they got there, their sickles were of no use, for the locusts had devoured every leaf of the indigo, and left nothing but the useless stems of the bushes.

"The country people, when they see them coming, run about and beat drums, and make every sort of jingling noise they can, and halloo with all their might, to frighten them from their fields and gardens; but such is the multitude of

these devastators, that, if they are disposed to alight, all these efforts are of little avail. In passing through a district of south Bahár, I once saw a large swarm moving more slowly than usual over the face of the country. The crops were green, and apparently quite to their taste. All the people, from the villages, were among their fields, and making all the noises possible, and running about with all their might to scare and kill as many as they could; but they were able to disturb them only a little here and there, without producing any visible impression on the general movements of the countless legions, that followed each other in unbroken masses. In this case the work of destruction was no doubt much greater than usual, and partly from the very same cause, which makes their visit so much dreaded in Palestine, and other similar countries. The district along which they were passing, was skirted by a range of barren hills, which seemed to have checked their progress in one direction, and caused them to settle with much greater pertinacity, on the fields at their base."

(To be continued.)

For Friends' Review.

VISIT OF J. AND M. YEARDLEY TO THE CONTINENT.

(Concluded from page 318.)

Crossing the Rhone, our friends entered the department of Ardéche. They stopped at Privas, where L. M. Hoag had a public meeting two and a-half years ago. The person at whose house the meeting was held, was in poor health and could not be seen; however, he sent his son to offer his room for the service of our Friends, which they accepted. A numerous company assembled; prayer was offered, our religious views were explained, and the word of testimony was uttered, setting forth the spiritual character of the gospel dispensation. A young woman was present, a diligent inquirer after the way of life, and one who has endured some persecution for the truth's sake: our friends became deeply interested on her account.

On the 1st ultimo they went forward to Vals, a village in the mountains, near the town of Aubenas, where they hired a lodging, wishing to spend some days in the place. A few Protestants, from surrounding villages, assembled there with the few who reside on the spot. L. M, Hoag had a meeting with them in their "Temple;" and as there is no carriage road to their dwellings, and some of them live several leagues distant, this is almost the only way of seeing them. There was at the time no resident pastor. The schoolmaster called on our friends, and informed them that when no one is present to preach, the congregation read a sermon, the liturgy, and prayers. J. and M. Y. explained to him our objection to written sermons; and he appeared to be sensible of the inconsistency of them with the true gospel ministry, but alleged that the people would not be satisfied without having the greater part of the time occupied with "service." As our friends could not undertake that this should be the case, it was agreed that they should be informed when the usual engagements were concluded, and that the schoolmaster should give notice of their intention to hold a religious meeting with the people. In the morning (First-day,) unexpectedly, a young man arrived, who came to see if he could be established in the place as pastor; and the schoolmaster introduced him to our friends. He behaved with politeness, and raised no objection to J. Y.'s speaking after the service. They went at the time appointed, but were obliged to wait while the consistory occupied the chapel in conference with the young pastor. At length they entered, under an exercise of mind beyond expression, the pastor and some of the consistory remaining in the room. After a pause, J. Y. rose and spoke in French, in which he was much helped, whilst an influence superior to words was spread abroad, lifting up the messengers above the fear of man. He was enabled to preach the gospel. M. Y. though very sensible of the prejudice which exists against female ministry, followed, inviting the people to come under the teaching of the Holy Spirit, through faith in Christ Jesus. The mothers were particularly addressed. Our friends remained at Vals until the next First-day, when they again met the mountaineers as before, and had a solemn season.

The next day they arrived at Nismes, comforted to be again associated with brethren and sisters in religious sentiment. The little society in that part had recently sustained a severe loss in the decease of Antoine Benezet, shoemaker, of Congenies, an overseer of the meeting. He died in much peace, after a long illness, and was interred a very short time before the arrival of our friends.

Our Friends spent several weeks at Nismes. Besides the members of the Society in this city, the meetings were attended by a number of individuals of other professions. J. and M. Y. paid many visits, in which they were received with great openness. On First-day, the 17th of Ninth month, they attended in the evening, by invitation, a small meeting in a private house: it commenced with reading the scriptures, and all present gave their opinions on the meaning of what was read. When it came to our Friends' turn, the rest looked towards them in an inquiring manner, desirous of hearing in what way they would explain the inspired writer. After a season of silence, they felt a liberty to speak, and dissenting from all the opinions which had been expressed, were enabled to set forth the gospel in its true spiritual point of view.

On the 23d, they held a public meeting in a

Wesleyan chapel, at the village of Codognon. The audience did not appear to appreciate sitting in silence ; and much of the vocal exercise of the messengers was directed to the value of this mode of worship. The same day they proceeded to Congenies, and the next day, First, assembled with Friends in the morning, and had a public meeting in the evening, which was felt by them to be an occasion of final separation in this world. They also visited, with a small exception, the rest of the villages where those who profess with us reside. First-day, the 8th of Tenth month, they held a concluding meeting at Nismes. Many Friends attended from St. Gilles and Congenies, and some persons were present not belonging to our Society. It was an affecting occasion, and the lips of the Gospel ministers were once more opened towards that little flock for whose spiritual prosperity they had so long travailed. Justine Benezet followed in supplication. In the evening a solemn parting took place in the school, and vocal prayer was offered for their mutual welfare.

The next day, our friends quitted Nismes, and took the high road to Valence. From that city they visited Annonay, where they had a meeting with a considerable number of persons, and left with them many books and "Extracts from the Scriptures" for distribution. Stopping a short time at St. Etienne, they proceeded to Paris, where they spent two or three days, calling on many individuals. They returned to England by Calais, and arrived at home on the 20th of Tenth month last.

Some portion of the time of our dear Friends, while at Nismes, was occupied with the printing of a variety of tracts in the French language. Amongst these may be mentioned, an edition of William Allen's "Thoughts on the importance of Religion;" Extracts from the writings of Pastor Molinié of Geneva; and a small pamphlet on Baptism, the Supper, and the Ministry of Women, subjects on which they have on this as on former journeys met with many inquirers.

In addition to the account of the conversion of the Roman Catholic priest in Belgium, given in the Ninth month number of *The London Friend*, we may mention another instance which has come to our knowledge, the subject of which was known to J. and M. Yeardley. He resided at a village in the southwest part of the country, and was a zealous Romanist. Conviction was wrought in his heart, and eventually, conversion, by the single operation of the Spirit, without human assistance. He became unhappy with his condition; and applied to his priest for instruction, as to the forgiveness of sins, the nature of faith in Jesus Crrist, and other all-important subjects. The "spiritual guide" heard him patiently, and endeavoured to remove his doubts and pacify his mind; but at length, when no longer able to answer his questions, he told him he belonged to the sect of the fanatics, and that he had better at once join them. The convert thus repulsed, quitted the Romish church, gave himself diligently to the reading of his Bible, and after a while, endeavoured to enlighten his neighbours by reading with and instructing them from house to house. These visits gave place to larger assemblies, which are spoken of as of an interesting character, and which we have reason to believe, are continued to the present time.

GOLD PENS.

An active competition in the manufacture of gold pens has brought down the price from ten dollars to one and two dollars, according to the finish; and, as might be expected, they have got into very general use. A New York correspondent of the Charleston Courier has given, in one of his letters, an interesting account of the invention of gold pens, and the manner in which they are made, a portion of which we subjoin:

The first pen of the sort ever used was in 1836. The idea of the utility of gold for the purpose was conceived by the Rev. Mr. Cleveland. He communicated this idea to Mr. Brown, who improved on it, and immediately went into the business. He was followed by some alf dozen others. Bagley is now the most extensive manufacturer of the article, and he employs in it a capital of $80,000, and his expenses are $1,000 per week. Platt & Brothers, in the early stage of the manufacture, made a contract with Brown and Bagley for all the pens they made, and thus had the monopoly of the market for three years. They sold $75,000 per annum of this article, nearly one-half of which was profit. Bagley then went on, and has made a rapid fortune. His pens rank the first in the market, although Brown's and the "Richlieu" pen, made by Watson & Co., are equally good.

In the manufacture of pens, the gold is first rolled out in ribands, and then cut with a die to the required shape, the points put on, and then ground down to the required nib. The points are irridium, a new metal formed with platinum. The points are all imported, generally, without the ceremony of an introduction to the custom-house, and cost from $7 to $10 per ounce. The pens and cases sell from $10 to $30 per dozen. The manufacture of the silver cases is a distinct business, and employs a large capital. It is not easy to make an estimate of the number of pens manufactured per annum, but it is not probably less than 1,000,000 of which Brown and Bagley make about one half. A person who had not thought of the subject, would scarcely suppose that eight hundred pounds of gold were used up every year in the manufacture of such a trifling article as pens—a business unknown ten years ago—yet such is the fact. The demand for the article is enormous, and it is now difficult to find any person

who writes at all, unprovided with this most economical of all pens. One export of 1,000 gross has been made to England, where they sell for a guinea a piece.—*Exchange Paper.*

A COMPARISON.

Western Virginia contains 38,500 square miles; Western Pennsylvania contains 33,000 square miles,—balance in favour of Virginia 5,500 square miles.

In 1830 Western Virginia had 378,000 inhabitants, or about nine and a half to the square mile. At the same time Western Pennsylvania had 593,000 inhabitants, or eighteen to the square mile. In 1840 W. Virginia contained 432,000 inhabitants, and W. Pennsylvania 815,000. Virginia in ten years gained one and a half to the square mile, and Pennsylvania about seven.

Geological surveys of the two States prove that the soil of Western Virginia is better than that of Pennsylvania, and mineral wealth more abundant. The climate of Virginia is unsurpassed by any in the Union, both for health and productiveness. The hills are no steeper, and the navigable waters of the State as numerous and available. What causes the difference?

Wheeling (Va.) Times.

COMMON MERCIES.

"My comforts every hour make known
His providence and grace."

It certainly is to our reproach that we do not estimate more highly our common mercies. Like travellers who gaze on the mountains, and disregard the molehills around them, we look on the great, and pass by the little events of our pilgrimage. The torrent which destroys, and the flood that overwhelms, excite our wonder, while the descending dews of heaven, which spread fertility around us, are disregarded. Our common mercies occur every hour, and every hour ought to call forth our praise.

We need not travel to the east and to the west, to the north and to the south, in quest of mercies, we are surrounded by them on every side. While I speak of them, I am sensible of my own. Were I to turn to my troubles, I should find enough to occupy me: ay, to make my heart sink within me. "In the world ye shall have trouble," is a truth which cannot be gainsaid; but we must not let our troubles, like cobwebs on a window, prevent the cheerful light of heaven from reaching us, nor deprive us of the abundant benefits we enjoy. Come, then, thou lowly cottager, who gettest thy bread by daily labour! come, thou afflicted servant of Christ, who art in the furnace of trial! look around you, and see if there be not mercies of which you have been unmindful! see if the Lord be not gracious beyond your belief! The more we are mindful of our mercies, the more numerous will they appear. The more our language is, "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour," the better shall we bear our burdens.

"Whate'er be the prospect, our breasts will be lighter,
In joy and in sorrow, in glare and in gloom;
Our hope, and our faith, in the future be brighter,
And stronger, the nearer they draw to the tomb."

THE PROBLEM OF EUROPE.

It is said that the nations are incapable of free government, while the event has proved that they will not endure a despotism. Suppose both of these assertions true, and the result to which we must arrive is obvious. It would seem, from the existing facts, that the *intellect* of man has arrived at that point of culture in which it will not endure oppression, whilst its *moral culture* is yet insufficient for the enjoyment of freedom. A nation in this condition could establish permanently neither form of government. Its history would present nothing but a succession of revolutions; as, over and over again, it passed through the usual changes from freedom to anarchy, from anarchy to despotism, and from despotism to fitful and short-lived freedom.

But for how long a time, it may be asked, could these changes continue to succeed each other? I answer, until by some means the exciting and the controlling elements of national character are brought into equilibrium. If, by civil or foreign war, intellectual culture were suspended, and the nation should relapse into ignorance, it might endure a despotism, until the natural tendency to improvement again involved it in revolution. If, on the other hand, its moral culture made progress, so that it became capable of self-government, it would, of course, establish free institutions; and these would remain permanent so long as the causes existed in which they had their origin. Or, while the moral and intellectual forces remained as before, the nation, wearied out by civil war, and prostrated by universal insecurity, might acquiesce in any form of government which, for the moment, promised repose; but the struggle would again be renewed as soon as returning prosperity restored to their wonted energy the passions of the human heart.

Dr. Wayland.

Selected for Friends' Review.

THE WASTED FOUNTAIN.

BY ANNA C. LYNCH.

And their nobles have sent their little ones to the waters; they came to the pits, and found no water; they returned with their vessels empty.---Jer. XIV. 3.

When the youthful fever of the soul
Is awakened in thee first,
And thou goest like Judah's children forth
To slake the burning thirst;

And when dry and wasted like the springs
Sought by that little band,
Before thee in their emptiness
Life's broken cisterns stand;

When the golden fruits that tempted,
Turn to ashes on the taste,
And thy early visions fade and pass
Like the mirage of the waste;

When faith darkens and hopes vanish
In the shade of coming years,
And the urn thou bearest is empty,
Or o'erflowing with thy tears;

Though the transient springs have failed thee,
Though the founts of youth are dried,
Wilt thou among the mouldering stones
In weariness abide?

Wilt thou sit among the ruins,
With all words of cheer unspoken,
Till the silver cord is loosened,
Till the golden bowl is broken?

Up and onward! toward the East
Green oases shalt thou find,—
Streams that rise from higher sources
Than the pools thou leavest behind.

Life has import more inspiring
Than the fancies of thy youth;
It has hopes as high as heaven—
It has labour, it has truth;

It has wrongs that may be righted,
Noble deeds that may be done,
Its great battles are unfought,
Its great triumphs are unwon.

There is rising from its troubled deeps
A low increasing moan;
There are aching, there are breaking
Other hearts beside thine own.

From strong limbs that should be chainless,
There are fetters to unbind;
There are words to raise the fallen;
There is light to give the blind;

There are crushed and broken spirits
That electric thoughts may thrill;
Lofty dreams to be embodied,
By the might of one strong will.

There are God and peace above thee;
Wilt thou languish in despair?
Tread thy grief beneath thy feet,
Scale the walls of Heaven by prayer.

'Tis the key of the apostle
That opens heaven from below;
'Tis the ladder of the patriarch,
Whereon angels come and go!

SUMMARY OF NEWS.

Congress.—The Indian Appropriation bill passed the Senate on the 29th ult. On the 31st, a bill was reported in the House, from the Committee on the District of Columbia, forbidding the introduction of slaves into the District for traffic. It is said to be similar to a law now in force in Mississippi. The Finance Committee of the Senate have reported in favour of coining gold pieces of the denomination of one dollar; also, in favour of coining gold pieces of the value of twenty dollars. A series of resolutions passed by the Legislature of Virginia, against the Wilmot Proviso, were presented in the Senate on the 5th inst. A preamble and resolution, in favour of settling disagreements among nations by arbitration, were presented in the House, by Tuck, of New Hampshire. The House refused to suspend the rules for the purpose of acting upon them. Resolutions calling upon the President for information in regard to the existence of a protocol signed by the American Commissioners and the Mexican Minister, Rosa, declaring the amendments made to the Treaty of Peace, by the American Senate, to be mere matters of form, and not of substance, were adopted by the House, yeas 147, nays 34. It is alleged that the Mexican Government would not have ratified the Treaty without the unauthorized explanations contained in this protocol.

U. S. Senators.—Henry Clay has been again elected to the Senate by the Legislature of Kentucky. The election of Thomas Metcalf, mentioned in No. 17, was, it appears, only for the unexpired term, ending on the third of next month.

Pennsylvania Legislature.—The joint resolution from the House, in relation to a permanent home for the Indian tribes, passed the Senate on the 30th, with some amendments. Two reports on the subject of the unsigned bills, were made from the Judiciary Committee of the House, on the 31st. The majority report takes the ground that the bills in question are already laws, and that no action on the part of the House can add to their validity. The minority report recommends the passage of a resolution similar to that adopted by the Senate on the 23d.

During a recent flood in the Susquehanna, the Havre de Grace ferry boat of the Philadelphia and Baltimore Railroad Company was swept away by the ice, and finally lodged in a vast body of it, which is declared to have rested on the bottom of the river, in thirty feet water. The water having fallen and left the boat resting upon the ice, the work of rescuing her was an exceedingly difficult one. She was carried away on the 29th ult, and it was not till the 3d inst. that two steamboats succeeded in reaching and extricating her.

England.—The news by the Canada represents that the Cholera was on the increase both in the London district and in the provinces, as well as in Scotland. The total number of cases from the first was 6,506, of which 2,948 died and 1,249 recovered, leaving 2,309 still under treatment.

The California excitement was fully as intense in England as it has been in this country. Great numbers of vessels were up for the gold region, and numerous proposals for raising companies were advertised.

The steamer United States arrived at New York on the 5th inst. after a very stormy passage of twenty-seven days. Her cargo is said to be the most valuable ever carried across the Atlantic by a single vessel. Her news is not so late as that brought by the Canada.

AUXILIARY BIBLE ASSOCIATION.

The stated annual meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting will be held at the Committee Rooms, Arch street, on Second day evening next, at 7½ o'clock.

Friends of both sexes—as well as members of the Association—are invited to attend.

Charles Ellis,
2d mo. 10th, 1849. Secretary.

FRIENDS' REVIEW.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

(Copyright secured.)

NO. XXIX.

(Continued from page 323.)

R. Jones to Joseph Williams.

Philadelphia, 6th mo., 1794.

Dear friend, Joseph Williams,—Nothing but the love and esteem I bear thee and thine, and the fear of being thought ungrateful, could induce one in my present weak state—in every sense—to set about writing at this time. Of my late situation, thou must have heard; also, how we, in this city, have been visited; and this, I should have thought, would plead for my not having written to thee lately: but I find by a letter to James Pemberton, that thou art for "exacting the uttermost farthing," so I will send what I have, and thou must forgive me the whole debt.

I hope, that by this time, my beloved brother, Thomas Scattergood, is arrived on the British shore, and that dear John Pemberton will be there shortly, as he embarked about the 27th ultimo. May they, with those before separated from us for the gospel's sake, be helped every way to finish the work given them to do, and in the Master's time, be restored to us, with the wages of unshaken peace. I am, through the Lord's goodness, so far restored in my health, as to be engaged in a family visit here, though I get on but slowly, not daring to go out much in wet weather; yet trust I am in the way of my duty Godwards, and pray that the few fleeting days that remain to me, may be filled up with increasing dedication of heart to the service of Him, who hath, in so marvellous a manner, raised me from the brink of the grave, and is now and forever worthy to be obeyed in all things. * * *

We are in expectation of shortly seeing D. Darby and R. Young; they are on the return from their journey southward, where I hear they have laboured faithfully, and where, I have no doubt, they have had a pretty full share of suffering, both of body and mind. It is likely, from accounts received, that dear Martha Routh is on her passage hither with Wm. Rotch and family; but what port in America they intend for, I know not; New England likely, for Wm. R. belongs there.

I wish thou wouldst learn to give without expecting returns from me; that would be truly noble; and tell me how R. Grubb, M. Dudley, S. Shackleton, and E. Pim come on—how Clonmell school flourishes, with other interesting accounts; and whether S. Grubb's works are reprinted, with any addition or alteration thereof. * *

Believe me to be unchangeably thy assured friend and little sister in the Truth,

R. JONES.

N. B.—I omitted, in due place, to mention another ambassador, viz., David Sands, from the government of New York, who has obtained certificates to make a religious visit to Friends in Europe. He is a near friend of mine. Surely, there is still a precious seed left in these lands, or so many would not be constrained to visit you. May their labours be more availing than those of some, who also have done their best. And mayest thou, my dear friend, be encouraged to hold fast, and occupy with the precious gift, which thou hast received; that so the Lord's work may prosper in thy hand, and thy evening close with the sweet reward due to faithfulness.

An interesting child, who had been with R. J. as a daughter, being removed by death, the bereavement was keenly felt by her; so much so, that in much disconsolate feeling, not knowing how to think of supplying her place, she lodged alone in her rented house in Brooke's court, for six months. In the Ninth month, 1794, a young Friend (B. C.) was, as R. J. expresses it, "providentially afforded unto me." "I am furnished," she notes, "with another daughter, of a lovely, amiable disposition. She often so freshly revives my late dear Mary, that the tears flow involuntarily." Thus divinely joined together, they were associated in sweet and uninterrupted harmony till the marriage of the younger; calling forth from very many visitors, in religious opportunities and otherwise, allusions to Naomi and

Ruth, a comparison which was more fully justified when Bernice became a widow, and, renting the house in Brooke's court, adjoining that of R. Jones, a door was made to communicate between their chambers. Some years previous to R. J.'s removal from time, some reasons rendering their residence in the court ineligible, B. A. took a house immediately opposite to the North Meeting, in which they dwelt together till this venerable mother in Israel was removed to the triumphant church. This brief notice is given in anticipation of the course of the narrative, the compiler being unwilling, in a biography of R. J., to omit recording the close union which subsisted for 22 years, and to which, in the loose manuscripts before him, almost innumerable references are made. A less interested compiler would have quoted much more freely from their correspondence.

To Esther Tuke.

Philadelphia, 1st mo. 25th, 1795.

* * * * * * *

Some sketches of the late awful dispensation to the inhabitants of this city, and of that share therein which in perfect wisdom was allotted me, thou hast doubtless had through divers channels. Let it therefore, my dear friend, suffice to say, that He who is mighty hath, in this, as well as in former seasons, done for poor, unworthy me, great things. Under the fresh sense whereof I feelingly acknowledge, "holy and revered is his name." Yea, worthy is he to be confided in and trusted to, now and forevermore, amen.

I received some comforting information from your land, such as I know makes thy heart glad; because in the present day the Lord hath given the word, and great is the company of them that publish it—amongst the dear youth especially. For many of them I also have travailed, according to my small measure; and I wish this renewed proof of the continued care of the one great and good Shepherd, may animate his ancient devoted servants, more fully to commit their work and ways to Him who doeth all things well, and who, having given some of these to see, as good old Simeon did, are ready to adopt his language, "Lord, now lettest thou thy servant depart in peace," &c., they having, like him, waited for the consolation of Israel.

Our own country hath not yet been cast off in anger, though closely and heavily punished by the hand of infinite Justice. Many of my dear cotemporaries have been gathered to their everlasting rest, and, though too few appear to lay these things rightly to heart, deep instruction has been sealed on the minds of an humble remnant, and resolutions have been formed to hold fast that which they have received from the immediate hand of the Father of mercies, the alone fountain of all light, life and blessedness. A hopeful succession is also furnished of rightly anointed female ministers in this city, and several of them are acknowledged by the Church as such. A niece* of dear S. Harrison, gave up, at my request, to accompany me in my late visit to the families of our large Monthly Meeting, the sympathy and weight of whose spirit, and the tender, patient assistance of divers other Friends, were truly strengthening to my poor bowed down mind. It is now, to my unspeakable comfort, as well as great admiration, completed; we having been at about 250 families. May the praise be given where it is only due, by me, a poor, unprofitable servant. Our dear friends, Deborah Darby and Rebecca Young, are in this city, engaged in like manner amongst the families of Pine Street Meeting. They have general acceptance and good service amongst Friends and others, and are, in the fulness and authority of the gospel, often led to "other sheep which are not of this fold." May their steady example in the service of their great Master, and their labours under his direction and help, be productive of lasting benefit to the visited, and tend to their own establishment in righteousness and peace. The like ardent desire I feel on account of our dear friends, J. Wigham and M. Routh. Our being deprived of dear J. Pemberton's help and example, is sensibly felt by many; but the vacancy which I feel most, is that made in the circle of my nearest fellow labourers by the absence of dear Thomas Scattergood, with and for whom, great has been my sympathy and unity of soul. His tender frame is so little attended to by himself, that unless he has a feeling companion, I shall fear that he may, like dear E. Drinker, never return to us. But as *her* meat and drink was to do the Master's will, believing as I do that she now reaps the reward of faithfulness—with dear Job Scott, who quitted the field a little before her—although I sometimes lament the loss which the churches have thereby sustained, I dare not call in question the wisdom of the God of the whole earth, knowing that he doeth all things right. * * * * *

Now in that love, which is not subject to change, do I salute my endeared friend, greatly desiring that we may so steadily trust in our all sufficient Helper, as that, like Mount Zion, we may never be removed, but that, when this short fight of affliction shall terminate, we may, through his adorable mercy and goodness, be counted worthy to join the song of his triumphant church, Holy, holy, holy, is the Lord God and the Lamb, worthy of all glory and praise for ever and ever.

I remain thy poor fellow pilgrim,

R. Jones.

To the above letter was appended the following postscript:

"If my beloved E. Tuke is beyond the reach of this salutation, I hope for some reply from survivors. May a double portion of her dedicated

* Jane Snowdon.

disposition, rest on all her family, saith poor R. J."

The foreboding implied in the postscript, was to Esther Tuke blissfully realized, she having, before the reception of this letter, put off the earthly tabernacle in which it had been her chief concern to do the will of Him with whom she was favoured to partake of "communion large and high." And ere R. J.'s salutation had been wafted across the ocean, she had doubtless been led, by HIM who is in the midst of the throne, to living fountains of waters, and had joined with the redeemed of all generations in the holy anthem of the triumphant Church.

Speaking in a letter to C. Hustler, First month 26th, 1795, of her daughter Sarah Hustler, subsequently an eminent minister of the gospel, R. J. says, "May she suffer the candle to stand in its allotted place, that so the light of her innocent, upright and humble example may become happily influential on the spirits and conduct of the younger children. I am rejoiced in hearing that she has wisely submitted to the appointment of your Monthly Meeting, and the call of the collective body at your last Yearly Meeting; and trust that, as she offers herself, willingly and devotedly, to the Lord's service, she will be strengthened to do what her hands may find to do—so will her peace flow as a river, and her righteousness, those successive acts of obedience which may be required of her, follow in succession as the waves of the sea." In the same letter she says, "Samuel Emlen's son is on the eve of marriage with Susanna Dillwyn,—they are a hopeful couple. Reay King is lately married to one of my old scholars, Anne, only child of William Wilson, a valuable elder of this city—a choice girl: and the only daughter of my late much loved friend E. Drinker is to be married next week, agreeably. Oh, how my feelings have been tried on hearing of the departure of my two dear friends, Job Scott and Elizabeth Drinker, and my beloved friends Catherine Phillips and Deborah Townsend: but they are happily landed on the peaceful shore. Oh that I may be favoured to join their and thy purified spirits, by and by, in incessantly celebrating the praise of our ever adorable Helper, Father and Friend, who lives and reigns, and is forever worthy."

[ERRATUM.—On page 274, and again on page 290, for J. Gordon, read James Goram.]

(To be continued.)

HUMILITY.

Fear not to see the worst of thine own infirmities; tremble rather lest they should be hidden and unknown by thy soul.

When thou art made truly low in thine own eyes, the slights and contempts of thy fellow-creatures will not over-much vex thee. It is the fondness for self, and the pride of our hearts, which render all outward insult and injury distressing and painful. He that thinks little of himself, can bear to be thought little of by others; but he that is lifted up within, is grieved when he cannot find that tribute of respect, which his own foolish fondness hath ordained for himself. —*Serle.*

For Friends' Review.

LIFE OF THOMAS FOWELL BUXTON.

(Concluded from page 277.)

To the readers of the Review, this remarkable man has hitherto appeared principally as the devoted friend of the African race, and the parliamentary leader in the House of Commons in the measures adopted for the abolition of slavery within the British dominions, and for the suppression of the traffic in the persons of the untutored inhabitants of Africa. In these measures, as we have had ample opportunity to observe, he engaged with the ardour and determination which constituted a conspicuous trait in his character. But we should form a very inadequate conception of the labours of his life, if we were to suppose that his energies were spent upon the negro race, to the exclusion of other objects of philanthropic exertion. He was one to whom the claims of suffering humanity appear never to have been made in vain. And this sensibility to the wants and woes of others, evidently arose from a deeper spring than native excitability. Whatever force may be attributed to his original temperament, we must look to a deep and abiding sense of religious obligation, as the source of those extensive labours, and that indomitable perseverance in the cause of philanthropy, for which he was so conspicuous. The habits of his early years, and the sports to which, even in maturer life, he was unfortunately addicted, must have naturally led in an opposite direction. His mind appears to have been particularly impressed with religious considerations about the year 1811 or 12, being then in the twenty sixth year of his age, while atttending the ministry of Josiah Pratt, in Wheeler chapel; and thirty years afterward, he, in a letter to the minister, expressed a belief that whatever he had done in his life for Africa, the seeds of it were sown in his heart in Wheeler street chapel. He would, no doubt, have expressed himself more correctly if he had said, the seed was sown at a much earlier day, by the Sower described in the parable, but warmed and invigorated by the counsel which he heard at the chapel.

His renewed and increasing attention to religious considerations, as connected with his recovery from a dangerous illness, and the labours to which these considerations gave a new impetus for relieving the distresses of the poor, were noted in our former volume. We have also seen that soon after entering Parliament, he took an active and efficient part in promoting improvements in the discipline of prisons, and in meliorating the

penal code. His successful exertion in relation to the barbarous practice of burning widows on the funeral pile of their husbands, which was long permitted to disgrace the British government* in India, has also been noticed in a former number of this journal.

In the beginning of 1819, on a review of his labours of the preceding year, during which he was elected a member of Parliament, and adverting to the unexpected success which had attended his pamphlet on prison discipline, he observed, "It has excited a spirit of inquiry on the subject, which I trust will do much good. I only hope that what has benefited others has not injured *me*. I cannot render myself insensible to the applause it has received. In my heart, however, I know that it is no work of mine, but that the Lord has been pleased, in great mercy, to make me one of his instruments in this work. Lord, I entreat thee, in this and in all things, to purify my motives, and to enable me to act as unto thee, and not unto man. Oh! guard my heart from the delusions of vanity."

The spirit in which he entered upon his parliamentary career, may be inferred from the following note on the subject.

"Now that I am a member of Parliament, I feel earnest for the honest, diligent, and conscientious discharge of the duty I have undertaken. My prayer is for the guidance of God's Holy Spirit, that, free from views of gain or popularity, —that, careless of all things but fidelity to my trust, I may be enabled to do some good to my country, and something for mankind, especially in their most important concerns. I feel the responsibility of the situation, and its many temptations. On the other hand, I see the vast good which one individual may do. May God preserve me from the snares which may surround me; keep me from the power of personal motives, from interest or passion, or prejudice or ambition, and so enlarge my heart to feel the sorrows of the wretched, the miserable condition of the guilty and the ignorant, that I may 'never turn my face from any poor man;' and so enlighten my understanding, that I may be a capable and resolute champion, for those who want and deserve a friend."

The following extract from a letter addressed to a relative soon after he entered the House of Commons, indicates in a few words, the principle on which he determined to act.

"You will believe that I did not pass over, without due attention, your remark—'I shall feel much disappointed and vexed if you do not exert yourself, and I am sure you will give great offence to most of your Weymouth friends.' I think you must know how sincerely sorry I should be to vex and disappoint you, and I am not indifferent to the good-will of my Weymouth friends; but it would be the most contemptible baseness in me, if I were to allow the fear of giving offence to operate on my conduct.

"When I entered Parliament, I determined to allow no personal consideration, of any description, to influence my votes; and on this occasion I do hope I shall not shrink from doing my duty, whatever may be the point to which that duty appears to lead."

At the time when he was engaged in the effort to carry through the House, his improvements in the discipline of prisons, and his meliorations of penal law, he remarked in a letter to one of his friends, that he might probably be more successful in his plans if he was to unite himself with the predominant party; "but then," said he, "I must often vote against my conscience; i. e. do wrong that right may come, and I do not feel this to be my duty, even for prisons and criminal law." Hence it appears he did not descend to that species of legisla ion, which is sometimes designated in this country by the homely but expressive term of *log rolling*.*

The following letter, addressed to his sister Anna, whose husband, William Forster, was then preparing to perform a religious visit to Friends in America, will probably be interesting to many of our readers, as it proves his readiness to encourage and strengthen her in yielding to the sacrifice which was thus called for at her hands.

"Earlham, January, 1819.

"*My dear Sister*,—Your letter has been much upon my mind, and has raised a variety of feelings. The first impression was one of much sorrow, that your plans and prospects of home happiness should be interrupted, and for so long a time; but I must confess, I have been speedily almost reconciled to it; that is, I have brought it home to my own mind, and have considered, whether it would not really be the greatest of blessings, if by any means my duty would call me to such a sacrifice, and the call were not to be disobeyed. After all, it is a noble thing—it is the noblest of all things—to be permitted to be a servant of the Infinite Ruler of the world; and how low and earthly is that wisdom which could prefer any delights, before the delights of such self-dedication. We know but few things for

* It is not supposed that the officers of the British government, or of the East India Company, ever encouraged this cruel practice. The odium rests on their so long neglecting to interpose their authority for its abolition. We find that Sir William Bentinck, encouraged, if not stimulated to the act by the importunity of Buxton, put an end to these immolations by a single blow, which may be deemed a satisfactory evidence that there was no serious impediment to a much earlier abolition of the practice.

* I do not know whether this term is peculiar to this country. It seems to have been borrowed from the practice of those who are settling in a forest. They cut down the trees, and having separated them into large sections, collect their neighbours to unite in rolling these logs together, to be burnt. The service thus rendered, is expected to be repaid by a similar service in return. Hence a vote given in exchange for another, has received the appellation of log rolling.

certain; but this is one of them;—a promise is given to him, who leaves father or mother, or wife, or children, for Christ's sake. How can I mourn then, that William should accept the terms of such a promise? I rejoice that he is counted worthy to suffer for Christ's sake. I have always felt particularly interested with the vision of the man of Macedonia, calling Paul to come over and help them, comparing it with the Epistle to the Philippians. The discouragements at first were so great, and yet the Epistle describes such an abundant and happy produce. Who can tell how many may have eternal reason to rejoice at the obedience of the Apostle; and who can presume to limit the effect, which Providence may please to produce by William's visit? We may differ on some points, but not on this—that his call is from above. I am persuaded it has been sought in the right spirit. I believe it is sent in mercy to others—in eminent mercy to him and to you; and I am willing that you should undergo the pains of separation. But, my dear Anna, you must not imagine I am indifferent about this. But let me ask, have you determined to remain behind? I do not give an opinion upon the subject. All I wish to express is, that you must not stay from motives of economy. * * * * Of course, we shall see you before his departure. I will hear of nothing else. With love to you both, and not without thankfulness that there is something of a missionary spirit among you,

"I am your affectionate brother,

"T. F. Buxton."

The visit to which the preceding letter alludes, was not commenced for more than a year after its date. But it was accomplished, occupying upwards of four years; and the labours of that devoted minister of the gospel are still vividly remembered by many on the west of the Atlantic.

That Buxton's religion was not a formal and lifeless profession, but one of truth and reality, must be obvious from many passages in the biography before us. One evidence of this is furnished by a beautiful extract from a letter addressed to him near the beginning of 1820, by Charles Simeon, a man of unquestionable piety, and religious sensibility.

"Certainly, if I should live to visit your house again, I should do it with no little joy, for I do not expect to see in this world a brighter image of heaven, than I was there privileged to behold. A sweet savour of love remained on my spirit for a long time after, and I am not sure that it has quite evaporated yet."

In the year 1820, the family of Thomas Fowell Buxton was visited with severe domestic afflictions, commencing with the death of his eldest son, a hopeful boy, of ten years old, and quickly followed by the removal of three infant daughters; all of which occurred within five weeks. The reflections which these events excited, as they are recorded in his diary, manifest the Christian resignation with which he bowed to the stroke, and his anxiety to be more separated from the spirit of the world, "at whatever sacrifice or cost."

The humble estimate which he formed of his own character, may be inferred from the following passage, contained in a letter written near this time.

"My mind has been dwelling, or, rather, it has been fixed, on the love and mercy of God. I look upon myself as so signal an instance of his extreme mercy. As for my course of life, in that I have no pleasure and no confidence; I feel that I am halting between two opinions, that my heart is not His, who said, 'Give me thine heart:' that there is a certain lukewarmness in things spiritual which forms no part of my character in things of much less importance: in a word, I seem to be 'stopping short' of that full dedication of self, which is, not a part, not merely an essential, but the very substance of the Christian character. I see before me a path far nobler than the one which I am treading. I could be an effectual servant of the Lord, directing the talents which he has placed at my disposal to his service; (when I say talents, I mean not intellectual talents, so much as circumstances, fortune, influence, &c.,) and being not in some small degree, as is the case, nor almost, but altogether set upon serving God and man."

We must now come to the closing period of the life of this extraordinary man. We have seen with what energy he engaged in promoting the Niger expedition, and the hope which he entertained of its result in extending to Western Africa the benefits of civilization. The failure of that enterprise, and the death of a number of the adventurers, could not fail to exercise a powerful influence on his sensitive mind. And we find that his health, which had unquestionably been previously impaired by his incessant labours in this cause, became gradually more feeble; so that, although he was only about fifty five years of age, he was incapable of long continued mental exertion. Still he was unwilling to abandon the effort for extending the benefits of British protection to those who resided on the banks of the Niger.

The white directors had been removed from the model farm; but the farm remained under the management of the blacks. A visit being paid to it during the summer of 1842, it was found that the natives were readily obtained to perform the requisite labour, on very moderate terms. The security which the establishment afforded from the inroads of the slave hunters, had induced numbers of the persecuted tribes to settle in the neighbourhood, and cultivate the land. The natives are represented as peaceable, friendly, and industrious, and some of them appeared anxious to learn the manners and customs of the Europeans. But the climate was so deleterious to European constitutions, and the difficulty of procuring negro superintendents who could command the confidence and respect of the people,

was so great, that the attempt to support the establishment was abandoned, and the farm broken up. This measure was a severe disappointment to Thomas F. Buxton, but having done what he could, he was consoled by the reflection, that "at the head of the cause, stands One that cannot err."

A few years before his death, he purchased a small estate on the coast of Norfolk, four miles from his former residence. This land he endeavoured to improve to the highest degree; and it is pleasing to find him here making the improvement of his own property subservient to the relief of the poor; for in Second month, 1843, he states, in a letter to one of his friends, "At least ninety families have been supported during this hard weather, by double trenching my plantations, and earning, I am happy to say, on the average two shillings a day."

A few months before his decease, a letter was received from the Bishop of Calcutta, in which, amongst other matter, the sentiment was expressed that the great Arbiter of nations was prospering their arms, and thus extending their influence: and this he appears to have considered as a means of promoting the reign of Christianity. To that part of the letter Buxton answered:

"I am far more of a Quaker than you are as to these Indian wars. I know every one of them may be called defensive, but the principles and root of all are aggression and conquest. I cannot conceive how our missions are ever to prevail against the arguments of our cannon. Six thousand heathen slain at Gwalior are a terrible set-off against our converts. Yet we are not to be discouraged. I long for the whole Christian world to combine its forces against war. Peace seems to me an object not nearly enough striven for, as lying at the root of all other good."

After labouring through various vicissitudes of indisposition, and slight indications of returning health, he closed his earthly career on the 19th of Second month, 1845, like one falling into a sleep. It does not appear needful, after the copious notice already given of his life, to attempt a formal delineation of his character. It may, however, be observed, that with an intellect much above the ordinary grade, he evidently combined a persevering industry, which must have placed a common understanding in a conspicuous position. But the most remarkable trait in his character, was the unflinching integrity with which he adhered to what he believed to be right. Though he possessed while in the House of Commons, as well as before, an unusual share of popularity, he does not appear, in any case, to have shaped his course in compliance with the floating opinions of the day. He acted upon his convictions of duty, regardless of censure or applause. Probably few men in political life have acted under so abiding a sense of religious obligation; and none are found more uniformly ranged on the side of justice and mercy. Whether the question before the House was the improvement of the prison discipline, the melioration of the penal code, the catholic emancipation, the immolation of Indian widows, the suppression of the slave trade, the emancipation of the slaves throughout the British dominions, or the diffusion of education among those who were set free, we still find him employing his resistless energies and impassioned eloquence in support of the cause of humanity and religion. But amidst his diversified labours, he was evidently deeply impressed with the conviction that he was but an unprofitable servant, having done no more than it was his duty to do. E. L.

For Friends' Review.

RAILROAD TO THE PACIFIC.

As a great thoroughfare from the Atlantic States to the Pacific, is now agitating the people in almost all parts of the Union, as well as their representatives in Congress, a reference to a project recently thrown before the public by our townsman, Charles Ellet, Jr., so extensively known as one of the ablest civil engineers of the country, may not be inappropriate in the Review. The writer is not remarkably sanguine in his temperament—he is not more than ordinarily apt to be *carried away* by new projects; nor, as he supposes, is he possessed of more than a fair average of credulity: yet, he must acknowledge he has read of Whitney's, Ellet's, and Aspinwall's schemes with thrilling interest.

Whitney's plan, bold and almost startling as it appeared when first suggested, could scarcely fail to enlist one's favourable opinion from the very circumstance of its extent—its magnificence—and the hugeness of its machinery. A little scrutiny, however, brings into view two powerful objections to it. It would be too far north, and would require too long a period in its construction. "The people," says Ellet, "want the road, and want it now." They want it, not in Guatamala or Central America, or in the parallel of Detroit, but here at *home*, in our midst, starting from our own doors, and forming that great trunk which must pass through Pittsburg and St. Louis, midway between the lakes and the Gulf of Mexico, and which shall thence stretch away up the Missouri and the Kansas, forcing the Rocky Mountains, probably at the south pass, and push down to the Pacific along the valley of the Sacramento, the Colorado, or the Columbia, or, peradventure, throw off branches, and ere long find its way down the valley of each. This great belt, more than two thousand miles in length, would encircle nearly one-eighth of the globe, and challenges our good wishes from the effect which it must obviously have, in addition to the advantages common to such a road, to bind the Atlantic and trans-montane portions of our vast Republic to-

gether in a union that we would hope might be indissoluble.*

The great interests of the United States, to quote Charles Ellet's language, "demands that a central port on the Pacific shall receive the trade of Asia; that a central thoroughfare across all the United States shall conduct it to the Atlantic; and that the Atlantic cities shall distribute it to the world; and further, that the people of California and Oregon shall be drawn by interest, intercourse and association, closer and closer to the homes they have left; that they shall look back from the land of their adoption to that of their birth, and feel the fraternal sympathies ever quickened by increasing proximity and alliance."

The question will be asked, "where, when and how shall this thoroughfare be made?" Taking the general course of the great rivers, the answer may be implied by another enquiry made by C. Ellet, "How can we err in sending out a central trunk from the central city in the Mississippi valley, due west to the central and best harbour on the Pacific coast, as a pioneer" in this gigantic undertaking, so worthy of a nation's enterprise? "Every city on the Atlantic sea-board is now straining to strike the central stem which is following the fortieth parallel of latitude, and they will all broach it in Ohio or Indiana." The plan of our projector is to send out "a pioneer work, at the expense of government, adequate to the present demand, preliminary to the main design, and accessory to its economical accomplishment: to open first a temporary road, as speedily as possible, and use it afterward for the completion of a great future thoroughfare.

"Of all the systems of road-making yet attempted, certainly the *plank roads*, of recent introduction, are the most applicable to this purpose. They can be made cheaply, with great rapidity, and *produced by steam*—saving the cost of labour and much of the supplies required for the support of labouring men.

"A hundred energetic contractors, drilled by the construction of some two thousand miles of canals, and six thousand miles of railroads in the Atlantic States, can be drawn at a month's notice from the public works, or their retired homes, each competent to fit out a force and machinery, and complete fifty or one hundred miles of such road in a single season. But only twenty such men would be needed.

"A mere plank road, on which coaches could make seven miles an hour, would enable us to go from St. Louis to San Francisco in ten, or at furthest, in twelve days, and from New York to the Pacific in less than eighteen days.

"But we can do better than this: for we have a railroad essentially made when the planks for a plank road are laid down. All that is then needed to enable locomotives to traverse it, is a couple of strips of scantling pinned down to the plank, and covered with a plate of iron.

"In fact the railroad can be made faster than a mere plank road; for, by adding the rails, even without the iron, a light locomotive and cars may be put on every section that is commenced, and used to transport the materials for the extension of the line. *The road can thus be built by steam.*

"To construct even such a road as this through a wide wilderness and waste is truly a great undertaking,—but not too formidable to be accomplished by the force and energy of this country, skilfully applied, in less than two seasons. In the brief space of two years from the day when the directing head is commissioned to proceed with the work, the representatives of the government may be taken by steam from Washington to the Pacific in ten days, and deliberate, if they choose, on the affairs of California in the gold region."

The Telegraph will precede the road and follow the steps of the exploring parties, and thus become a most powerful auxiliary in facilitating the operations of the workmen.

"The proposal to accomplish such a work in so brief a period, will seem extravagant. But it is not too great a task for republican vigour and American skill.

"Let the strength of the country be applied to this noble object as it has been applied to purposes of war. Let the call for volunteers in this service be sounded, as in the recent foreign campaign, and the world will witness an energy developed, such as has never been seen in the work of peace before.

"Swarms of intrepid adventurers, headed by skilful engineers, will be found on the summits of the Rocky Mountains, and paths will be opened to the locomotive and its train before the bewildered buffalo can retire from its range.

"Apply the force employed on the march to Mexico—apply only 10,000 of all the men sent into that foreign field—to *this* splendid work, and the road will be made as fast as that army proceeded on its way to the enemy's capital, and for one half of the cost of that single march.

"What a noble career of conquest would here be offered to ambition: the lasting fame of the country, based on the extension of civilization from ocean to ocean; the commerce of China and India grasped at once; our possessions in Oregon and California permanently secured.

"Here the highest order of human skill and power will find room for action, in a field where glory may be won, without horror and without blood."

* One of the most popular authors of the day, has remarked, that, "of all inventions, the alphabet and the printing press alone excepted, those inventions which abridge distance have done most for the civilization of our species. Every improvement of the means of locomotion benefits mankind morally and intellectually, as well as materially, and not only facilitates the interchange of the various productions of nature and art, but tends to remove national and provincial antipathies, and to bind together all the branches of the great human family."

Unimagined difficulties must doubtless be encountered in the prosecution of such an enterprise; but how vastly more in conformity with the high purposes of our being, to expend our energies for the benefit of our fellows, rather than for their destruction; to cherish and disseminate abroad and afar, the privileges and blessings of the highest civilization, rather than to seek for glory on fields rendered horrible, and made attractive by the worst passions of our nature. War and its attendants are incompatible with the happiness of individuals and of nations; while the arts of peace and of social life are instinctively so appreciated, that they who multiply them must be regarded as benefactors. Z.

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 17, 1849.

We have introduced into this week's number a letter from one of the Sandwich Islands, which shows that the principles of peace are now acknowledged, where, seventy years ago, the people were involved in the darkness of paganism. It may be remembered that the island from which this letter comes, formerly called Owhyhee, is the one where Captain Cook lost his life in a contest with the natives in 1779. Although the death of the great English navigator was accompanied and followed by circumstances which plainly indicated the savage character of the natives, it is easily seen from the narrative of this event, that their untutored minds were greatly irritated by an exercise of authority which is not susceptible of rational defence. Yet even then, ignorant as they were of the mild precepts of Christianity, the facility with which peace was restored, notwithstanding the imperious conduct of their visiters, plainly marked them as susceptible of civilization by mild and lenient measures.

When our friend Daniel Wheeler visited the same islands in 1836, carrying with him the message of peace and good will to man, he was cordially received, and the simple natives appeared anxious to do all in their power to promote his comfort and ease.

The letter before us seems to attribute to the labours of the American Peace Society, an influence which would probably be more correctly ascribed to the diffusion of the doctrines and principles of the gospel, through the instrumentality of resident or travelling missionaries. While we appreciate the labours of the advocates of peace, in this country and in Europe, we must regard the dissemination and acknowledgment of the principles of the Christian religion, in all their breadth and fulness, and the admission of the spirit which it breathes, as the effectual and only effectual means of establishing the reign of universal peace.

The interesting extracts from the recently published work of Macaulay, and the judicious observations of our correspondent T. U., present in a strong light the indomitable energy of the Anglo-Saxon character. While we cannot fail to recognize in the great increase of population, and vast accumulation of wealth in Great Britain and the United States, unquestionable evidence of wisdom in their constitutions and laws, and of prosperity among the people, we must not forget, that all which industry, ingenuity, or the constitution of our respective governments has enabled them or us to acquire, comes primarily from the all-bountiful hand. These goods He gives who gives the power to gain.

When we reflect that the forests are cleared, the marshes are drained, ships are constructed and loaded, cities are built, canals excavated and railroads formed by the labouring classes, and that these splendid results of civilization are the accumulated products of their toil, beyond the supplies demanded by the passing day; and when we farther consider how large a portion of labour is devoted to purposes to which Christianity affords no sanction, and particularly how much is absorbed in the expenditures of war, we cannot fail to be impressed with the conviction, that abundant demand for reformation remains, even among the most prosperous and highly-favoured nations, to secure to ourselves the degree of prosperity which is offered to our acceptance.

It is to be remembered that the enormous debt of Great Britain, that incubus on her national industry, has all grown up since the days of Charles II., and that this debt is only a part, no doubt a minor part of the sums expended for military objects. How much then would her wealth have been enhanced if these expenditures had been devoted to civil purposes. For disbursements thus appropriated usually constitute a prodnctive capital, while the disbursements of war are cast into a yawning gulf, from which nothing is returned. If in the United States we have not equalled our regal parent in our military expenses, or in support of the pomp and ostentation of government, we certainly have as a nation wasted much of the produce of our toiling population, for which we should find it difficult to render a satisfactory account if called to strict reckoning with regard to the favours received.

The generality of our readers will probably conclude that these observations are lost upon them, because they have no control over the expenditures of governments. We may, however, remember that as the government is, at least in this country, the concentrated power of the people, so the prin-

ciples on which it is administered will depend upon the predominant opinions of the community. Every person has an influence within a sphere of greater or less extent. Consequently every one, who makes that influence subservient to the maintenance of correct principles of action, is contributing to the improvement of general society.

MARRIED,—At Smyrna meeting house, near Richmond, Indiana, on the 29th of 6th mo., last, LINUS MOTE, of West Branch, Miami County, Ohio, to HANNAH L. GRAVE, of the former place.

——, At the same place on the 31st of 8th mo. last, HENRY JAY to PRISCILLA REED.

——, At the same place on the 2d of 11th mo., last, ELIJAH HILL to REBECCA MILLS.

——, At the same place, on the 30th of same month, JOSEPH HILL to AMY KENDALL.

——, At Whitewater meeting house, Richmond, Indiana, on the 3d ult., DENNIS KENDALL to REBECCA JANE HILL.

——, At Chester meeting house, near Richmond, Indiana, on the 4th ult., ISAAC VOTAW to ANNA MARIA HIATT.

DIED,—At his residence, Bridgetown, Nova Scotia, on the morning of the seventh of first mo., 1849, JOSEPH FITZ RANDOLPH, aged 68 years, an esteemed member of China Monthly meeting, Maine. He rose after a very comfortable night's sleep, walked to the fire, sat down, and while in the act of dressing his feet, expired, without a struggle or a groan.

——, On the 18th ult., of pulmonary consumption, ESTHER, wife of Addison Osborn, of Hendricks County, Indiana, in the 23d year of her age. She bore her illness with patience and resignation, and has left a large circle of friends and relations to lament their bereavement; but not without the consoling trust that their loss is her eternal gain.

——, On the 25th of 12th mo., ELIZABETH, wife of John Pool of Richmond, Indiana, in the 65th year of her age, a member of Whitewater Monthly Meeting.

——, At Wilmington, Clinton County, Ohio, on the 22d of last month, ASA H. HOGE, aged about 43 years, after a short, but severe attack of lung fever, which he bore with Christian fortitude and resignation. He was a member of Centre Monthly Meeting.

For Friends' Review.

ENGLAND UNDER CHARLES THE SECOND.

(Continued from page 324.)

Speaking of the small landed proprietors in the reign of James the First, Hume says they were continually going to decay. And this class—"the bold yeomanry, a country's pride,"—who cultivated their own fields, and were deservedly regarded by the Sovereign and themselves as constituting one of the great divisions of society most important to the British crown, have continued to decrease; for Macaulay asserts, that in the second Charles' time, they "formed a much more important part of the nation, than at present." The small freehold estates, so common in those days, when, as Goldsmith would have us believe, "every rood of ground maintained its man," have been gradually swallowed up by the greater, and the division line between the two classes of landholders has become broader and broader, until the proportion of those who occupy their own land, to those who farm the land of others, has vastly changed from what it was one hundred and fifty years ago.

But, "great as has been the change in the rural life of England, since the revolution, the change which has come to pass in the cities, is still more amazing. At present, a sixth part of the nation is crowded into provincial towns, of more than thirty thousand inhabitants. In the reign of Charles the Second, no provincial town in the kingdom contained thirty thousand inhabitants, and only four provincial towns contained so many as ten thousand inhabitants.

"Next to the capital, but next at an immense distance, stood Bristol, then the first English seaport, and Norwich, then the first English manufacturing town. Both have, since that time, been far outstripped by younger rivals, yet both have made great positive advances. The population of Bristol has quadrupled; that of Norwich has more than doubled.

"Pepys, who visited Bristol eight years after the Restoration, was struck by the splendour of of the city; but his standard was not high, for he noted down as a wonder, the circumstance, that in Bristol a man might look round him and see nothing but houses. It seems that in no other place with which he was acquainted, except London, did the buildings completely shut out the woods and fields."

"Norwich was the capital of a large and fruitful province. It was the residence of a bishop and of a chapter. It was the chief seat of the chief manufacture of the realm." Its population in 1693, is stated to have been less than thirty thousand. Far below Norwich, but still high in dignity and importance, were some other ancient capitals of shires. "One of the most populous and prosperous among them was Manchester. It had been required by the Protector to send one representative to his parliament, and was mentioned by writers of the time of Charles the Second, as a busy and opulent place. Cotton had, during half a century, been brought thither from Cyprus and Smyrna; but the manufacture was in its infancy. Whitney had not yet taught how the raw material might be furnished in quantities almost fabulous. Arkwright had not yet taught how it might be worked up with a speed and precision that seem magical. The whole annual import did not, at the end of the seventeenth century, amount to two millions of pounds, a quantity which would now hardly supply the demand of forty-eight hours. That wonderful emporium, which, in population and wealth, far surpasses capitals so much renowned as Berlin, Madrid and Lisbon, was then a mean and ill built

market town, containing under six thousand people. It had then not a single press: it now supports a hundred printing establishments. It had then not a single coach: it now supports twenty coach makers."

"Birmingham had not been thought of sufficient importance to send a member to Oliver's parliament; yet the manufacturers of Birmingham were already a busy and thriving race. They boasted that their hardware was highly esteemed, not indeed, as now, at Pekin and Lima, at Bokhara and Timbuctoo, but in London, and even as far off as Ireland; yet in 1685, the population, which is now little less than two hundred thousand, did not amount to four thousand. Birmingham buttons were just beginning to be known; of Birmingham guns nobody had yet heard; and the place whence, two generations later, the magnificent editions of Baskerville went forth to astonish all the librarians of Europe, did not contain a single regular shop where a bible or an almanac could be bought. On market days, a bookseller named Michael Johnson, the father of the great Samuel Johnson, came over from Lichfield, and opened a stall during a few hours. This supply of literature was long found adequate to the demand."

"At present Liverpool contains about three hundred thousand inhabitants. The shipping registered at her port, amounts to between four and five hundred thousand tons. Into her custom house has been repeatedly paid in one year a sum more than thrice as great as the whole income of the English crown in 1685. The receipts of her post office, even since the great reduction of the duty, exceed the sum which the postage of the whole kingdom yielded to the Duke of York.* Her endless docks and warehouses are among the wonders of the world; yet even those docks and warehouses seem hardly to suffice for the gigantic trade of the Mersey, and already a rival city is growing fast on the opposite shore. In the days of Charles the Second, Liverpool was described as a rising town, which had recently made great advances, and which maintained a profitable intercourse with Ireland and with the sugar colonies. The customs had multiplied eight fold within sixteen years, and amounted to what was then considered the immense sum of fifteen thousand pounds annually; but the population can hardly have exceeded four thousand. The shipping was about fourteen hundred tons, less than the tonnage of a single modern Indiaman of the first class; and the whole number of seamen belonging to the port cannot be estimated at more than two hundred."

* "A rude and imperfect establishment of posts for the conveyance of letters, had been set up by Charles the First, and had been swept away by the civil war. Under the Commonwealth the design was resumed. At the restoration, the proceeds of the post office, after all expenses had been paid, were settled on the Duke of York."

"The position of London, relatively to the other towns of the empire, was, in the time of Charles the Second, far higher than at present; for at present the population of London is little more than six times the population of Manchester, or of Liverpool. In the days of Charles the Second, the population of London was more than seventeen times that of Bristol or Norwich. It may be doubted whether any other instance can be mentioned of a great kingdom in which the first city was more than seventeen times as large as the second. There is reason to believe, that in 1685, London had been, during about half a century, the most populous capital in Europe; yet he who rambled to what is now the gayest and most crowded part of Regent street, found himself in a solitude, and was sometimes so fortunate as to have a shot at a woodcock. The inhabitants, who are now at least nineteen hundred thousand, were then probably a little more than half a million. London had in the world only one commercial rival, now long outstripped, the mighty and opulent Amsterdam. English writers boasted of the forest of masts and yard-arms which covered the river from the bridge to the tower, and of the incredible sums which were collected at the Custom house, in Thames street. There is indeed, no doubt that the trade of the metropolis then bore a far greater proportion than at present, to the whole trade of the country; yet to our generation the honest vaunting of our ancestors must appear almost ridiculous. The shipping, which they thought incredibly great, appears not to have exceeded seventy thousand tons. This was indeed, then, more than a third of the whole tonnage of the kingdom, but is now less than a fourth of the tonnage of New Castle, and is nearly equalled by the tonnage of the steam vessels of the Thames. The customs of London amounted in 1685, to about three hundred and thirty thousand pounds a year. In our time, the net duty paid annually at the same place, exceeds ten millions.

"The magnificence displayed by the first civic magistrate was almost regal. The gilded coach, indeed, which is now annually admired by the crowd, was not yet a part of his state. On great occasions he appeared on horseback, attended by a long cavalcade, inferior in magnificence only to that which, before a coronation, escorted the sovereign from the Tower to Westminster. The lord mayor was never seen in public without his rich robe, his hood of black velvet, his gold chain, his jewel, and a great attendance of harbingers and guards; nor did the world find any thing ludicrous in the pomp which constantly surrounded him; for it was not more than proportioned to the place which, as wielding the strength, and representing the dignity of the city of London, he was entitled to occupy in the state. That city, being then not only without equal in the country, but without second, had, during five and forty years, exercised almost as great an influence on the politics of England, as Paris has, in our own time,

exercised on the politics of France. It is no exaggeration to say, that but for the hostility of the city, Charles the First would never have been vanquished, and that without the help of the city, Charles the Second could scarcely have been restored."

The increase in the population generally of England, and of her cities in particular, may well be recorded with complacency by her patriotic historian, for they are indisputable evidences of national prosperity. They are no less evidences of the wisdom upon which her admirable constitution is based, and of the sound administration of her general laws. While indulging reflections of this character, we cannot but advert to the growth of our own country, under our still more admirable constitution, and recollect that since the revolution, but little more than seventy years ago, our population has increased seven fold—that states have been added to our confederacy containing millions, which were then unexplored wildernesses—and cities with forty, fifty, or one hundred thousand people have sprung up, busy with ceaseless industry, and buoyant with its multiplied rewards—where, half a century since, a log hamlet, or a clearing even, was scarcely to be found. T. U.

For Friends' Review.

ILLUSTRATIONS OF SCRIPTURE.

(Concluded from page 333.)

"*Watering with the foot.*"—In the north-western provinces of India, it seldom rains during the months when the grain crops are growing. The fields have, therefore, generally, to be several times watered, either from the river or from tanks and wells dug in places convenient for the purpose. After they are sown, the fields are laid out in small beds or compartments, with little channels dug between them, and small ridges, formed of the earth displaced, making each little bed into a sort of square basin, into which the water is made to flow, along the channels, by a person who directs it, as it is needed, first into one bed and then into another, by opening a passage for it, generally with the bare foot. When one has been well overflowed, so as to be laid for a time quite under water, he shuts up the passage through its little boundary ridge, with his foot, and then opens one into another subdivision of the field, till he has irrigated the whole. This mode of watering the fields is not peculiar to India, but prevails all over the East, and is referred to in Scripture, where mention is made of "*watering with the foot,*" a phrase not very intelligible to the English reader, till explained by reference to this practice, so common in the warm countries of Asia.

"*The joy of them that draw water.*"—The raising of so much water as is required for this important purpose, forms a part of the employment of the villagers during the dry season. Men, women, children, and bullocks, are constantly engaged in raising the water from the river, or from tanks and wells, and sending it in delightfully cooling and refreshing streams over the thirsty fields; and the noise they make in shouting to their cattle, hallooing to each other, and singing at the tops of their voices, is referred to in Scripture, "as the joy of them that draw water." In the closely peopled and well cultivated districts of Bahár and Benares, the whole country is covered with wells, and the lively and noisy groups of water drawers give a peculiar interest and animation to the scenes of rural life, and are always dwelt on by native poets when they wish to describe a happy and prosperous state of society; and the same use of such a scene is made by the prophet when he says, "*with joy shall ye draw water from the wells of salvation.*" There are various ways in which they raise the water from wells, but the most common is as follows:—Two small pillars, sometimes merely of clay, but frequently also of wood and stone, are erected, one on each side of the well. A piece of wood, with a revolving block in the middle of it, right over the mouth of the well, is placed transversely, with an end resting on each pillar. A rope is passed over this block, to one end of which a leather bag, composed of a whole cow hide, drawn together at the mouth like a purse, is attached. This is let down into the well, and at once fills with water, on which the oxen yoked to the other end of the rope are driven off at a round trot, to get them into which some smart blows and loud shouts are requisite. This in an instant brings the large leather bucket to the well's mouth, where a man or woman stationed for the purpose catches hold of it, and pulling it to one side upsets it, so that its contents fall into a small cistern, from which the water flows along a little canal prepared to convey it to any field or garden where it may be required. By this time the oxen are walking back to the well's mouth, the cow hide is again let down, and the same process is repeated, so that a considerable stream is kept flowing on to be distributed over the fields.

"*The sick man let down through the tiling.*" Luke.—Not a few of the houses are large and lofty buildings. The great height of the houses, and the steep, narrow stone stair leading up to their flat, terraced roofs, through very dark labyrinths, and the absence of all windows towards the streets, give them the appearance, generally, of the old castles in Europe. They all open to the inside, into a court, which is great or small, according to the size of the house, and towards which there are galleries on each story, from which all the rooms are entered by separate doors. In very hot weather a canopy, usually made of very thick and strong striped cloth, is drawn over the top, to keep out the rays of the sun from the court below, and the rooms which open into it. In the gospels we are informed of a sick man who was brought on a couch to our Saviour, to be

healed, being carried up to the top of the house, in consequence of the crowd assembled about the door, and then let down, by taking off the roof. This proceeding seems to us very strange, and rather unreasonable, and the owner of the house might naturally have taken offence at getting his roof spoiled. There can be little doubt, however, that the proceeding was perfectly reasonable, and that no damage whatever was done to the building, as they merely had taken the patient on his couch, by an outer staircase, to the flat, terraced roof, and removing the edge of the cloth drawn over the central hall, or open court of the building, let him down at once into the midst of the people there assembled to listen to our Saviour's instructions, instead of making a disturbance by pressing through the crowd. The houses in Palestine were, and still are, built on nearly the same general plan as those of Benares.

CHRISTIAN COUNSEL.

To Friends, concerning the Cross of Christ, the power of God, that leads out of the world, to the world that is without end.

The Cross being minded, it makes a separation from all other lovers, and brings to God; and the ground of evil thoughts comes to be opened; which cross overturns the world in the heart, and must be taken up by all who follow Jesus Christ, out of the world which hath an end, into the world which is without end. All the evil things of the world must be denied: for he *who loves the world, the love of the Father is not in him;* but where the world is standing, the cross is not lived in. But dwelling in the cross to the world, here the love of God is shed abroad in the heart, and the way is opened into the inheritance which fades not away where nothing shall enter which is defiled. For God is not seen, but in the eternal Light, from whence all pure wisdom comes: this treasure is not seen, but with the spiritual eye; nor received, but with the pure in heart, and by those who dwell and abide in the eternal Light. But the carnal heart may get the words from them who had received the wisdom, and who dwelt in the fear of the Lord; but they who live without the fear, may get their words, and yet know not wisdom's gate, from whence those words proceeded, having the old bottle. Watch all therefore, and see what ye do possess: for all who gave forth the Holy Scripture, who dwelt in the fear of God, they possessed the life, which those words proceeded from; and the secrets of the Lord were with them. Therefore all in your measure, which is of God, wait that it may guide your minds up to God, and follow it and not your evil desires, nor the lusts of the world; for the fear of the Lord will keep your hearts clean, and the true wisdom will be with you in the pure heart.—*Selections from the Epistles, &c., of George Fox.*

LIBERAL DONATION FROM THE SANDWICH ISLANDS.

It will be remembered that some two or three years ago we began to furnish every American Missionary station among the heathen with a copy of our BOOK OF PEACE, containing the full series of our tracts. From India and the Sandwich Islands we have heretofore had a response in the form of grateful acknowledgement and liberal donation from *individuals;* but we were very agreeably surprised to receive, January 15th, from a *native church* in the Sandwich Islands, a donation of ONE HUNDRED DOLLARS, accompanied by the following excellent letter from their Pastor, both which we commend to the special consideration of our friends at home:

"HILO, SANDWICH ISLANDS, April 24, 1848.

Rev. G. C. Beckwith, Cor. Sec. Am. Peace Soc.

My Dear Brother,—Allow a stranger to address you a brief note on a subject of a mutual and profound interest.

From the first organization of the A. P. S., we have watched its progress with heart-felt sympathy and ardent prayer. We have viewed it as one of the mildest and most auspicious stars in our moral firmament. We believe that the radiance it diffuses is heavenly; that it is a creation of "the Father of lights;" and that the beams it so clearly sheds, will one day flood the world. I admire the principles and the operations of this Society. It seems so like "the kingdom of heaven,"—small, and quiet, and obscure in its beginnings, but making sure and steady progress, and destined, through the simple energy of reason, and light, and love, to gain a universal conquest over the minds and hearts of men.

That savages, and men who reject the Bible, or over whom the gospel has exerted no transforming influence, should "fight and devour one another," is wholly consistent with our fallen and depraved nature; but that saints, who have been born of the Spirit, who have tasted the love of Christ, who have admired and imbibed his meek and lowly spirit, and who have been translated into his peaceful kingdom,—that these should glory in war, and carnage, and strife, is one of the greatest moral absurdities, and one of the greatest moral abominations of the age. How affecting, how painful the thought, that the pious, praying professor, the kind neighbour, the affectionate father, the devoted husband, can reconcile the act of sending a bayonet into the bowels, a ball into the heart, or a fiery bomb into the habitation of another, with the holy law, "Thou shalt love thy neighbour as thyself." Why is it that the Church does not better understand, better expound, and better exemplify the nature and the doctrines of Christ's kingdom as a kingdom of "righteousness, and peace, and joy?" Why is it that ministers do not more generally, more fully, and more feelingly expound and urge the doctrines of "the Prince of Peace," of "the God

of Love and Peace?" To me it is as clear as sunbeams that, until our gospel shall have subdued the ambitious, the vengeful and bloody spirit of war in its professors, and induced them to "*learn war no more*," it will not have accomplished its legitimate and benign object in our world. But I will not prolong these remarks.

My chief object in addressing you at this time, is to inform you, that you will receive, through the secular agent of our mission, an order on Henry Hill, Esq., Treas. A. B. C. F. M., for one hundred dollars, as a donation to the American Peace Society from the native Church at Hilo, Hawaii. It is but a mite that we are able to cast into your treasury; but be assured, dear Sir, we do it with cheerful hearts, and with many prayers and warm desires, that the principles your Society advocate, may spread and prevail until they fill the earth with peace and good-will.

Were I able, I would like to purchase *fifty dollars'* worth of your Society's publications for gratuitous distribution among seamen, especially the commanders, officers, &c., of our navy, and those of other powers, many of whom touch at our port. Much good might be done with almost any number of copies of the "Book of Peace." It contains an excellent collection of arguments and facts on the subject. Could your Society feel able to put any of its publications into my hands, they will be received most gratefully, and distributed according to the best of my judgment.

Praying that the blessing of the God of Peace may rest on you and your fellow-labourers, I am, Rev. and dear Sir, your friend and brother,

TITUS COAN."

LARGE SCYTHE MANUFACTORY.

At North Wayne, sixteen miles from Hallowell and Augusta, in Maine, is situated the Scythe Manufacturing establishment of Reuben B. Dunn, the largest of the kind in the world.

The establishment consists, besides warehouses, finishing shops, &c., of three principal buildings for manufacturing, two of which are one hundred and forty-four feet each in length. In these, and in departments connected with the establishment, are employed about one hundred men, many of whom have families settled at this place. A flourishing village has grown up within a few years, and is rapidly increasing.

Twelve thousand dozen scythes are annually manufactured, to produce which are required 450,000 lbs. of iron, 75,000 lbs. of steel, 800 tons of hard coal, 10,000 bushels of charcoal, 100 tons of grindstones, and half a ton of borax. The last article is used in the process of welding.

The proprietor has been at great pains to manufacture a superior article, and no scythe is permitted to go into the market till it has passed the ordeal of two experienced and careful workmen, besides the examination of the general superintendant, whose inspection extends to every part of the establishment. This care has given to these scythes a celebrity which secures a ready sale for all that can be furnished. Extensive orders are now received from all the Western States, Canada, New Brunswick and Nova Scotia. So great indeed is the demand, that the proprietor has not been able thus far to supply his orders.

R. B. Dunn is erecting additional works in the vicinity, which will soon be completed, when he will be enabled to turn out 17,000 dozen scythes annually. This establishment is now more than double the extent of any other in the world—none even in Europe being found to compete with it. It has rapidly grown to its present gigantic size by the indomitable enterprise and energy of its present proprietor, who, from small beginnings, has attained to wealth and deserved distinction as a public benefactor.—*Eastern Argus.*

CHRISTIAN COURTESY.

Boldness in the avowal and defence of that which is good, and fearlessness in the reproof of that which is evil, are essential to the truly Christian character. Under the impelling and ever operative influence of *Christian principle*, the naturally timid and wavering become courageous and steadfast. The renovating power of religion is shown not only in their moral elevation, their power to resist the allurements of vice; or their active participation in every movement that brings peace on earth and good will to men; or in their mere endurance of privation and sorrow with reverent and placid submission. These are necessary fruits of personal religion everywhere. But there are instances in which a positive transformation of character is effected by the converting power of the Christian religion.

By transformation of *character* we do not mean merely reformation of habits, such as Sabbath breaking, drunkenness or other intemperance, profane swearing and kindred evil practices. Of these Christianity is necessarily curative. It cannot be otherwise. Christianity invests its recipients with moral principles and moral power, and necessarily counteracts and destroys immoral practices. But it does more. It transforms the lion into the lamb, and moulds the natural disposition after the Great Exemplar of religion's own pure and holy and elevated doctrines. It inspires the weak with strength and the timid with courage. Shrinking, feeble mortals have become heroes under its controlling sway, and have even met death in its most appalling and torturing aspects with face unblanched and muscle unmoved. Such is the impulsive power of true Christianity; such is its effect where previous disposition requires that that feature of its extraordinary power should be applied to the individual.

But Christianity would bring the whole human family under its sway, and in moral disposition assimilate them to its great author. For this purpose it is endowed with inherent powers of adaptation to human necessities. It can restrain as well as impel, and produce pleasant smoothness and uniformity when the materials upon which it operates are naturally rugged and unequal. There is one effect which true Christianity ever produces—dignified, manly courtesy. This is the natural result of a sincere obedience to its requirements; and of the loftiest example of genuine courtesy—considerateness for others and sweet benevolence in his intercourse with them—it is ever saying—"He has left us an example that we should walk in his steps."

If this disposition, however much at variance with the natural temperament, did not result from a candid reception of the Christian religion, it would indeed be marvellous. If religion can tame ferocity, as countless examples prove; if it can inspire the timid with courage, and out of weakness educe strength; it can surely reduce the ruggedness of incivility and clothe its possessor with that which is essential to his welfare and happiness as a social being—a considerateness for the comfort of others and a disposition to practice those amenities which are the charm of social intercourse. It is an error to suppose that Christianity justifies any other disposition or conduct than that of gentleness and courtesy. Reading the Holy Scriptures in the light of ordinary intelligence, we can form no other opinion of a perfect Christian than that he is, of necessity, a perfect gentleman; or in other words, that he is fitted for his position and duty and privileges as a social being.

This truth deserves more attention than it has received. Indeed, we are not sure that religion has not sometimes been perverted and used as a justification of rudeness with which, more than any system of philosophy, it is at direct and irrevocable variance. Or perhaps, to speak more charitably, professing Christians, in criminal neglect of self-examination and self-analysis, have mistaken rudeness for candor, and "a zeal without knowledge" has led them far away in the wrong direction. It seems to us that a careful observation of the character and precepts of the Messiah would go far to correct this too common error. With all that rigid adherence to the very hair-line of duty and truthfulness which, next to the miracles, was the manifestation of His true Divinity, and the authority and occasional severity with which he administered reproof to the wicked, the Master was an impersonation of true, dignified, unchanging courtesy to all who had intercourse with Him. As was He, so should be his disciples.

Every reader will admit, if the principle contended for be established, that among professing Christians there is need of reformation, in this one particular. Christian courtesy is far too rare. Christianity, robed in the fashions and customs of the world, may be met with all too often; but her appearance is fantastic; her gait irregular and undignified. She is made ridiculous by the garments she wears. The habiliments suit her not, and expose her to scorn and the gibes and sneers of the captious and ungodly. What Christians should exhibit is not the merely conventional form of politeness, but the ever consistent *principle* of Christian courtesy; of benevolent good will to all; of gentleness in conduct and conversation: of suavity and kindness of manner;—not the namby-pambyism of affected meekness; nor the haughty bearing of rigid etiquette; nor the self-depreciation of voluntary humility; nor the superciliousness of pharisaic pride;—but the uniform, manly, gentle urbanity which is the true genuine compound of truthfulness and goodness.

ANCIENT FEMALE DEXTERITY.

"A very pleasing instance of female dexterity in carrying water, is recorded by Herodotus, v. 12. As Darius, king of Persia, was sitting publicly in one of the streets of Sardis, he observed a young woman of great elegance and beauty, bearing a vessel on her head, leading a horse by a bridle fastened round her arm, and at the same time spinning some thread. Darius viewed her as she passed, with attentive curiosity, observing, that her employments were not those of a Persian, Lydian, nor indeed of any Asiatic female. Prompted by what he had seen, he sent some of his attendants to observe what she did with the horse. They accordingly followed her; when she came to the river, she gave her horse some water, and then filled her pitcher; having done this, she returned by the way she came, with the pitcher of water on her head, the horse fastened by a bridle to her arm, and as before, employed in spinning.

"Industrious labour is an ornament to every young woman; indeed, neither the symmetry of her person, nor the vigor of her mind can be perfectly developed without it. The fine forms and glowing health of the women of old, were chiefly owing to their temperate modes of living, their industrious habits, and the exercise they took in the open air."—*Ewbank's Hydraulics.*

INTERCOURSE WITH OUR MAKER.

I will always account myself happy in the favour of God, although I should have no earthly thing to give me any satisfaction.

I will reckon any opportunities for being brought into converse with God, as treasure to be preferred above all riches.

I will never be in any other than in a restless disquiet of soul, until I find all my ends to be entirely swallowed up in the glory of God. I will relish all my enjoyments, even to my very

meat and drink itself, *chiefly*, and if I can, *merely*, under the feeling of my being by them assisted in the knowledge or in the glory of God.—*Cotton Mather.*

TRUE RELIGION.

The truth may be theoretically known without being savingly experienced.

This is a subject, which, above all others, demands self-examination, because it is the ruin of thousands, in our professing country, that they substitute notions of the head for experience of the heart, and imagine that all must be right, as it regards their eternal interests, because they can talk well on religious topics, discern every shade of difference in doctrinal sentiment, separate the precious from the vile in matters of subtle disquisition, and weigh every dogma in the scale of orthodoxy with prompt and unerring precision. But all this may be done without the necessary existence of true faith, genuine conversion, vital experience, and habitual communion with God.

To judge aright, therefore, we must look beyond the mere superfices of religion. Let us ask, what does it do for us in private when *alone* with God? Do its charm and power depend on external association? and do these evaporate in the secret silence of the mind, when there is no opportunity for display, no provocative to excitement?

We must estimate the quality of our religious profession, and the amount of positive influence arising from a knowledge of divine truth, not by the state of our minds at a public meeting, or under a powerful sermon, or in company with beloved christian friends, but from the calm, retired emotions of the soul, Godward, when no eye sees us but that of Omniscience, and from the measure of hallowed delight which we are enabled to realize in a noiseless round of ordinary duties entered upon, and steadily performed with a view to the glory of God.

The religion of mere bustle and talk will leave its possessor in the night of affliction and death. And who can paint the bitter disappointment of the soul, on discerning, perhaps too late, that knowledge has been mistaken for grace, the forms of religion for the power, and profession for principle.—*Isaac Taylor.*

For Friends' Review.

COMPENSATION FOR AUTHORSHIP.

At the foot of the article* in last number of the Review, glancing at *England under Charles the Second*, some information was given respecting the amount to be received by Macaulay for his History of England, &c. Since the publication of that article, it has occurred to the writer that the following more extended statements, would be curious to such as are not already cognizant of them. They are obtained from the *London Athenæum.* T. U.

The £600 a year, for ten years, to T. B. Macaulay, for ten years' copyright of the first two volumes of his 'History of England,' is perhaps the largest sum ever given for a work in two volumes. The largest sums heretofore known to have been paid, are—4,000 guineas to Washington Irving for his 'Life of Columbus,' in four volumes, octavo—2,000 guineas to Moore for his 'Life of Byron,' in two vols., quarto—and £4,500 for ten years to the present Bishop of Oxford and his brother, for the 'Life of Wilberforce,' in five volumes, octavo. Roberts is said to have received 3,000 guineas from his 'Life of Hannah More,' in five volumes, octavo—Twiss 2,000 guineas from his 'Life of Lord Eldon,'—and Stanley something like 1,500 guineas, from his 'Life of Dr. Arnold,'—but these were receipts upon the sale, not specific sums given by way of speculation like the payments to Moore, Irving, Wilberforce, and Macaulay. The largest sum ever realized by any one work whilst it continued to be called a new publication, was £18,000, the proceeds of Sir Walter Scott's 'Life of Napoleon,'—the work of twelve months, and published in nine volumes, octavo, 1827. 'The Row' was literally besieged with demands for the 'Life of Napoleon,' as Stationers' Hall used to be on 'Almanac day'—when the exclusive privilege of printing almanacs belonged to the Stationers' Company. The 'Life of Columbus' has not yet, we believe, paid its expenses; the 'Life of Byron' was a loss till its appearance in one thick volume with double columns; and the 'Life of Wilberforce,' it is well known, was a heavy failure. Macaulay's annuity is, therefore, a lottery with the Longmans. The best and most remunerative books in English literature have been bought by booksellers at the lowest prices.

*It may not be amiss to state that, by some oversight, the signature to that article was incorrectly given, and further, that the second volume of Macaulay's History has been published.

SPEAK GENTLY.

Speak gently!—It is better far
To rule by love, than fear—
Speak gently—let not harsh words mar
The good we might do here!

Speak gently! Love doth whisper low
The love that true hearts bind;
And gently friendship's accents flow;
Affection's voice is kind.

Speak gently to the little child!
Its love be sure to gain;
Teach it in accents soft and mild;—
It may not long remain.

Speak gently to the young, for they
Will have enough to bear—
Pass through life as best they may,
'Tis full of anxious care!

Speak gently to the aged one,
Grieve not the care-worn heart;
The sands of life are nearly run,
Let such in peace depart!

Speak gently, kindly, to the poor;
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word!

Speak gently to the erring—know,
They may have toiled in vain;
Perchance unkindness made them so;
Oh win them back again!

Speak gently! He who gave his life
To bend man's stubborn will,
When elements were fierce with strife,
Said to them, "Peace be still."

Speak gently!—'tis a little thing
Dropped in the heart's deep well;
The good, the joy which it may bring,
Eternity shall tell.

SUMMARY OF NEWS.

Congress.—Resolutions passed by the Legislature of South Carolina, against the Wilmot Proviso, have been presented in both Houses. Similar resolutions have been passed by the Missouri Legislature. A bill has been introduced by Senator Benton, providing for the location and construction of a central National Road from St. Louis to San Francisco, with a branch to the Columbia River. A message from the President, in reply to the call for information in reference to the Mexican protocol, was sent into the House on the 8th. The President considers that the protocol made no explanations calculated to give a false construction to the treaty. On the 12th, the Civil and Diplomatic Appropriation Bill being under consideration in the Senate, considerable discussion took place on a proposition to strike out the provision abolishing flogging in the Navy. Senators Hale and Niles spoke against the practice of flogging, and Badger, Butler, Clayton, Calhoun and others, defended it. The motion to strike out was finally carried, and an amendment offered by Hale, similar to the one stricken out, was defeated, 17 to 31. A bill for the establishment of a Department of the Interior, was reported in the House on the 12th. This important bill was drawn up by the Secretary of the Treasury. The new Department proposed is to take from the State Department, the Patent Office and Census; from the Treasury Department, the Land Office and Coast Survey; from the War Department, the Indian Bureau and Pension Office; from the Navy Department, the Marine Pension Desk; from the Executive Department, the Public Buildings, &c. The Secretary of the Interior to have a salary of $6,000 per annum. The bill was ordered to be engrossed, 111 to 76.

Pennsylvania Legislature.—A bill to erect a new County out of parts of Bucks, Montgomery and Chester, has passed the Senate. The bill to exempt property to the amount of $300 from levy and sale on execution or distress for rent, passed the Senate on the 9th, by a vote of 18 to 11. The House has under consideration the bill from the Senate, repealing the bill to incorporate the Erie and Ohio Rail Road Company.

Europe.—The steamer Niagara arrived at Boston on the 11th, with dates to the 27th ult. The commercial accounts are considered favourable, but otherwise the news is not of much importance. The Court of Queen's Bench has decided against the prisoners, in the appeal of O'Brien, Meagher, McManus and O'Donohue. Meagher, it is said, will contest his case no further. In the other three cases, the necessary steps have been taken for the final appeal to the House of Lords. The principal question of interest now agitated in France, is the dissolution of the National Assembly, which it is desired by many should take place as soon as possible, in order that the regular constitutional Assembly may be elected, and may enter upon the exercise of its functions. A large portion of the Assembly, however, is opposed to an early dissolution. It is announced that Boulace de la Meurthe has been elected Vice President of the Republic by the Assembly. The German Parliament has decreed that the Emperor shall be chosen from among the reigning German sovereigns. The motion to make the Imperial dignity hereditary, was rejected, 211 to 263.

NOTICE.

Much interest having been manifested in the Memorials of Rebecca Jones, and many Friends having desired their collection in a separate volume, the Compiler hereby notifies his Readers that, with a view to the accomplishment of this long cherished object, and claiming the essays as strictly private property, he has secured the copy right: and has in readiness considerably more material than what has been from time to time published in the Review. As it is, however, desirable to make the collection as complete as practicable, and as many of her letters (doubtless still in existence) have not yet been placed within his reach, he respectfully solicits friends, in this country and in England, who may have it in their power, to aid him with any documents calculated to enhance the interest of the work.

The materials which he desires, may be classed as follows:

1*st*. *Letters written by Rebecca Jones.*

2*d*. *Letters of particular interest addressed to her.*

3*d*. *Minutes of Monthly or other meetings respecting her attendance and gospel service.*

4*th*. *Memorials respecting her, made by her friends in their diaries or letters.*

4*th*. *Interesting and perfectly authentic anecdotes respecting her.*

An accurate attention to dates is desirable. It is wished to present the work, as far as practicable, in the form of a familiar and instructive biography. Papers entrusted to the Compiler will be carefully returned if requested. They may be sent to William J. Allinson, Burlington, New Jersey, or, if more convenient, may be left for him with the Editor or Publisher of Friend's Review. W. J. A.

NEW FREE LABOUR GOODS.

Just received, a nice assortment of Cotton, Silk and Merino stockings, shirts and drawers, which will be sold as low as similar articles elsewhere.

Also, just received, a variety of other goods, viz., Muslins, Prints, Ginghams, Checks, Knitting Cotton, &c.

Geo. W. Taylor,
Fifth and Cherry Streets, Philada.

2d mo. 17th, 1849.

TRIBUTE TO THE NEGRO.

Subscribers to the above work, and others who may wish to obtain it, are informed that it is now to be had of Geo. W. Taylor, at the Free Produce Store, Fifth and Cherry Streets.

FRIENDS' REVIEW.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

(Copyright secured.)

NO. XXX.

(Continued from page 339.)

Katherine Howell, in her diary, says, First month 27th, 1795—"Our Monthly Meeting this day, was a season of great favour to some, whose states were pertinently spoken to. After the minute was read of R. Jones having performed the family visit to our meeting, Deborah Darby arose, like a mother in Israel indeed, and spoke somewhat after this manner: 'See, Friends, how you have been favoured, beyond the rich man formerly, who requested that one might be sent from the dead to warn his relations; but it was not granted to him. But you have had one raised up to you again, therefore I entreat you to gather up the fragments that nothing be lost.'"

Nicholas Waln, having obtained the united concurrence of his friends, in his prospect of a visit to Ireland and part of England, R. J. was solicitous that he should have the comfort of a suitable companion; and she notes, Fourth month 3d, "I have this evening heard that one of our most upright pillars, David Bacon, an Elder worthy of double honour, has yielded in sympathy with dear N. Waln, in order to accompany him over the great deep, which must be a precious seal to N. W.'s commission. What joy will dear S. Harrison and Thomas Scattergood feel, should they be permitted to meet; D. B. being a father in the Truth to both. Thomas' first wife was D. Bacon's daughter, one of my scholars."

"1795, Eighth month 15th. Being poorly in health, and having obtained leave of my friends, my kind friend, Catharine Haines, offering to take me into the country for the benefit of the air; we crossed the Delaware about 3 P. M., in company with several Jersey Friends, and had a pleasant ride to Woodbury, where we staid at the house of John Tatum, during the Quarterly Meeting there. Two meetings were held on First day, and that for business on Second day—all large, and measurably owned with good. There were also from Philadelphia, N. A. S., E. Foulke, Daniel Drinker, Margaret Elliott, &c. The first two had acceptable service. We visited, at different times, Sarah Whitall, Joseph and Hannah Whitall, J. Blackwell and wife, David Cooper, in a low but favourable situation, S. Mickle and John Reeve.

19th. In the afternoon came to Haddonfield; lodged at John Hopkins,' and attended their Week day Meeting—an exercising time. Martha Allinson, and three of her children, met us and came with us to B. Swett's, from whence we had purposed to go that afternoon home with M. Allinson, (at Cropwell,) but a heavy rain coming on, and a strong wind blowing from the north-east, we suffered M. A. to depart, and we being both infirm, were most easy to abide with our kind friends, B. and M. Swett, that night.

21st. It having rained steadily during the night, and continuing wet, we were easy to give up going to Cropwell Meeting, hoping to get there soon.

22d. Went to Martha Allinson's, and after an open time there, D. A. took us to Burlington, where we attended their two meetings on the 23d, being First day. We went home with John Cox and lodged. Next day dined at John Smith's, and came in the evening to Burlington.

25th. Concluded to stay till to-morrow, when, if most easy to go to Buck's Quarterly Meeting, we shall have but seven miles to go, and John Hoskins has agreed to go with us."

Her diary, which breaks off abruptly, was probably interrupted by illness. After attending Bucks and Burlington Quarterly Meetings, and spending a short time in Bucks county, she returned to her home with an intermittent fever.

Extract from a letter from Sarah Harrison to R. J.

Leeds, 4th mo. 4th, 1796.

* * * * * * *

"I do not wi:h to burden thee with my troubles, for I find thou hast enough of thy own, and my feelings are awakened, and my sympathy hath been renewed with thee, in the late fiery trial through which thou hast had to pass, though I know not from whence those bitter waters spring, and therefore I am a stranger—that is, from in-

formation—to the nature of the case. But as I was pondering it in my mind this morning, the language of the apostle was brought, with some degree of clearness, to my remembrance, inducing me to take up my pen, poor as I am, just to remind thee of what he says—'Think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings;' and, indeed, it is good for us, on such occasions, to remember who it was that suffered so great contradiction from sinners, even from one who had dipped in the dish with him, which we may suppose made it harder to bear than the same treatment from a professed enemy would have been. For, as said David, 'if it had been an enemy, I could have borne it.' And amongst the many perils that Paul met with by land and by sea, he looked upon them that were brought upon him by false brethren, to be the worst. Dear friend, if thou hast been tried with any thing similar to what I have hinted at, and thy soul made sorrowful by any of those with whom thou hast heretofore taken sweet counsel, and you have in those days gone up to the house of the Lord in company, thou art to be felt for, and I do feel for thee as much as my nature is capable of. And my desire is, that thou mayst take that ancient advice, 'Fret not thyself because of evil doers,' but let such be unto thee as a heathen man and a publican; though it is reasonable to suppose that the feelings of thy mind on such mournful occasions will produce the moving language, 'how is the shield of the mighty vilely cast away!' "

Well, what more shall I say upon an unknown subject, except it be, fear thou not, for though thousands may fall by thy side, and ten thousands by thy right hand, none of these things shall come near thee, only thou shalt see them with thine eyes, and mayest have to go heavily on thy way on their account. But oh, mayst thou remember that it was to those who sighed, and cried for wrong things, which prevailed in days of old, that he who had the writer's ink-horn was sent to set his mark upon them. And with him there is neither variableness nor shadow of turning; so cast not away thy confidence, but trust in the Lord forever. On my own account, I have reverently to acknowledge, that he that is mighty hath done for me great things; he hath taken me as from the dung-hill, and set me among princes. The consideration thereof hath often humbled my mind, and leads to the enquiry, 'What shall I render unto thee for all thy benefits!' And persuaded I am that nothing short of the dedication of my whole heart will be accepted; and I am very sensible, that the time is coming wherein I shall stand as much in need of the prayers of my friends, as I have at any time since I left home. And therefore I most sincerely desire to be remembered by thee, and by all that desire my preservation." * * * *

From New York, where she appears to have been attending the Yearly Meeting, accompanied by Catharine Haines—a minute from her Monthly Meeting being sent after her—she writes, Fifth month 27th, 1796, to Henry Drinker:

* * * * * * *

"'Tis expected the Yearly Meeting will close to-morrow. It has been large, and, so far as my weak judgment goes, a solid instructive time; though by reason of an attack of chill and fever, I was prevented attending on Third and Fourth days, since which I have just made out to get to meeting, in C. Haines's carriage, and returned immediately to my chamber at E. Prior's, where I have all necessary attention and care. Thy messages of love have been given to all intended, except H. Barnard, who is also laid by through indisposition. She was, however, at meeting this morning, and spread a concern before the meeting, with which Martha Routh and myself could not fully accord, yet in sympathy with her, and at her request, we bore her company into the men's meeting, where it was decided against. I hope she will be relieved thereby.

"Thy account of the departure of our dear friends, and that they went out on Seventh day, was gratifying to divers Friends here, particularly J. Wigham and M. Routh. These dear friends, with myself, have a treat in the company of Wm. Rotch, &c., who arrived here on Seventh day. He looks, I think, full as well as before he went to France, &c., only that his hair is a little changed. If my health should be restored by the early part of next week, I hope to turn homewards, though I may, perhaps, stop a few days at Rahway, &c."

After referring to the removal by death of some Friends, she continues:

"But I consider that it is but a little while that we, who are now moving about, shall have the opportunity of evincing, to such as are advancing on the stage of life, that we prefer the welfare of the cause of Truth to our chief joy, and and in so doing, be 'laying up a good foundation against the time to come.' Therefore, my humbled spirit craves that *I* may, in an especial manner, cleave closely, now in my declining age, to that good Hand which, in early life, visited and bore up my tribulated soul; which has been with me in every varied scene, and which is still to me, however unworthy, the alone Helper—the Physician of value—the unfailing Friend! May the sense of his unmerited kindness keep me through the remaining part of my painful pilgrimage, where only, as I am abundantly convinced, is safety, even in a state of humble watchfulness and child-like simplicity—weaned from all creaturely dependence, and fully resigned to his blessed will in all the future dispensations of his unerring Providence; and finally, allow me *just an admittance* within the gates of that Holy City, towards which, with longing desire, the eye

of my soul has been turned since the sixteenth year of my age! Unite with me in desire, my dear friend, for this! that without seeking 'great things for myself,' I may devote myself *more faithfully* as the evening approaches, in seeking after an *establishment* in His favour, which is better than life, and which, if but happily obtained, will more than compensate for all that my poor exercised spirit hath endured for more than forty years: being the crown that will never fade, but abide for ever and ever.

"If I have exceeded, tell me so, and believe me to be thy much obliged, and sincerely affectionate friend, R. Jones.

Fifth month 30th, in a letter to B. C., she mentions, that although she had suffered with an attack of chill and fever, she attended all but three or four of the sittings of the Yearly Meeting. "We have had," she says, "a large and solid meeting, and last night a parting meeting with the youth, which was a blessed season, in which I thought of thee, with strong desires that thy tender mind may be duly impressed with a sense of the Lord's preserving goodness and fear, and be kept in a watchful innocent state. Hereby will my joy be greatly increased. John Wigham lodges at John King's, William Rotch and his daughter Mary, at John Murray's, where are also Martha Routh and her companion L. R.—so we are scattered about. I hear that R. Cathrall* is going fast, so thou seest, my dear, that the youth, as well as the aged, are called away—that we need all endeavour to be in readiness to meet the Lord in the way of his coming. I do not suspect thy being in more danger than other young persons; but as my soul is deeply concerned for thy preservation, and as many dear friends have taken most especial tender notice of thee, and do love thee, and, what is far better, I believe thy heavenly Father loves thee, and has not been wanting in his secret and blessed intimations to thy own mind, I do therefore earnestly entreat thee to beg of Him for help and power, to resist all manner of temptations, and to walk before him in humility, innocence and holy fear. Then will he delight to bless thee, and both inwardly and outwardly to prosper thee, and crown thy tender mind with the incomes of his enriching peace. Farewell my dear girl—may the Lord keep thee and me near to himself, that, if we meet again in this world, it may be with minds suitably impressed with a sense of his goodness, and if, in his wisdom, he see meet to order it otherwise, oh, that we may meet in the mansions of rest and peace. So live in that which will help thee to love thy poor, weak, affectionate friend,

R. Jones.

(To be continued.)

* Sister to Dr. Cathrall, and niece to H. C.

For Friends' Review.

JOHN C. CALHOUN'S LIST OF GRIEVANCES.

The declaration of grievances issued by the Southern caucus, which is understood to be the production of the celebrated Senator of South Carolina, may be fairly presumed to contain all the charges which the slaveholders of the South are prepared to advance against their non-slaveholding brethren of the North, in relation to the compromises of the constitution; and all the arguments on which they rely in support of their demand for the introduction of slavery into the free territories of New Mexico and California. This address has been ably answered, and the arguments of the author conclusively refuted by the Editor of the National Era. The reply, if given in extenso, would occupy more room than we can conveniently spare in the Review; but it appears too important to be passed slightly over; we therefore propose to introduce into our columns as much of the reply as appears requisite to put our readers in possession of the principal facts and arguments of the case.

"The tone and character of this Address are exclusively sectional. 'The North' is assumed to be thoroughly anti-slavery, and 'the South' is not recognized as having any interest, any existence, apart from slavery. Slaveholders and 'the South' are used as convertible terms; for every form of anti-slavery agitation and action, 'the North' is held responsible. This confounding of things not always identical; in many important respects entirely distinct, is necessary to the purpose of Mr. Calhoun, whose constant aim is to represent as a struggle between *sections*, what in truth is a conflict between *principles*, and thereby to give strength to a bad cause by arraying in its support sectional pride, jealousy, and ambition.

"The address commences with a short exposition of the provisions of the Constitution supposed to refer to Slavery; briefly surveys the relations of North and South from the time of the adoption of the Constitution down to the year 1819, famous for the commencement of the Missouri struggle; and then proceeds to detail the aggressions of 'the North' under four distinct heads—the opposition to the admission of Missouri; the opposition to the reclamation of fugitives from service or labour; the associated operations of citizens of the free States with a view to anti-slavery results; and the demand now made that the Territories of California and New Mexico shall be closed against the introduction of slaves.

"The conflict between the two great sections of the Union, growing out of a difference of feeling and opinion in reference to the relations existing between the two races, the European and African, which inhabit the Southern section, commenced, according to the Address, 'not long after the acknowledgment of our independence,' and was finally adjusted by compromise in the Convention that framed the Constitution.

"It will be observed with what ingenuity Mr. Calhoun contrives to invest this question, in the very beginning, with a sectional aspect. This 'conflict' of opinion and feeling respecting slavery commenced *before*, not after, the Declaration of Independence, as every man familiar with the colonial history of Massachusetts, Pennsylvania, New York, Virginia, Maryland, and Georgia, must know. Had we room, we could prove this statement by columns of quotations from the proceedings of the Colonial Legislatures, and of public meetings held in both sections of the country. As a *political* question, it agitated the Congress of the Confederation soon after its first meeting, and long before the ackowledgment of our independence, giving rise to the first compromise ever formed on the slave question, which was, the adoption of the three fifths ratio in estimating slaves as a part of the basis of taxation. But, what is still more important, this conflict of feeling and opinion respecting slavery prevailed before, during, and for some time after, our war of independence, *not between* the North and the South, but in both sections, between the few determined supporters of slavery, and the great majority of the people of the colonies first, and States afterwards, hostile to the system. At that period, slavery existed in nearly all the States, and the anti-slavery sentiment was as strong in Virginia and Maryland as in Pennsylvania and New York. The conflict was, not between *sections*, but between principles and interests *throughout the Union*.

"The slavery of the Southern section, however, increased, while that of the Northern decreased, so that, when the Federal Convention met to form a Constitution for the United States, 'the difference of opinion and feeling in reference to the relation between the two races,' or, properly, in regard to the relations which slavery ought to sustain to the new Government, became more sectional in its character. The opposition to *slavery* was not sectional, for it prevailed extensively in Maryland, Virginia, and North Carolina, in all of which, subsequently, abolition societies were organized and kept for a long time in active operation. But, as slavery in some of its bearings could not fail to come up as a *political* element in adjusting the new Government, it was here that the delegates from the Northern and Southern States divided in opinion.

"'After many efforts,' says the Address, 'this difficulty, was overcome by a compromise, which provided in the first place, that representatives and direct taxes shall be apportioned among the States according to their respective numbers; and that, in ascertaining the number of each, five slaves shall be estimated as three. In the next, that slaves escaping into States where slavery does not exist, shall not be discharged from servitude, but shall be delivered up on claim of the party to whom their labour or service is due. In the third place, that Congress shall not prohibit the importation of slaves before the year 1808; but a tax not exceeding ten dollars may be imposed on each imported. And, finally, that no capitation or direct tax shall be laid, but in proportion to federal numbers; and that no amendment of the Constitution, prior to 1808, shall affect this provision, nor that relating to the importion of slaves.'

"This version of the Constitution given by Mr. Calhoun, the provisions not being stated in the *language* of that instrument, does not convey a correct and full idea of their intent. The Constitution directs the apportionment of representatives and direct taxes among the several States according to their respective numbers, which are to be determined by adding 'to the whole number of free persons, including those bound to service for a term of years, and, excluding Indians not taxed, three fifths of *all other persons*.' It provides that 'pesons held to service or labour, under the laws of one State, fugitive in another, shall not 'be discharged from such service or labour, but shall be delivered up on claim,' &c. In the third place, it provides that Congress shall not prohibit the '*migration* or importation of *such persons* as any of the States now existing shall think proper to admit, prior to the year 1808. The word 'slave' is not allowed to appear in the Constitution. These provisions were so framed, that Slavery might cease at any moment, and yet they would be applicable, because embracing classes of persons, beside slaves. But two motives can be assigned for the adoption of such phraseology—1st, a repugnance, on the part of the founders of a free Republic, who had just appealed to the God of Armies in justification of a Revolution founded upon a solemn declaration of the natural, indefeasible right of all men to liberty, to suffer anything to appear *on the face* of the new Constitution intimating the recognition of Slavery; and, 2dly, an expectation that the system would be temporary, so that all the provisions in regard to it should be of such a character as to allow of its extinction without requiring amendment. Contemporaneous history confirms the correctness of this explanation. We might (had we not so often done it) quote from the speeches of the leading Northern and Southern members in the Federal Convention of 1787, from the speeches of the most distinguished members of the State Conventions called to decide on the new Constitution in Massachusetts, New York, Pennsylvania, and several Southern States, and from the writings and recorded sayings of the most illustrious men of that day, George Washington at their head, to show that such was the feeling, and such the expectation, in regard to Slavery.

"In the light of these facts, and in view of the public sentiment of the period when the Constitution was adopted, must we construe the compromises referred to in the extract above.

"The Address says that the one relating to fugitives from service, was adopted unanimously, and all the rest, except that relating to the 'importation of slaves,' 'with almost equal unanim-

ity.' The whole truth is not told. Let it be observed, that no question was made in the Convention as to the continuance of Slavery under State authority. No conflict of opinion on the subject of emancipation existed, or, if it did, we have no record of the fact, and no record that any struggle on this subject took place. It was not a conflict of opinion as to the relations of the two races, African and European, that called for adjustment by compromise, but a conflict of views respecting the relations which should exist between Slavery and the new Government.

"The States were about to form one political family for certain purposes—the representative principle must be adopted—but how should the ratio of representation be fixed? That was the first difficulty, one which occupied, more than any other, the anxious thoughts of the members of the Convention. The difficulty was two-fold, relating to State Sovereignty and State Slavery. How should the sovereignty of the smaller States be maintained, if representatives were to be apportioned according to population? The problem was solved by securing *equality* to the *States* in the *Senate*, and a representation *according to numbers in the House*. How were slaves to count in the ratio of representation? The South contended that, as they were the laborers of that section, they should count the same as freemen. The North insisted that, as they were held and treated as property, they ought, like what was deemed property elsewhere, to be excluded from the ratio. The difficulty was adjusted by allowing all the States a representation for their freemen, and *three fifths of all other persons*.

"By some, this provision is regarded as a concession to slaveholders—and they themselves appear so to consider it. We hold that it operates as a partial disfranchisement of the States holding slaves, in the proportion of two fifths of their slave population. So far from its being *pro-slavery*, it is *anti-slavery*, inasmuch as it makes slavery a reason for denying to the slaveholding States a portion of political power to which they would be entitled, were they to emancipate their slaves. It is obvious, therefore, that no inference can be drawn from this *anti*-slavery provision in favour of the *pro*-slavery policy of enlarging the political power of Slavery, by extending it to new States. Under whatever aspect it may be viewed, it is not pretended that it has in any way been violated by the North.

"The compromise relating to slave importation, as the Addres implies, was far from being adopted with unanimity. It was an *anti-slavery* provision in one sense, *pro-slavery* in another, and, because pro-slavery, opposed strongly by Maryland and Virginia. It was anti-slavery, as it virtually gave to the Government of the Union, what the Congress of the Confederation did not possess, power to abolish the foreign slave trade; it was pro-slavery, as it prevented the abolition of this trade, carried on under the flag of the Union, till 1808. It was the product of a bargain between South Carolina and Massachusetts, which was ratified in opposition to the votes of Virginia and Maryland, given upon anti-slavery grounds.

"This compromise, was regarded as paving the way to the abolition of Slavery. Need we point then, to the impossibility of drawing any inference from this provision, in favour of a policy which proposes the perpetuation of Slavery, by extending it into new territory?

"In relation to the fugitive clause, Mr. Calhoun says: 'So satisfactory were these provisions, that the second, relative to the delivering up of fugitive slaves, was adopted unanimously.' This provision did not appear so important in those days, as Mr. Calhoun would seem to think. We can find no record or notice in the Madison papers, of any debate on its object or bearings. It was introduced by a member from South Carolina, on the heel of the adoption of the bargain in relation to the slave trade, and appears to have given rise to no discussion, and to have passed hastily, without particular examination. When we take into consideration the predominance of the anti-slavery sentiment at that time throughout nearly all the States, and the strong anti-slavery views of the majority of the members of the Federal Convention, it is impossible to suppose that they intended to impose on the people of the States in which slavery was going out, the duty of seizing runaways. The sole intention of the clause was, to forbid such legislation as would discharge a fugitive from the service or labour to which he had been held—to forbid the employment of *force* to defeat the claim of the person assuming to be his master. Such is the only construction which the language bears."

(To be continued.)

AN EPISTLE OF GEORGE FOX TO THE HOUSEHOLD OF FAITH.

Friends,—Consider how the blessing of the Lord came upon the obedient and faithful to the Lord, and rested upon them. The Lord said to Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house," &c. "And I will make of thee a great nation, and I will bless thee," &c. "And thou shalt be a blessing, and I will bless them that bless thee, and curse them that curse thee; and in thee and thy seed, shall all the families of the earth be blessed. Abraham obeyed the Lord, and went forth from Ur of the Chaldees, and so he left all the religions, and worships, and teachers of the country of the Chaldees behind him, and followed the Lord. And the Lord said unto Abraham, "Walk before me, and be thou perfect." Gen. xvii. 1. And again the Lord said unto Abraham: "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." Gen. xii. 1, 2, 3, and xviii. 18.

And again the Lord said unto Abraham: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gates of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Abraham obeying God's voice, brought this blessing upon him, as in Gen. xxii. "And the Lord said, I know Abraham that he will command his children and his household after him, that they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham all that which He hath spoken of him."

Now you may see here what it is that brings the blessing, and kept the blessing upon Abraham and his seed, &c. "Now if you be of the true faith you are of Abraham, and are blessed with faithful Abraham." Gal. iii. 9. And in this seed and faith of Abraham, you will command your children and your household after you, to keep the way of the Lord, to do justice and judgment, that the Lord may bring the blessing upon you and your household and children; keeping in the same faith and seed of Abraham, and you and your children and your household, keeping in the way of the Lord, to do justice and judgment: then, I say, the blessing which came upon Abraham will come upon you, and upon your children and your household; and then you will know the promise of God fulfilled: "Cursed is he that curseth thee, and blessed is he that blesseth thee." And therefore live and walk in the Seed "which bruises the head of the serpent," in which seed all nations are blesseed, yea all families, households, and children; in which faith and seed you "command (mark, command) your children and your household after you, to keep the way of the Lord, as Abraham did, to do justice and judgment." Gen. xviii. 19. Now you that have not this authority to command over your children and households, you are not in the faith and seed of Abraham, to wit, "to command your children and household after you, to keep the way of the Lord, and to do justice and judgment."

Now the Lord had a confidence in Abraham, and so He hath in all them that be of his seed and faith now, that they will command their children and household to keep the way of the Lord, as he did, and to walk before the Lord, and to do justice and judgment; and that Abraham's family and children should not go back again into those country religions or ways, which the seed and faith of Abraham hath and had led them out of: for they that are commanded to come out of them, into God's way, into the way of the Lord, are commanded to keep in the way of the Lord; and they are to command their children and their household to keep the way of the Lord, and to keep out of all the ways of the world, and out of all the ungodly, unjust ways, in the seed which bruises the head of the serpent.

"And the Lord said to Isaac, I will make thy seed to multiply as the stars of heaven," &c. "And in thy seed shall all the nations of the earth be blessed." Gen. xxvi. 4. Now here you may see that Isaac inherited his father's inheritance in the seed, and in the faith and way of the Lord; in which seed all nations are blessed. And so do all they that are of the faith and seed of Abraham, that walk in the steps of faithful Abraham, in the way of the Lord, and obey his voice, inherit the blessing of Abraham; for you may see it was not the only care, that their children might inherit a little earth after them, but that they might inherit the seed and the faith, which had the blessing.

And Isaac said to Jacob, "God Almighty bless thee, and give the blessing of Abraham to thee, and to thy seed with thee." Gen. xxviii. And this Isaac spake to Jacob before Jacob had any children. And here you may see Isaac's care, that Jacob and his seed might inherit the faith and blessing of Abraham and Isaac; and this should be their first inheritance, and then they should inherit the outward land: and this should be the care of all them that walk in the steps of the faith of Abraham, to see that their children and household do inherit the faith, seed, and blessing of Abraham, in the first place, by keeping "in the way of the Lord," &c. And they are to command their children to walk "in the way of the Lord," &c., that they may so do. And you may see, that Jacob did inherit the blessing of Abraham and Isaac, in Abraham and Isaac's seed and faith.

And the Lord said unto Jacob: "Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee and in thy seed shall all the families of the earth be blessed:"—so here you may see Jacob's possession, who did inherit the blessing of Abraham and Isaac; and they that are of the seed and faith which keep the way of the Lord, they do inherit this blessing in the seed in which all nations are blest. And this is according to Christ's doctrine, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you;" to wit, "what ye shall eat, or what ye shall drink, or wherewith ye shall be clothed; for after all these things do the gentiles seek: for your Heavenly Father knoweth that you have need of all these things."

And here Christ, (who was of the seed of Abraham, and of David, according to the flesh,) would have people to seek their inheritance in the kingdom of heaven, and its righteousness, before they seek outward things; and they were to "lay up for themselves treasure in heaven," &c., and to know that portion for them and their children. Matthew vi. And the apostle saith, "The children of the promise are counted for the seed." Rom. ix. 8. "For in Isaac shall thy seed be called." Gen. xxi. 12. And Christ saith, "The good seed are the children of the kingdom."

Matt. xiii. 38. And this is the seed in which all nations are blessed, who keep the way of the Lord, and justice, and judgment; such the Almighty hath blessed with "the blessings from above, and the blessings of the deep." Gen. xlix. "And He will also bless the fruit of the land, thy corn, and thy wine, and thy oil, and the increase of thy kine, and the flocks of thy sheep." Deut. vii. "And they that serve the Lord their God, He will bless their bread and their water." Exod. xxiii. "And a faithful man shall abound with blessings." Prov. xxviii. 20.

(To be concluded.)

For Friends' Review.

POPULAR CUSTOMS.

A pamphlet of eleven pages, entitled "Some popular customs among Christians questioned," has recently fallen into the hands of the Editor. It is composed in part of queries respecting the consistency of some popular customs with the precepts of Scripture, with references to various texts which relate to the subjects embraced in the queries. It is designed to insert a part, or perhaps the whole of these queries, with the references annexed, in the Review, and the Editor would suggest to his readers, particularly to the juvenile class, the expediency of imitating the example of the noble Bereans, and examine for themselves, whether these things are so.

QUERIES.

1. Where, in the New Testament, do we read, that Jesus Christ or his Apostles, either by their example or precept, taught the doctrine, so universally received amongst Christians, that men may hate their enemies? may love them not? may do unto others as they would not wish to be done unto? are at liberty to do them harm and not good? may plunder their fellow men of their goods, and take their lives? and yet be accounted disciples of Christ!

Compare Matt. v. 44; vii. 12. Luke vi. 27—35; Rom. xii. 17—21. 1 Peter iii. 9.

2. When did they permit their followers to swear at all, or take any oath whatever, but simply and honestly to speak every man truth to his neighbour? When did they allow men to appeal to heaven or to any other thing, to witness, that their Yea, was truly Yes; and their Nay, truly No?

Compare Matt. v. 34—37. James v. 12.

3. Where do we read that our Lord taught his followers to call any man Mr., or any woman Mrs., who did not stand in the relation of Master or Mistress to them? Can we believe that Christ or his Apostles ever gave or allowed any flattering titles to men, such as, Your Majesty—Your Holiness—Your Grace—Your Lordship—Your Worship? &c. And when did they address each other, as Ministers of the Gospel, by the title of Reverend,—Right Reverend? &c. Is not "His name Holy and Reverend," that is God, who will not be mocked or robbed of his honour?

Compare Matt. xxiii. 8. Psalm cxi. 9.

4. When did they address themselves, to a single person, in the plural, You? Did they not invariably speak to every individual, however high in rank, or excellent his character, without flattery and in accordance with the rules of a pure language, in the singular number, Thou? Wherefore does a professing Christian address "Our Father which art in heaven" in the singular number, and yet take offence on being so addressed himself?

Compare Acts xxiv. 10—19. Matt. vi. 9; xxvi. 2—29.

PRAYER.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." God, by the breath of his Spirit, begets a man out of the spirit and likeness of this world, into his own image and likeness.

He that is thus begotten wants nourishment, he wants the divine warmth, the breasts of consolation, the clothing of the Spirit, the garment of salvation. He wants the "bread of life" to feed on; "the water of life" to drink, strength against the enemy's assaults, wisdom against his snares and temptations, and the arm of the Deliverer to preserve and carry on the work of redemption daily. He wants faith to deny the fleshly wisdom, that so he may trust, and feel the virtue of the arm of the Deliverer.

He wants hope, patience, meekness, a clear guidance, an upright heart to follow after the Lord; yea, very many are the daily wants of that which is begotten by the breath of God, in its state of weakness, until it be drawn up into the unity of the body, where the full communion with the life is felt, the heart is satisfied, and the wants drowned.

Now the breathing of this child to the Father from the sense of these wants for his supply, is prayer: though it be but a groan or sigh, which cannot be uttered or expressed, yet that is prayer, true prayer, which hath an acceptance with the Lord, and receives a gracious answer from him. He that begets the child teaches him to pray even by the same Spirit which begat him. In watching daily to the Spirit, the child is kept sensible of the will of the Father, and in his light he sees the way wherein he is to walk; sees also the enemy when he is coming, and the snares he is privily laying, and he feels his own weakness to withstand or escape. In this sense his heart cries to the Father for preservation, to stand by him, and to step in, in the needful time, in the season of distress.

Thus watching to the Spirit, the life of a Chris-

tian is a continual course of prayer; he prays "without ceasing."

The main trade of a Christian is his home trade, which is in secret betwixt God and his own soul; here he drives an unknown trade: he is in Heaven and at home again, richly laden in his thoughts with heavenly meditations, before the world knows where he hath been.

If Christians were more in their closets with God, their own souls would thrive better, and things would succeed better abroad.—*Selected.*

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 24, 1849.

We have commenced, in the present number, the publication—somewhat abridged—of Dr. Bailey's reply to the declaration of grievances recently issued by the Southern caucus. In regard to the declaration, which is here so ably dissected, it may be remarked, that it furnishes an additional illustration of the insuperable difficulty which the strongest mind must encounter in an attempt to find substantial arguments in support of a bad cause. It may be safely asserted, that the writer of the declaration, with all his acknowledged abilities, his accurate knowledge of the facts connected with the subject, and the liberty which he has taken to disguise those facts, has scarcely produced even a plausible argument in support of any of his positions.

As it is not designed to anticipate or repeat the arguments adduced in the reply, it may be briefly observed, that Dr. Bailey has clearly shown that the charge of violating the compromises of the constitution, so recklessly fulminated against the "North," in relation to slavery, has not been sustained in a solitary instance. There is one point, however, in regard to the powers constitutionally vested in Congress, which he has passed almost in silence, which might be urged to prove that the northern, or more properly, the non-slaveholding delegates in Congress, have never attempted to exercise all the power which that body possessed to control the traffic in slaves.

By Section 9 Article 1, of the constitution, it is provided that "The *migration* or importation of such persons as any of the states now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year 1808." This exception conclusively proves that subsequently to 1808, the *migration* as well as importation of some persons might be prohibited; and if the acts prohibiting the *importation* of slaves are constitutional, and of that there is now no doubt, an act prohibiting the *migration* of slaves from one state to another would also be constitutional.

Among the enumerated powers of Congress, Sect. 8, Art. 1, is that of regulating commerce with foreign nations, and among the several States. On this provision the power to prohibit the African slave trade appears to be founded; and it would be no easy matter to show, why a traffic essentially similar in its character, between the States, might not be restrained upon the same authority. Whether we regard the transportation of slaves, as objects of purchase and sale, from one state to another, in the light of *commerce among the States*, or of the migration of persons whom the States think proper to admit, the power of regulation, and consequently of prohibition, is unquestionably vested in Congress.

When we reflect upon the nature and extent of the internal traffic in slaves, the cruel separation of families which it occasions, the facility which it gives to the practice of kidnapping those who are legally free, and the terror which the prospect of being sold to a Southern market frequently infuses into the minds of the slaves, it would seem that the power to restrain it was an appendage to, or part of the authority "to provide for the common defence and general welfare of the United States."

It is admitted on all hands, that slavery comes within the province of municipal law, to be maintained or prohibited in any State, by the authority of the State. But if the general government was to exercise its authority to prohibit the *migration* of slaves from one state to another, we should be cleared of the inconsistency of sanctioning, passively, if not actively, a traffic within our own jurisdiction, essentially the same as one, which, if prosecuted on the ocean, is denounced, by more nations than one, as piratical. It may be a question, whether any attempt to bring this provision of the constitution to bear upon the slavery of our day, would be advisable at present; but it appears proper that those among us,—we may hope an overwhelming majority—who consider slavery, however sanctioned by usage, or entrenched by laws, as a palpable violation of the sacred rights of man, should know that a power which has never yet been exercised, is vested in the federal government: a power to limit slavery to the states in which it exists, and to put an end to the disgraceful practice of raising children, as the farmers of the North do their cattle, for the market.

Died,—On the 3d inst., at her residence in Weare, N. H., in the 43d year of her age, Alice, wife of Joshua Paige, a valuable member and minister of Weare Monthly Meeting of Friends. This, our dear friend, who was of a sweet and amiable disposition, was in early life imbued with the love of Christ, and yielding to his gentle intimations in the heart, became a devoted servant in his cause. It appears from various remarks she made, that the event was not unlooked for by her. She expressed

to a friend, in the early part of her illness, that for some length of time she had had the impression that her life would be short; remarking, that when this impression was first made, the query arose in her mind, "How can I give up my husband and children?" when this language was addressed to her mental ear. "Canst thou not resign them into 'His hands, to whom thou wishest to commit thy own soul?'" And from this time, until her death, her conversation and deportment clearly evinced that she was setting her house in order, and waiting the coming of her Lord. Near the commencement of her sickness, she expressed to her husband, that on leaving the meeting house, the last time she attended meeting—at which time she was remarkably favoured in supplication—she felt that it would *be* the last. Her disorder, which from the first assumed an alarming aspect, caused her to pass through a season of much bodily suffering, which was sustained without a murmur; frequently saying she had nought but favours, all favours. And on referring to the prospect of a separation from her family, she said, "It has all been made easy, easy;" on another occasion she said, "O, if I am not deceived, my bed has been made by Him in great mercy, as a bed of roses; but I am nothing but dust and ashes; I have been a poor, unprofitable servant, if I may be accounted a servant; it is all in mercy, great mercy; there is nothing due to us." Her mind being often filled with the Saviour's love, she was enabled to impart much weighty counsel and advice to her family and friends who came to visit her, manifesting a desire to do what her hands found to do, with her might, and evincing a living concern for the preservation of our beloved Society upon the sure foundation. The last week of her illness, her physical powers became so prostrated, from great bodily suffering and loss of sleep, that her reasoning faculties failed her, and she appeared wandering for several days; but even then a sweet heavenly frame of mind seemed to prevail. At intervals, however, her reason was restored, which was strikingly the case near the final close. The day before her departure, the family and several others standing around, she said, "I know you all perfectly; what a comfort to give you all up." And on being asked if she saw anything in her way, she said—"Nothing at all; all is peace, sweet peace, beyond expression." A few hours before the close, she was distinctly heard to say, "O Lord, thy will be done." And even after the last struggle had commenced, she was strengthened to articulate the following words, "Glory--Hallelujah—Amen;" gently laying down her hands as she pronounced the last word. Thus committing her departing spirit to her Saviour, who had been her stay and support through many close trials, and, we doubt not, was with her through the dark valley, and has received her into a mansion of eternal rest.

——, At her residence near Salem, Washington county, Indiana, on the evening of the 22d of last month, ASSENATH, wife of Lewis J. Ryman, in the 35th year of her age. She was a member of Blue River Monthly Meeting, and sincerely attached to the principles of our Religious Society. The bereavement to her husband and relations, is indeed great; but it is a source of much consolation to know, that she died in the full hope of obtaining eternal life.

——, On the 12th inst., LYDIA SYKES, an esteemed member of Upper Springfield Monthly Meeting, New Jersey.

THE ELECTRIC LIGHT.

The names of the discoverers of voltaic electricity are yet fresh on the page of history, while their discovery is already effecting some of the most remarkable changes upon the condition of human society. It is not long since we began to speak by the electricity of the pile; more recently we have learned to print, and later still to draw thereby; and we do all this at distances as far apart as the opposite extremities of our land—although, in fact, with the necessary appliances, our communications might circle the earth. Now we are told that the same swift-flying and versatile energy is to turn our darkness into light, and to introduce little artificial suns or moons to illumine our dwellings: in other words, we are to have among our sources of artificial light, that produced by the electric fluid, or the Electric Light. As this beautiful invention has been submitted by the patentee to our minute inspection, we conceive that a notice of it, accompanied with a general sketch of the subject, is likely, in our inventive era, to excite a lively interest among a large body of our readers.

The idea of producing artificial light by means of the electric energy developed by the solid and liquid elements of the voltaic circle, as combined in the varying forms of galvanic batteries, is not new. The celebrated and lamented chemical philosopher, Professor Daniell, writes in his work on Chemical Philosophy—"When passing between two charcoal points, the duration of the disruptive discharge of the voltaic battery renders it the most splendid *source of light* which is under the command of art." And in the works of most writers on this science, the dazzling intensity of the light produced by the method we shall have presently to describe, is particularly noticed. The first practical exhibition of the electric light appears to have taken place in the year 1843 at Paris. For some time an ingenious person of the name of Achereau had been making applications to different individuals of superior fortune and influence, for patronage and support in the introduction of a new description of artificial light. Succeeding at length in obtaining a sufficiently large apparatus, and permission to make his experiments in the Place de la Concorde at Paris, the day was fixed, and a large number of persons—it is said four or five thousand—were present to witness the spectacle. The hour appointed was nine in the evening, and the apparatus was fixed on the base of one of the statues. All that was visible was a glass globe of about 12 inches diameter, with a moveable reflector attached to it; and a couple of wires descending from it to some galvanic apparatus at the foot of the erection. Until a little before nine o'clock in the evening all was in darkness, so far as the simple mechanism was concerned; but the Place was illuminated with its usual complement of 100 large-sized gas-burners. The proper signal

being given, the galvanic circuit was completed by the junction of the wires, and almost instantly the light of day seemed to burst upon the entire area. Although all the gas-lights were burning, they seemed in the glare of this new source of light to "pale their ineffectual fires," as in the pure daylight itself. A large number of them were then put out; but the amount of light did not seem to be in the least diminished: at the distance of 100 yards it was possible to read moderate-sized print with great facility. The astonishment and applause of the populace were equally great, and the exhibition excited for some time much interest in the scientific circles of Paris. We believe that the scheme was afterwards taken up with a view to light the entire city of Paris by means of one vast light, to be called the "artificial sun." Owing, however, in all probability, to some defect in the mechanical arrangements of the light, the whole affair was dropped, and seems to have excited little or no attention until lately.

In the customary experiments of the laboratory upon the marvels of galvanic electricity, the phenomenon has long been familiar to us; and the experiment is commonly made by attaching to the extremities of the wires of the galvanic apparatus a couple of pencils of charcoal pared to a fine point. When the points are brought into contact, and the circuit thus completed, the electric agency passes through with such intense activity as to kindle them, and they may then be gently withdrawn, when the beautiful appearance of a brilliant and dazzling arc of light is seen somewhat in this form—supposing the straight lines to represent the charcoal points, and the half-curve the arc of light —⌒—. The light is yet longer and more brilliant in a vacuum—a strong evidence that it is not due to any process of combustion. It is a remarkable circumstance connected with this experiment, that particles of the charcoal appear to fly from one pole, and to be *carried over* to the other. In some experiments made by an American philosopher, the one pole being charcoal, and the other plumbago, fused particles of the latter substance were transported to the charcoal point, which sensibly increased in length. It may save confusion of ideas to state here, that we shall in the remainder of this article use the more correct expression, *electrode*, when it is necessary to speak of the "poles" of the battery. Some splendid experiments on this subject were made some time since at the Royal Institution. Possessing a battery power of the enormous number of 2000 plates, the experimenters were enabled to display some of the most brilliant results of galvanic energy. The stream of light in their case extended to the length of four inches; and the decomposing and incandescent powers of the instrument have rarely been equalled. Professor Daniell, with a combination of seventy of his beautiful batteries, produced a dazzling flame to the extent of an inch in length. Mr. Children has given an account of some of his experiments, which will be found in the "Philosophical Transactions," made with one of the most gigantic galvanic batteries ever constructed. The plates of this great apparatus exposed a surface of thirty-two square feet; there were twenty-one cells, the capacity of which was 945 gallons. Other experimenters have likewise been engaged upon this subject, but without bringing it to a successful practical issue. The principal difficulties have been—the want of a constant, equable, and continuously-acting galvanic battery of sufficient energy, and of a form of mechanical arrangement by which the steadiness of the light and the unvarying distance of the gradually-consuming electrodes should be maintained. The recent invention of Messrs. Brett and Little, and the preceding one of Professor Daniell, have obviated much of the former difficulty; but the other remained unsurmounted until the present discovery solved the problem.

The electric light has recently been exhibited in several parts of London. It was first introduced, we believe, at the extensive rooms frequently employed for public meetings in Hanover Square. The rooms were, as usual, lighted with chandeliers of wax candles, with a considerable number of oil-lamps; the total amount of light being considered to be equal to 200 or 300 wax candles. On the lecture-table was the light apparatus, a rather elegant object, covered with a tall glass shade. All things being made ready, the galvanic circuit was completed, and in a few seconds the whole apartment was filled with such a blaze of diffusive light, as caused the now dimly burning candles and lamps to assume the muddy and lack-lustre aspect they bear in ordinary sunlight. Every object in this large room was brightly illuminated, and as an assistant turned the light on and off at pleasure, the transition was as violent as from broad day to evening twilight. The paintings on the ceiling were displayed in a manner not often witnessed on one of our brightest London summer days; and, what was very remarkable, the tone of the colours was precisely similar to that which they are seen to possess in real daylight. All the delicate intershadings of the yellows, grays, flesh-tints, and even of *greens* and *blues*, were brilliantly defined, and in all respects conveyed the daylight impression to the eye. The light was about equal to that of 700 or 800 standard wax candles, yet a lady's bonnet might have covered the entire apparatus; and the actual source of light did not occupy an area of more than an inch in every direction, if so much. The rays were then concentrated by a powerful lens, and directed upon some pictures, which were placed for that purpose on the side of the room. The effect was as if a sunbeam had been snatched from the long-retired luminary himself, and thrown in all its pure radiance on the painted canvass: so brilliant was the illumination, that in the surrounding mirrors

it was perfectly easy to see the pure colours of the pic ures reflected as if by day. By means of a glass prism, a spectacle yet more beautiful was shown: this was the display of the *prismatic spectrum*, the entire number of the rays being present, and in brilliancy not to be distinguished from the same as shown by the decomposition of the true solar light. Perhaps one of the most striking displays of the character of the electric light followed. The electrodes were immersed in a globe of water, and still the light continued gleaming forth in all its brilliancy. Those who are familiar with the oxyhydrogen light, and the peculiarly white, and somewhat intense light of the camphine lamp, might have felt doubtful of the result of a contrast with these, but the electric effulgence outshone both to a remarkable degree. It was stated at the time that a volume of light equal to that of 10,000 wax candles could be evolved by the apparatus from a square inch of actual illuminating surface. The light *burned*, to use in this case an expressive, but incorrect phrase, with great steadiness and uniformity for a considerable time, but with the interruption of a temporary flickering, arising from some metallic impurities in the charcoal electrodes. It was said that a light of from 1 candle to 100,000 might be obtained and sustained by this new system; and with regard to the cost of production, the light of 100 wax candles was obtainable at the rate of a penny an hour, or about, as it is stated by the inventor, one-twelfth part of the cost of gas for the same period, and producing the same degree of illumination.*

The character of the electric light presents several remarkably interesting features, most of which belong to no other artificial light whatever, and assimilate it to that of the sun itself. Some of these have been already mentioned. The heat evolved is vastly disproportionate to the light produced, as may be conceived from the fact, that the lamp, when pouring forth a volume of light equal to 800 candles, did not emit more heat than that of one Argand lamp, equal to six or seven candles. The light is independent of combustion; hence it neither adds to, nor takes from, the air of the room in which it is used; and this is sufficiently evident from the fact, that it is made to burn in a close reservoir. How great an advantage this must prove may be well imagined by those whose lungs have suffered from the products of gas combustion! It appears, in fact, to be a pure light of incandescence, and something more, depending upon a peculiarity of the electric energy; certainly incandescence alone will not account for the intense brilliancy of the light, nor, indeed, for other and more striking circumstances. The light has been displayed not only in air and under water, but also in alcohol, ether, sulphuret of carbon, and in atmospheres of carbonic acid, nitrogen, and hydrogen. Strange to say, this extraordinary light reveals its kindred nature with that of day by its being found to possess those chemical powers of decomposition which are known under the name of *actinism.* Preparations of silver, which turn black when exposed to daylight, blacken also in the glare of the electric effulgence; and the chemical union of the mixed gases, hydrogen and chlorine, has been effected by placing a jar containing them in the light of the lamp. These results must surprise every one, and we have scarcely a doubt that by their means some light will be reflected upon that obscure subject—the cause of solar light. The consumption of carbon in the electrodes is about half an inch an hour.

Among the advantages which it is said to be calculated to produce, the patentees say, "It will be eminently valuable for lighthouses, railway stations, signal lights, dockyards, public buildings, &c.; for large shops where the exposure of delicate-coloured fabrics is necessary; together with its application for the lighting of private houses, as it requires no ventilation, and can be put in operation anywhere at a comparatively small cost, and with perfect safety. The wires might be arranged as neatly as bell-wires. For lighthouses it deserves to be separately noticed, on account of the immense benefit of its penetrating and powerful character, the remarkable economy of its adoption, and the facility of working such a light by *submarine wires* from any station that might be selected, without the necessity of erecting a building exactly at the spot where the beacon may be required to be set up." If these can be all realised, the discovery will indeed be a boon to science and to man of no ordinary kind.

In conclusion, there can be no question as to the immeasurable superiority of the light itself: in pure and brilliant lustre, and in far-penetrating power, it is comparable only with solar light. But it is equally certain that there are some arduous difficulties in the way of its adoption, particularly for in-door use. The tardy manner in which gas—a source of light so easy, and so readily intelligible to the humblest capacities—has been admitted into our houses, causes us to speak with circumspection as to the ingress of a new artificial light absolutely demanding the sharp attention of a pretty clearly-informed mind for its permanence and power. In the case of carburetted hydrogen, all the trouble of the manufacture is spared us: on turning a tap, we have a perpetual light if we please without further trouble. This can never be said of the electric light, since each light requires a separate system of battery cells; and these must be looked after,

*In the work from which this article is copied, a description is given, at considerable length, of the machinery belonging to the apparatus for producing the electric light; and the ingenious contrivance by which its movements are regulated. But this description would hardly be intelligible to the generality of readers, unless accompanied by a drawing. It is therefore omitted.—Ed.

cleaned, and renewed from time to time. On such points, however, experience will supply the best decision; and we sincerely trust it may be favourable. For signal lights, or for public illumination, as in large buildings, where it is an attendant's especial duty to look to the lights, we have little hesitation in expressing our hope and belief that this new and splendid light will eventually supersede every other.—*Chambers's Edinburgh Journal.*

THE VALUE OF THE BAROMETER.

Torricelli invented, and Pascal perfected this instrument, and it is of great use, not only in foretelling the changes of the weather, and thus saving the lives of navigators, and preventing the loss of millions of property on the ocean, but also in enabling us readily to ascertain the height of mountains, or of any other situation to which it can be taken.

In illustration of the use first mentioned, I am going to tell you an anecdote which I have read of Lord Collingwood, who succeeded Lord Nelson in the command of the British fleet, after Nelson's death at the battle of Trafalgar, in 1803. Dr. Gray, a surgeon in Lord Collingwood's ship, was very fond of observing the weather, and kept a regular register of it. But his Lordship had little or no faith in the barometer, and used to laugh at the doctor for his credulity. The fleet, at one time, was cruising off Sicily, near Syracuse, a little before sunset; the weather was very fine, and the sky gave no indications of a change. Dr. Gray, on going to consult his glass, and enter his observations as usual, was surprised to find that the mercury had fallen nearly an inch. This alarmed him, and he mentioned the fact to Lord Collingwood, who was greatly amused by his anxiety. The doctor, however, urged that the fall was unusually great, and he had no doubt before midnight they would have to encounter a gale, which, though it might not be of long duration, would be extremely heavy. He added, if in this case the glass deceived him, he would admit that it was a false prophet. "Well," said his Lordship, smiling, "we will put you on your trial, and you shall have the management of the fleet for once." A signal was accordingly made to prepare for bad weather. One of the captains told Dr. Gray, next day, they were quite at a loss what to make of such an order, as the afternoon was so fine, and the sky looked so settled. However, before midnight they all acknowledged the wise foresight of the order, for it blew a hurricane for several hours, which must, had they not been prepared for it, have done them great damage.

Another occasion offered, some time after, to scatter his Lordship's doubts. They had gone ashore, and in the morning it blew a heavy gale, which alarmed them greatly for the safety of a little vessel in which was the son of one of their agents. For some reason it had been taken in tow by one of the ships, and was in danger of being drawn under water. The poor father stood, therefore, on the shore, almost distracted. Dr. Gray, however, finding that the mercury in his barometer had risen considerably and very quickly, comforted him by telling him that he had very little doubt but that, high as the sea was then, in an hour or two he might go on board his son's vessel in a boat; and he actually did so.

Thus we see that this instrument, as a prophet of the weather, is of great consequence to the sailor, and carries the records of life and death in its prognostics. Life may be secured to him by the knowledge which it gives; for even an hour's warning of the approach of a storm gives him time to lower his sails, and render as secure as possible the few frail planks which alone separate him from eternity.

This is certainly the highest use of the barometer, but its other uses are by no means unimportant. The mercury falls when it is carried from any lower to any higher spot, and the degree of falling tells exactly how much air has been left below. Thus, if thirty inches high on the barometer, mark the whole pressure at the surface of the ocean, and if the instrument be found, when carried to another place, to stand at only twenty inches, it proves that one-third of the atmosphere exists below the level of the new situation.

In carrying a barometer from the level of the Thames to the top of St. Paul's Cathedral, in London, the mercury falls about half an inch, marking an ascent of about 500 feet. On Mount Blanc it falls to half of the entire barometric height, marking an elevation of 15,000 feet; and in De Luc's famous balloon ascent, it fell to below twelve inches, indicating an elevation of 21,000 feet, the greatest to which man has ever ascended from the surface of his earthly habitation.—*The Lotus.*

INTERVIEW WITH THE BRITISH PREMIER.

A special deputation from the Congress at Brussels waited, October 30th, on Lord John Russell, according to appointment. The deputation consisted of M. Visschers, a distinguished member of the Belgian Government, who acted as President of the Congress; William Ewart, M. P., vice-president for England; Elihu Burritt, vice-president for the United States; Henry Richard, secretary of the Peace Society, representing Francisque Bouvet, vice-president for France, and member of the French National Assembly; and Mr. John Scoble, of the committee of arrangements, representing Baron Suringar, vice-president for Holland.

W. Ewart introduced the deputation, and stated to Lord Russell the general character of the Congress, the objects they had in view, and the means by which they proposed to attain them.

He stated that the object of the deputation in seeking an interview was, to present an address from the Congress to him, as the Prime Minister of the British Government. M. Visschers read the address in French, and his lordship listened with attention, occasionally making an observation. H. Richard and J. Scoble respectively explained the reasons of the unavoidable absence of MM. Bouvet and Suringar. Elihu Burritt described the efforts that were made by the friends of Peace in the United States to indoctrinate the public mind with peace sentiments, and the policy of kindness and friendship, which were gradually but surely increasing towards the parent country.

Lord John Russell, who received the deputation with courtesy, expressed the deep interest which he, in common with every member of the British Government, felt in the preservation of peace, and his ready belief that such meetings as those recently held at Brussels might be well calculated to produce a temper of moderation and kindness amongst the various nations of the world. He then adverted at considerable length to the propositions adopted by the Congress, entering into some of them with great energy. Whilst to the full extent he admitted the desirableness of universal peace, he appeared to doubt whether in the present circumstances of society, and whilst men's passions remained as they were, such an end would be easily attainable. The deputation withdrew, much gratified with the interview.

On the subject of Stipulated Arbitration, the Premier was very explicit. Turning his attention to E. Burritt, as a representative of the United States, he said, emphatically, "If the United States should make such a proposal to the British Government, it would be taken into their most serious consideration."—*Advocate of Peace.*

THE GOOD SHEPHERD.

"Some years ago a friend of mine was in Greece, in the month of March. He was travelling in the country where the shepherds live. He came to three shepherds with their flocks. One had about six hundred and fifty sheep, another had about seven hundred, and the other had about seven hundred and fifty. In all, they had about twenty-one hundred sheep. They were out in the valleys, where the grass grew. All the flocks were mingled together. Every sheep had its own name. It would not come nor go if called by any other name; nor would it come or go if called by any but its own shepherd. Every shepherd knew all his own sheep. He knew their names also. If any one was about to go into a wrong place he called it, and it turned back. If the way was narrow or steep he would go before, and they would follow him. This is just like what the Bible says about Christ and his flock. 'The sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice. And a stranger they will not follow, but will flee from him: for they know not the voice of strangers. I am the good shepherd, and know my sheep, and am known of mine. I lay down my life for the sheep.'

"The day my friend saw the shepherds was a cold day. Some of the lambs were quite strong and full of play; but some of them were very young and tender. The cold chilled them, and they could not walk. The shepherds had on something like large cloaks, tied around their necks and girt about their waists. So they took up the little lambs and put them in their bosoms. But they did not smother them. They left their heads out, so that they could breathe well. But they kept them snug and warm. It was a pleasing sight to see an old shepherd with his long gray beard, and his bosom full of lambs. Just so the Bible says of Christ. 'He shall gather the lambs in his arms, and carry them in his bosom.' Many little children have loved Christ. And he has never let such perish. He is as good to little children as to old people. He says, 'I love them that love me, and those that seek me early shall find me.'

"Among the twenty-one hundred sheep were some old and feeble ones. They could not walk much. If the way was miry or steep, they could hardly go along. So the shepherds would come and put their crooks under their bodies, just behind their fore legs, and help them along. They treated them with great gentleness and care. Just so 'the Good Shepherd has pity on the weak, and gently helps them along.' He never leaves nor forsakes them. 'His rod and his staff comfort them.' He leads all his sheep into his fold for safety. He leads them out, that they may find pasture. If little boys and girls are wise, they will desire above all things to belong to Christ's flock. I hope all of you will commit to memory the twenty-third Psalm. It is beautiful. 'The Lord is my shepherd; I shall not want.'"—*Dr. Plumer.*

For Friends' Review.

COMMAND OF TEMPER.

We seldom meet with men who close their ears whilst others are speaking of them; and still more rare are those who are indifferent to what may be written of them. It would not be difficult to furnish instances, where wise men have betrayed much ignorance of us as a religious body, and where we have been greatly misrepresented by good men, but in what connexion the following remarks of Dugald Stewart may be placed, is left for each reader of the Review to determine for himself.

In his essay on the influence of the temper on happiness, contained in his great work, the Philosophy of the Active and Moral Powers of Man, he

informs us that "Socrates became instantly silent whenever he felt the passion of resentment rising in his mind, and he has no doubt that by observing this rule the ancient philosopher not only avoided the occasion of giving offence to others, but added much to the comfort of his own life by killing the seeds of those malignant affections which are the great bane of human happiness."

Something of the same kind, though proceeding from a far less worthy motive, we may see daily exemplified in the case of those men, who are peevish and unhappy in their own families, while in the company of strangers they are good humoured and cheerful. At home they give vent to all their passions without restraint, and exasperate their original irritability by the reaction of that bodily agitation which it occasions. In promiscuous society, the restraints of ceremony render this impossible. They find themselves obliged to conceal studiously whatever emotions of dissatisfaetion they may feel, and soon come to experience, in fact, that gentle and accommodating temper of which they have been striving to counterfeit the appearance.

"On these principles is founded a practice which, if I am not mistaken, is followed by that respectable body of men called Quakers, in the education of their children; to accustom them from their earliest infancy to an equable and monotonous softness of voice, and to check every deviation from it, even in those cases where the tranquillity of their minds must unavoidably be disturbed by accidental occurrences. No expedient more effectual could be thought of for cherishing that evenness and serenity of soul, which, while it renders us inoffensive to others, prepares us to receive, without alloy, whatever innocent gratifications are placed within our reach." E.

[The Editor would take the liberty to add, that this philosophical writer, notwithstanding the force and profundity of thought for which he was conspicuous, does not appear to have gone to the bottom of his subject, in his estimate of Quaker education. What he regards as the object of education, is in reality only an incident or concomitant of it. Considering genuine Quakerism, as neither more nor less than unadulterated christianity, the Editor of course regards a Quaker and a Christian education as identical. What then is the great object of a Christian education, but to establish in childhood and youth those habits and principles which ought to govern and regulate the actions of maturer life. In an education directed to this end, one of the earliest lessons inculcated must be the subjugation of the passions, and the subjection of the will to the influence and government of the Divine spirit, by which children, as well as men, are enlightened. As boisterous language and turbulent conduct are the natural indications of indignant passions, the education which aims to subjugate the passion, will of necessity curb the expression. Hence we readily perceive, that the object of a Christian education is not so much to teach a monotony and softness of voice, as to cultivate the feelings and habits of mind which display themselves in mild and inoffensive language and manner. At the same time, it is freely admitted, that an education which inculcates softness of voice, and restrains the expression of strong and angry emotions, although not entitled to the character of a Christian education, if it goes no deeper, is salutary as far as it goes; since a restraint upon the expression of violent emotions, necessarily imposes some restraint upon the emotions themselves.—Ed]

THE PROGRESS OF THE RED MAN.

Among the tribes located in the territory west of Arkansas and Missouri, set apart by Congress for them, are many evidences of a gratifying advance in civilization.

The Wyandotts who emigrated west from Ohio, have five boarding-schools, one manual-labour school, and the Indian boys and girls have made considerable proficiency in most of the useful branches of education. The young men do wagon-making, blacksmithing, and shoe-making, all in good style. The girls make good woolen and cotton cloth, spinning the yarn themselves. The government of the Wyandotts is purely republican. They have a President, chosen every two years, an executive council, consisting of four members, and a legislature with two branches. They are farther advanced in civilization than any tribe in their State. They have stores well supplied with all the necessaries of life—large farms in a good state of cultivation—commodious houses, neatly carpeted and furnished; and there are many Indian ladies who dress in the English fashion, are clean and nice in their appearance, and well understand how to keep good economies in their houses, politeness and manners. Some of the wealthiest among the Wyandotts own many slaves, who were introduced by the Southern Methodist missionaries. There has been a good deal of excitement among the Indian Churches about slavery. The Indian Christians did not wish slaveholding missionaries to come among them at all—no teachers that had not clean hands.

The Wyandotts and their immediate neighbours, number upwards of twenty thousand souls. The great bulk of them are advancing in the arts of civilized life with gratifying rapidity, still a few of them retain their savage habits—go almost naked, paint their faces, and go on warlike and predatory excursions.

The conduct of the general government gives satisfaction to these people. Liberal appropriations are made among them for the purpose of moral and educational improvement.

The Pottawattomies have about twelve hundred members of the Catholic Church and five hundred Protestant communists. There are good farmers among them, who have fine locations of timbered

lands and prairie, and raise excellent stock of all descriptions. This nation is destined to a career of rapid improvement.

The Wyandotts have had some little excitement about the division of the church. The Missionary from the Old Methodist Church was there from Ohio, and the Missionaries of the Southern church, and the Government Agents tried to get him away.

In regard to the General Council of the Nations, held last fall in the Delaware Nation, not much business was done. The nations represented on that occasion, were the Delawares, Wyandotts, Shawnees, Kickapoos, Miami, Pottawattomies, Ottowas, Kansan or Cau Sauc, Foxes, and Omahaw. They spent better than a week in the preliminaries, or in getting ready to meet in general Council, which business fell on the Delawares, Wyandotts, and Shawnees. The other tribes spent the time in dancing, and other amusements.

The main object of the Council was to bring the Prairie nations to terms in regard to their stealing propensity.

It is expected that these general Councils will be convened from year to year. One good result will be to bring the wild, naked nations of the Prairies in contact with the somewhat civilized Nations, who have emigrated from the States.

Peace and friendship were renewed between all the nations present, and the wampum, the Indian's seal and bond, was deposited with the Delawares.—*N. American and U. S. Gazette.*

From the London Times of Nov. 16.

THE REPUBLIC OF LIBERIA.

On Wednesday last we mentioned the circumstances of the colony of Liberia having just been recognized as an independent republic by Great Britain and France, and of a treaty of trade and commerce having upon our part been concluded with that State. So little, however, is known of its situation, prospects, and resources, that it will be desirable to furnish some general information on these points.

The colony of Liberia lies midway between Sierra Leone and Cape Palmas, and was established by the American Colonization Society in 1820 by an immigration of free or liberated people of colour from the United States. Since that period its population, including the aborigines who have incorporated themselves with the immigrants, has increased to upwards of 80,000, while the land they occupy extends along 320 miles of coast, and reaches on an average about 80 miles into the interior. The proportion of the population born in America, or of American descent, is estimated at about 10,000, and such has been the effect of their example and influence, that out of the remaining 70,000, consisting of aborigines, or of captives released from slavers, at least 50,000 can speak the English language, so that any one would perfectly understand them, while their habits are rapidly becoming those of civilized and steady agriculturists. The desire for education is also manifested by the surrounding tribes, and instances are not uncommon of natives sending their children four or five hundred miles from the interior to be instructed in the primary schools established in the Republic. Of these there are 36 in operation, with an average attendance in each of about 40 aboriginal pupils.

The whole of the territory of Liberia has been purchased from time to time from the aboriginal owners, and in this way at least 20 petty sovereignties have been extinguished. In its former condition the coast was the constant resort of slavers, but the traffic is now effectually suppressed as far as the jurisdiction of the Republic extends, and its entire abandonment is an invariable stipulation in every treaty of trade and protection into which the Republic may consent to enter with neighboring States. The disposition to avail themselves of treaties of this description is plainly on the increase on the part of the surrounding natives, and it is estimated that not less than 2,000,000 of persons in the interior now obtain their supply of European goods from the Republic and from the kindred colony of Cape Palmas. Last year 82 foreign vessels visited Liberia, and exchanged merchandize for articles of African production to the amount of $600,000.

The natural resources of Liberia are immense, and are steadily in process of development. The principal articles of export are ivory, palm oil (of which $150,000 worth was shipped in 1847), camwood, gold dust, &c. Coffee is indigenous, and of excellent quality, and is now being cultivated extensively. It yields more than in the West Indies, and the belief is entertained that it may be produced so as to compete with slave-labor. Sugar also thrives well, but enough only is grown for home consumption, and there is no present hope of competing with Cuba or Brazil. Cocoa has just been introduced, and promises well. Cotton, it is expected, will soon become an article of export. Indigo, ginger, arrowroot, and various other articles of commerce likewise grow luxuriantly. Rich metallic mines exist in the country, and only require capital to open them up.

The population is upon the whole well-disposed to work, and the rate of wages per day is about 1s. sterling. It is an extraordinary feature of this part of the coast, that horses and other draught animals will not live, and hence every kind of transport except that upon the rivers, is performed by manual labour. Much of the camwood which is exported from Liberia is brought a distance of 200 miles on men's backs. It is seen, however, that this difficulty, which appears a great one at first, may have the effect not only of inuring the people to labour, but of stimulating them to every kind of mechanical contrivance by which it may be overcome. The climate of Liberia, although more healthy than Sierra Leone, is still deadly to the European; but the improvement it has under-

gone during the last ten years from the effect of clearing, drainage, &c., is stated to have been most remarkable. The colored immigrants from America, who used invariably to suffer from fever on their arrival, are now able to go to work at once. The duration of life amongst the colonists is considered to be about the same as in England.

At Monrovia, the port and capital, the population amounts to about 9000. A large portion of the territory has been accurately surveyed, and is sold in sections by the Government, at from 50c. to $1 per acre. The government of the country is precisely on the American model, consisting of a president, a vice-president, a senate and house of representatives, the number of members in the former being six, and of the latter 28. The possession of real estate to the value of $30 is the electoral qualification. The revenue, which was last year about $20,000, is derived entirely from an *ad valorem* duty of 6 per cent. on imports, and the produce of land sales. Ardent spirits, the use of which it is sought to discourage, form an exception, and are taxed twenty-five cents per gallon. The principal trade is carried on by barter, but there is a small paper circulation of about $6000, redeemable on demand.

The organization of the Republic as an independent state took place in July last year, when Mr. Roberts, who had formerly acted as governor under the Colonization Society, was elected President.*

*The following extract from a letter recently published in the North American and U. S. Gazette, said to be "from a gentleman in London to his correspondent in this city," contains some interesting information respecting the means which have been adopted to increase the power and influence of the Colony at Liberia, for the suppression of the slave-trade on the neighbouring parts of the African coast. It may be observed that President Roberts, not long since, paid a visit to England, where he was treated with extraordinary attention, and a frigate was allotted by the government to carry him and his family back to Liberia. The letter is dated Jan. 11, 1849.

"I do not recollect whether I have already told you of the very interesting interview which Mr. Roberts had with the Bishop of London, and also what took place at the Prussian Ambassador's house, where the President dined with Lord Ashley, Mr. Gurney, and others. The Bishop was exceedingly interested in what the President told him—and took down notes of the conversation, which filled three sides of a large sheet of paper. He promised all the aid in Missionary efforts possible. At Chevalier Bunsen's table, Mr. Roberts sat alongside of the excellent and benevolent Lord Ashley, who was very minute in his inquiries about Liberia and the suppression of the slave-trade. Mr. Roberts told him the most effectual way to put down the latter, would be to purchase the Gallinas territory, which is between the Sierra Leone colony and the Republic of Liberia, and thus seven hundred miles of coast would be for ever guaranteed against the slave-trade. His Lordship asked how much money would buy it; to which Mr. R. replied £2000 would be ample to do the thing perfectly. Lord A. said the enterprise must be set about immediately, and after they rose from table he went to Mr. Gurney and proposed to him to buy and present this territory to the new Republic. Mr. G. received the proposition favorably, and requested Mr. Roberts to call upon him in Lombard street next morning, when Mr. G. gave him an obligation for half of the amount (1000*l.*), and a kind of promise that if the British Government did not make the purchase for President R., that he, himself, would see that the purchase was made on his own responsibility, if he could not get some friends to join him in effecting this important object. Mr. Roberts left London with this understanding, and I have now the pleasure to add that when I called upon Mr. Gurney a few days ago, I asked him, how about the Galliuas? that I wished to inform my friend in Philadelphia, about it. Mr. Gurney replied, you may inform him that such arrangements have been made as will secure the acquisition of the Gallinas to the Republic of Liberia.

SUMMARY OF NEWS.

CONGRESS.—The electoral votes for President and Vice President were counted in the presence of both Houses of Congress, on the 14th inst., agreeably to the 12th Article of the Amendments to the Constitution. Zachary Taylor and Millard Fillmore had 163 votes; Lewis Cass and William O. Butler, 127. The first named individuals were accordingly declared duly elected. The bill creating a department of the Interior, passed the House on the 15th, by yeas 112, nays 78; an amendment, changing the name of the new office to "Home Department," having been previously adopted. The bill, establishing a Board of Commissioners to settle private claims against the Government, was defeated; yeas 84, nays 98. The Mexican Indemnity bill was passed by the House on the 19th. An amendment, offered by Schenck, of Ohio, instructing the President to enter into negotiations for surrendering to Mexico the newly acquired territories, was rejected, yeas 10, nays 194.

PENNSYLVANIA LEGISLATURE.—On the 19th, the bill exempting the Seventh-day Baptists from the penalties imposed by the existing laws, for the non-observance of the first day of the week, passed the Senate, by a vote of 13 to 11. In the House a telegraphic communication from the Speaker of the Ohio House of Representatives, was read, informing that the Ohio Legislature had passed resolutions protesting against the contemplated repeal of the Erie and Ohio Rail Road charter, and declaring their intention to resort to measures of retaliation, in case the repeal was persisted in.

EUROPE.—*Further News by the Niagara.*—The last official report in reference to the cholera in England, gives the total number of cases at 8854, whereof 3961 had proved fatal, 2118 had recovered, and 2775 were under treatment, or the result was not stated. The new cases which appear daily, fluctuate between about 160 and 200, whereof from 10 to 20 may happen about the metropolis: the provinces furnish about the same average, and the residue appear to be embraced within the confines of Scotland. The weekly deaths from cholera within the metropolitan district, average about 62. The general health of that district has improved during the last week, the deaths being 103 less than the previous one, but still leaving an excess of 176 above the weekly average of the last five years.

An explosion lately occurred in an English colliery, which is supposed to have destroyed 81 persons. 75 had been drawn out dead, 27 drawn out alive, three of whom afterwards died, and three still remained in the works.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

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No. XXXI.

(Continued from page 355.)

Eleventh month 3d, 1796.—In a letter to James, son of her beloved Catherine Phillips, she says: "I expect thou hast accounts of our great works which are in contemplation,*—such as attempting to civilize the inhabitants of the wilderness, and to establish a Boarding school after the manner of your Ackworth; build a large meeting house, (after your example,) to accommodate both sexes at the Yearly Meeting; admit black people into society fellowship, &c. &c. Well, my heart wishes well to every great, noble, and virtuous undertaking; but such is my declining state of health, advanced age, and dimness of sight, that I have no expectation that these things will be so perfected, as that I may adopt the language of good old Simeon thereon; yet am in the faith that success will attend the endeavours of such as have at heart the promotion of the good cause of Truth therein."

It may be briefly noted, that R. J. was greatly interested, and much consulted, in planning the building at West Town; in arranging the rules for the government of the school, &c. Pewter ware in great varieties, having become very much obsolete, was still stored away and nearly useless in many families. R. Jones interested herself in collecting articles of this kind, which were sent to her house by wheelbarrow loads; and these utensils, some in their original form, and others remodelled, were placed at the service of the institution.

*It was not without reason, that Rebecca Jones referred to the measures in question as great works, then in contemplation. In the autumn of 1795, the Yearly Meeting of Philadelphia appointed a committee to endeavour to promote the civilization and improvement of the Indians residing chiefly in the State of New York. Funds to defray the expenses were raised by voluntary contribution, aided by a liberal donation from Friends in England. A number of young Friends, of both sexes, were engaged to reside for a time, among the natives, in various locations, and endeavour to instruct them in the arts of civilized life, such as farming, domestic economy, and several of the mechanic arts.

It would exceed the limits of a note, to give even a concise history of the operations of this committee; but it may be stated that the appointment is still kept up, though our valued friend Thomas Wistar is the only one of the original number now remaining. The care of the aborigines in various parts of our extended country has, since that time, engaged the attention of several other Yearly Meetings, and the attention of the Philadelphia committee, has been for a number of years, chiefly directed to the settlements on the Alleghany. Although the progress of those people, in the arts of civilized life, have not fully answered the anticipation of their friends, their condition is greatly ameliorated. Instead of the bark wigwam of that day, many of them now occupy decent and comfortable houses, not inferior to those inhabited by their white neighbours; and instead of the precarious subsistence afforded by the chase, they generally rely upon the cultivation of the soil, and deposit the produce of their farms in barns erected by Indian workmen. The ancient Indian costume has almost entirely vanished, at least among the men; and the savage practice of cutting the margin of the ear into the form of a ribbon, which was so prevalent sixty years ago, has quite disappeared.

It was at the Yearly Meeting of 1794, two years prior to the date of this letter, that the plan of establishing a Boarding school, under the superintendence of a committee of that Meeting, was adopted. The farm at West Town had been purchased, and preparations were making for erecting the necessary buildings; but the school was not opened until the spring of 1799. The important benefits which that seminary has conferred upon our religious Society, and the stimulus which it gave to education among Friends, are too generally known to require particular notice in this place.

The admission of black people into society, to which she alludes, may seem to imply that a rule to exclude them had previously existed. That, it is apprehended, was not the case. But in the autumn of 1796, a question from one of the Quarters, whether black people might be received into membership, was submitted to the Yearly Meeting. The doubt which gave rise to the inquiry, was probably owing to the paucity of applicants among the coloured race for admittance into membership. Upon due deliberation the Yearly Meeting adopted the just and liberal conclusion, that "where Monthly Meetings were united in believing that the applicants were clearly convinced of our religious principles, and in a good degree subject to the Divine witness in their own hearts, manifested by a circumspect life and conduct, said meetings are at liberty to receive such into membership, without respect to nation or colour."—Ed.

We now extract some passages from a long and interesting letter, bearing date Twelfth month 30th, 1796, addressed to her from Amsterdam, by her friend William Savery.

"It has been a consolation to my spirit to feel thee interested as a partner with me in my present engagement, both before and since I left my dear native city: yet that feeling always brings with it a sense of my own unworthiness. I love thee as an elder sister, whose counsels, drawn from long experience, have often been a comfort to me. Thy account of thy journey to New York, and the movements of our brethren and sisters to and fro in the Lord's service, was acceptable, all but that part respecting thy being afflicted with a fever. Subsequent accounts give me hope that thou art recovered. Dear Rebecca, thy pen was rightly directed when thou wrote that it would be a comfort to me to know that our holy Shepherd hath not forsaken the flock at North Meeting. They have been long and tenderly endeared to me in bonds of gospel affection. My spirit often accompanies thee when I apprehend you may be assembled. The preciously visited young of the flock, both of that and the other meetings in our beloved city, still lie very near to my heart. May the good Shepherd of the flock protect and defend them from all that would hinder their progress in the way of present peace, and future glorification with him. Please convey my unfeigned love to as many of them as may be convenient. It would not comport with the bounds of a letter to particularize.*

"With regard to myself, I shall tell, as concisely as I can, how I have fared. We had a pleasant and agreeable passage of four weeks, after which thou mayest have heard that I staid about seven weeks in England, and had several appointed meetings in Liverpool, Birmingham, and London, which were large. It appears to be a time of openness to other professors in England. This was an unexpected service to me. I humbly hope the cause of truth was not wounded. In the multitude of my heavenly Father's mercies, he gave me as companions to Germany, my dear friends G. and S. Dillwyn, D. Sands, and our W. Farrer and B. Johnson. This, thou mayest conceive, my sister, had an animating tendency, and was quite unlooked for. I could not have chosen brethren with whom, as partners, I would venture my little stock more freely. George told me of thy hint in a letter to him, which, he acknowledged, hit the mark, as he had this journey on his mind before. G. and S. D., have continued longer at Pyrmont than the rest of us; I believe rightly so. D. Sands and myself have spent about five weeks there, first and last; were present at two of their Monthly Meetings, which are now established in more regular form than heretofore, and contain about sixty members, (and several more have applied.) It would do thy heart good to be a witness of the power of truth, in the simplicity of these innocent people. As we stood round the grave of dear John Pemberton, something solemn accompanied, with a comfortable evidence that he was landed, through many tribulations, in the arms of everlasting Mercy. There is a little flock at Minden, one at Hanover, and one near Hertford, that keep up meetings in the manner of Friends, and all over this country where we have been, there are more or less pious people,—separatists from outward forms. Some are attached to the mystic writers, (Jacob Bœhm, Lady Guion, &c.,) but appear to be honestly enquiring for a right foundation. By these we have been received with open arms, and by the people at large with much civility and respect; as well the great and officers of the army, &c., as the poor. D. Sands and myself have been led much in one line of service, and have been nearly united in travelling together about one thousand miles, having our two companions, and Lewis Seebohm as an interpreter; for though I have sometimes interpreted for my friends, as well as delivered my own concern in meetings, yet I do not find myself perfect enough in the German to refuse an interpreter, especially such a one as L. S., who has a peculiar talent for it, and enters into the subject feelingly with us, so that I think he loses nothing. This may be an encouragement to some of my fellow labourers who may have a concern to visit this people, and who are unacquainted with the German. In several places, the tender people at parting, expressed a hope that the Lord of the Harvest would send more labourers among them, and I cannot doubt, that if Friends stand open to the pointings of truth, their desire will be answered. Here is a new and very extensive field opened; the influence of the Priests is decreasing, and the hearts of Princes enlarging, to allow more liberty of conscience than heretofore,—although the fruits that have yet appeared in Germany, are but small, compared with America. The Prince of Waldeck has been kind to the Friends of Pyrmont in several ways, and allows them the free exercise of their worship. The priests, however, still exact some fees, for offices which they do not perform, as christenings, burials, &c. We have visited Berlin, the capital of Prussia, and several other cities in that kingdom, as Magdeburg, Brandenburg, Halberstadt, &c. &c., in all of which are many honest enquirers after Truth; and we had a number of meetings with them, which were generally solid and satisfactory. At Berlin, in particular, we had seven or eight at our Inn, where we had four chambers—some of them upwards of two hundred people, many of whom,

*This message was communicated to the women's Monthly Meeting, by R. Jones, in a remarkably sweet and heart tendering communication. She had risen to speak to business, but her exercise soon extended beyond what was her prospect on rising; and while the words flowed from her lips like oil, her persuasive eloquence deeply affected many hearts. She mentioned the reception of this letter, the place of its date, &c.: the writer thereof being very highly beloved by the congregation. W. J. A.

though they had never heard of Friends, were nearly united with us in our doctrines, being taught by the great Teacher of his people. These are of different ranks in the world, but mostly separated from the public worships. They appeared like thirsty ground, and received us and our testimony gladly, parted with us in the most tender affection, and must long be remembered in near fellowship. I do not remember at any time to have sat more humbling and contriting meetings than those: the praise is the Lord's."

1797. In Eighth month, the Yellow Fever having again broken out, the inhabitants, following the instinct of self-preservation, rapidly removed from the city, and R. J.'s small household was left quite alone in "Brooke's Court." Although she was preserved from being "afraid with any amazement," she returned an affectionate acceptance to Catharine Howell's kind invitation to spend the season of the infection at her country seat at Edgely, on the Schuylkill. The day previous to her leaving the city, she fell down the stairs, and hurt her leg severely. This hurt for a time seemed more painful than dangerous, and although unable to go abroad, she received and enjoyed the society of many visitors, and wrote many letters. With the family and guests, and servants, she had religious opportunities, in which "the sensible spreading of the holy canopy," was witnessed. In the exciting state of the general mind, various and conflicting reports of the state of the city were conveyed to her, but her abode was in the quiet pavilion, and she remained peaceful, though by no means insensible.

Ninth month 7th, she notes, "By C. Haines, Sarah Cresson, and Leonard Snowdon, we had more comfortable accounts of our poor city, yet find that the fever continues. Oh Lord, be pleased, for thy mercies' sake, once more to look down with compassion upon us, and in thy own way and time deliver and spare thy people, the workmanship of thy holy hand. Grant, that now thy judgments are in our land, its inhabitants may truly learn righteousness!"

On First-day, the 10th, remembering that Catherine Phillips went to meeting with her fractured arm in a sling, although she was more indisposed, she went to Germantown meeting, which was large, on account of the funeral of Jonathan Roberts. After an extensive communication from Nicholas Waln, R. J. was engaged in the expression of a lively desire for the general increase of spiritual health, and submission to the Lord's will. At the close of the meeting, she had a select opportunity with the connections of the deceased at the meeting house, in which she imparted tender counsel and sympathy. This effort proved injurious to her health, and a violent ague was followed by high fever, and her wounded limb being much inflamed, mortification ensued, and amputation was for a while anticipated. Yet, her mind being fixed in dependence, she recorded on the ensuing day the language of her soul, "Oh Lord my God, great and marvellous have been thy dealings with me! My soul is led, in the depth of abasement and humility, to bless thy ever adorable goodness and mercy, and renewedly to query, 'What shall I render!'"

Ninth month 23d, she writes to her kind friend and affectionate helper, Leonard Snowdon:

"I have been much with the little company this day assembled. May the blessed Shepherd be with you, and crown with his life-giving presence. I shall esteem it a favour, thy giving me an account of what came before you, who from the country have ventured in, with any thing that occurs, interesting to a poor, wounded, and diseased prisoner, who knows not how the present trial may issue. But I am endeavouring after entire resignation to the Lord's will herein. This family are kind beyond description; divers Friends have been to see me, and their company, with that of dear Wm. Rotch, and Martha Routh and companion, have several times had a strengthening effect, so that I may adopt the language of David, 'In the multitude of my thoughts within me, thy comforts delight my soul.'"

Under the same date she notes: "In the afternoon dear Tamson Clifford walked here, (two miles,) and made us an hour's visit. She never appeared so lovely and amiable. She took a most affectionate leave, and though C. H. offered her carriage, she chose to walk, J. Hopkins and E. Howell going with her, by whose return she sent me a present. Alas, how frail and how short-sighted we are! Little did we think it would be a final parting!" This lovely young woman had been R. J.'s. pupil. She was taken alarmingly ill the next day, with yellow fever, and in a few days died, in such a condition that "they were obliged to send to town for a rough coffin, which was put on wheels, and brought by two men, and in the evening was conveyed by them and two black servants, to the city, for interment." R. J. felt this circumstance keenly, yet, she says, "my soul rests satisfied that she is centered in the arms of everlasting Mercy. We sat silent and sorrowful all the evening, in the chamber."

The following letter was written to the aged and afflicted mother of the deceased.

To Anne Clifford.

Edgely, 10th mo. 2d, 1797.

My dear friend,—Such are my affectionate sympathetic feelings with thee and thine in the present humbling and afflictive dispensation, and such has been the tender solicitude of my soul on account of the dear deceased, who, (though I always tenderly loved her,) was yet rendered in her last visit here, more particularly near to me; and such is my present comforting persuasion that she has fallen asleep in the arms of everlasting Mercy, that I cannot forbear manifesting my friendship in this way, being unfit personally to attempt seeing thee, which would not be wanting could I even bear the ride: but the state of my bruised

limb will not allow me to leave my chamber. Mayest thou, my beloved friend, though bereaved of so lovely and desirable an assistant in thy declining age, experience the great Healer of breaches near thy drooping mind, and by the consoling influences of his goodness, which has followed thee all thy life long, be sustained in the present conflict, and enabled with his deeply tried servant Job, to bless HIS ever adorable name, who hath been pleased (doubtless in unerring wisdom,) to take away even one of his choicest temporal blessings. And may all her tender relations look up with submission and dedication of soul to the one inexhaustible source of all that is divinely good. That he may be graciously pleased so to bless and sanctify this present grievous affliction, as that they may happily witness it to work for them "a far more exceeding and eternal weight of glory," is my ardent desire.

Thy endeared friend,
R. JONES.

The Yearly Meeting occurring during her imprisonment at Edgely, her counsel was sought by some of her friends. Martha Routh made her several visits, in one of which they took a solemn and final farewell of each other.

On the 13th of 10th month, her friends were cheered by seeing her seated by the parlor fire side. On the 22d, C. Howell notes, "R. J. had a precious opportunity with the whole family collected, this evening. Addressing the servants particularly, she said, that though they might think that their advantages were not equal to others, yet this was not the case,—that they were on a level with the King, having the same principle placed for their guide that he had, which, when a wrong word was spoken, reproved therefor." To a coloured man who had lived in the family more than twenty years, she spoke encouragingly, and was afterward fervent in supplication.

On the 26th of Tenth month, having left the house but twice since she entered it, she took leave of her kind friends at Edgely, reciting, as she parted, the words of Paul, "The Lord give mercy to the house of Onesiphorus, for he hath oft refreshed me, and was not ashamed of my chain;"—adding, that whether for the accomplishment of complete sanctification, their passage should be made rugged or smooth, it would not be long before, if faithful, they should enter into a peaceful eternity.

Alluding shortly after, (in a letter to M. Routh,) to the mitigation of her lameness, she says, with that play upon words, (pleasantly turning a trite subject into seriousness,) which characterized her conversational and epistolary style, "What cause have I to *walk softly*, carefully, and humbly, all my days! I wish I could say," she adds, "that a desire of this sort was evident in the conduct of the people at large. But alas, I fear a greater chastisement will be found necessary, more availingly to teach them righteousness."

[To be continued.]

For Friends' Review.

ENGLAND UNDER CHARLES THE SECOND.

[Concluded from page 347.]

Perhaps one of the strongest indications of a high degree of civilization in a community, and of the wholesome principles upon which its government is administered, may be detected in those multiplied facilities for locomotion, which, from their cheapness and general diffusion, so reduce distances as to bring places, which, half a century ago, were beyond a week's travel, into such near proximity, as now to be reached during the sunlight of a single day. Another of those indications may be estimated by the completeness of the postal arrangements. This completeness of course, includes regularity, speed and cheapness. The machinery of our post office, is indeed no less admirable than beautiful. Like the arteries of the body, clustering more thickly in the region of the heart, but spreading in all directions, and penetrating every extremity, our mail routes diverge from the capital, and with wonderful regularity carry to the doors of fifteen or twenty thousand offices, scattered from Maine, to Florida and Oregon, the varying prices of stocks, of cotton or flour, to the merchant or agriculturist, no less than the effusions of friendship, the consolations of religion, or the exhortations of anxiety and solicitude, to those who appreciate the interchanges of social life.

Speaking of the times of Charles the Second, Macaulay says, "the mode in which correspondence was carried on between distant places, may excite the scorn of the present generation, yet it was such as might have moved the admiration and envy of the polished nations of antiquity, or of the cotemporaries of Raleigh and Cecil." The mail bags were generally carried on horseback, at the rate of about five miles an hour. The wheeled carriages in the upper parts of Wales were generally drawn by oxen; and indeed, on some parts of the great route to Holyhead, in the neighbourhood of the Menai straits, for instance, it was necessary to take the carriage to pieces, and carry it forward on the shoulders of the peasants, while the traveller walked, or was borne in a litter. In the *Annals* of Queen Anne, we find an amusing account of a ride of Prince George of Denmark, to one of his stately mansions, when he was six hours going nine miles, and had a posse of sturdy hinds on each side of his coach, to prevent its overturning. One of his gentlemen in waiting complained that during a ride of fourteen hours, he never once alighted except when his coach was upset, or stuck fast in the mud. These statements are in singular contrast with our present railroads and turnpikes,—with the bridge recently erected by Stephenson at the Menai straits, with

that thrown across the Niagara below the Falls, by Ellet, and with the every day occurrence, of breakfasting in Philadelphia and taking supper in Boston.

"The revenue of the post office, was, from the first, constantly increasing. In the year of the restoration, a committee of the House of Commons, after strict inquiry, had estimated the net receipt at about £20,000. At the close of the reign of Charles II. the net receipt was little short of £50,000; and this was then thought a stupendous sum. The gross receipt was about £70,000. The charge for conveying a single letter, was two pence for eighty miles, and three pence for a greater distance. The postage increased in proportion to the weight of the packet. At present a single letter is carried to the extremity of Scotland or of Ireland, for a penny, yet the gross annual receipts of the department amount to more than £1,800,000, and the net receipts to more than £700,000. It is therefore scarcely possible to doubt, that the number of letters now conveyed by mail, is seventy times the number which was so conveyed at the time of the accession of James II.

"Literature which could be carried by the post bag, then formed the greater part of the intellectual nutriment ruminated by the country divines and country justices. The difficulty and expense of conveying large packets from place to place, was so great, that an extensive work was longer in making its way from Paternoster Row to Devonshire or Lancashire, than it is now in reaching Kentucky. As to the lady of the manor, and her daughters, their literary stores generally consisted of a prayer book and a receipt book. But in truth, they lost little by living in rural seclusion; for even in the highest ranks, and in those situations which afforded the greatest facilities for mental improvement, the English women of that generation were decidedly worse educated than they have been at any other time since the revival of learning."

Yet Macaulay himself admits that "good Latin scholars were numerous" in England: and while the manners of the Court were notoriously licentious beyond example, and the national taste was, in correspondence with them, depraved and servile, it is impossible to close our eyes to the fact, that the seventeenth century, as regarded England, so far from being below any that preceded it on the scale of scientific achievements, was a period of great men. We have not space for a catalogue of them, but in that century flourished such men as Bacon, Milton, Clarendon, Dryden, Locke, and Newton; and while the lighter literature of England was a national disgrace, the genius of the country "was effecting in science a revolution which will, to the end of time, be reckoned among the highest achievements of the human intellect. Bacon had sown the good seed in a sluggish soil and an ungenial season. He had not expected an early crop, and in his last testament had solemnly bequeathed his fame to the next age. During a whole generation his philosophy had, amid tumults, wars and proscriptions, been slowly ripening in a few well constituted minds. While factions were struggling for dominion over each other, a small body of sages had turned away with benevolent disdain from the conflict, and had devoted themselves to the nobler work of extending the dominion of man over matter." About the year 1660 may be dated the era which marks the ascendency of the new Philosophy. The Royal Society, destined to be a chief agent in great and important reforms, was instituted by Charles II., and experimental science became generally popular. Charles himself participated in the ruling fashion, and had his laboratory at Whitehall, where he is said to have been more active and attentive than at the Council Board. There was, in truth, a sort of learned mania abroad, that naturally produced many ludicrous results; yet it is no less true, "that the great work of interpreting nature was performed by the English of that age, as it had never before been performed in any age by any nation." While Evelyn and Temple, in their intervals of leisure, were respectively instructing their countrymen in planting and horticulture, Boyle and Sloane were busy in their chemical and botanical researches. Halley was investigating the properties of the atmosphere, the laws of magnetism, and the course of the comets—and Flamsteed, the first Astronomer Royal, was commencing that long series of observations upon the stars, for which every subsequent astronomer owes him a debt of gratitude. "But the glory of these men, eminent as they were, is cast into the shade by the transcendent lustre of one immortal name. In Isaac Newton two kinds of intellectual power, which have little in common, and which are not often found together in a very high degree of vigor, but which, nevertheless, are equally necessary in the most sublime departments of natural philosophy, were united as they have never been united before or since. There may have been minds as happily constituted as his for the cultivation of pure mathematical science; there may have been minds as happily constituted for the cultivation of science purely experimental; but in no other mind have the demonstrative faculty and the inductive faculty co-existed in such supreme excellence and perfect harmony. Happily the spirit of the age in which his lot was cast, gave the right direction to his mind; and his mind reacted with tenfold force on the spirit of the age. In the year 1685, his fame, though splendid, was only dawning; but his genius was in the meridian. His great work, that work which effected a revolution in the most important provinces of natural philosophy, had been completed, but was not yet published, and was just about to be submitted to the consideration of the Royal Society."

On a platform equally elevated with that on which stands Newton, so transcendently great in

the rare combination of the demonstrative and inductive faculties, may be placed John Milton, who, dying before Newton had put forth his giant strength, gave manifestations of a genius that placed him above all the great ones of his time. To his "mighty spirit, unsubdued by pain, danger, poverty, obloquy and blindness—to the clear visions of that inner eye which no calamity could darken," do we owe a song "so sublime," that the holiness of its purpose might well be designated "to justify the ways of God to man." In the language of an American author, the "splendor of his poetic fame has tended to obscure or conceal the extent of his mind and the variety of its energies and attainments." To many he seems only a poet, whereas, "he was a man of vast compass of thought, imbued thoroughly with all ancient and modern learning, and able to master, to mould, to impregnate with his own intellectual power, his great and various acquisitions."

It is time this hasty glance at the middle part of the seventeenth century were brought to a close. This was one of the most eventful periods in English History, conveying to the attentive observer some of the most important lessons furnished by the history of modern times. The political aspirant, or arbitrary ruler, learned lessons in that day which an Englishman should never forget, and by which the people of the United States have been profiting for upwards of seventy years. The struggles of that period were of incalculable moment to the liberties of England. The grand result was an entire change of one great leading feature in the practical bearing of the British Constitution. By the Revolution of 1688, the powers of the Government passed completely from the Crown to the Parliament—or, we might, perhaps, more properly say—into the hands of the people. There may they ever remain — their safety and individual liberty, guarantied by national virtue, and general reverence for the laws. T. U.

For Friends' Review.

NEW INDIAN GOVERNMENT.

By accounts recently received, it appears that the spirit of revolution is not confined to the civilized nations of the eastern world; but has made its appearance among the aborigines of the West. We find that the Seneca Indians who occupy their remaining reservations, on the Alleghany and at Cattaraugus, in the state of New York, held a convention at the latter, in the early part of the Twelfth month last, where they established, professedly, if not in reality, a new constitution for the government of the nation. In what manner the Council, or Convention, was formed, does not appear from the documents received. The Constitution is said to have been "done in a general council of the people, held at the Council House, on the Cattaraugus reservation." It bears the signatures of the Chairman and Clerk; in addition to which, 72 names, as "representatives of the people of the Seneca nation," are subjoined.

The government heretofore existing among them, seems to have been exercised by their chiefs, whose powers were very imperfectly defined, and whose manner of election was not fixed by positive law. With these chiefs, the treaties for the sale of their lands were always made. The late movement appears to have been a popular one, in which the chiefs took very little if any part. It was probably effected in opposition to their wishes.

The first act of the Convention, after invoking the Divine blessing on their "efforts to improve their civil condition, and to secure to the nation the administration of equitable and wholesome laws," was to abolish their form of government by chiefs; because, as they assert, it had failed to answer the purposes for which all governments should be created. Among the defects of the former system, we find enumerated, its making no laws regulating the institution of marriage, and its tolerating polygamy; that it made no provision for the poor, but left the destitute to perish; that it had no judiciary or executive departments; but was an irresponsible, self-constituted aristocracy. To remedy these defects, the new Constitution, they say, was formed, and the governments of the United States, and of the State of New York, are solicited to aid in providing them with salutary laws.

The government is to consist of a legislative, executive, and judiciary department. The legislative power is vested in a council of eighteen members, chosen annually, apportioned to each reservation according to the population. Two-thirds of the number are to constitute a quorum for the transaction of business; but the assent of two-thirds of the members elected is required to authorize the appropriation of public moneys. The treaty making power is vested in the Council; but no treaty is to be binding upon the nation until approved by three-fourths of the legal voters—a description which includes all the male Indians over twenty-one years, residing on either of the reservations—and also by three-fourths of all the mothers in the nation. This latter provision was, no doubt, intended to prevent the alienation of their lands.

The executive power is vested in a president, who is to preside at the meetings of the Council, having only a casting vote therein. He is to see that the laws are faithfully executed; give information to the Council respecting the state of the nation, and recommend such measures as he may deem expedient.

The judiciary power is lodged with three peace makers, on each reservation; whose jurisdiction is similar to that of justice of the peace in New York; with an appeal to the Council or to the Courts of the State.

Various offices are created, among which are those of superintendent of schools, overseers of the poor, assessors, and overseers of the high ways; whose duties and emoluments are to be prescribed by law. The members of Council, while in actual session, are to receive one dollar a day, but no one is to be entitled to more than twenty-six dollars in any one year.

The sawmills on the reservations are declared to be public property, and the profits arising from them to be appropriated to national purposes; yet individuals are at liberty to erect mills for manufacturing purposes on their own property.

Such is a general outline of the provisions of the new constitution; which, it is said, has been officially recognized by the war Department of the United States.

It remains to be seen whether the Indians will be able to carry into execution the schemes of government thus adopted. The effort, whatever the result may be, indicates a disposition to assume a higher position in the scale of civilization, than they have hitherto occupied. An attempt was made nearly thirty years ago, on the Alleghany Reservation, which, if it could be successfully renewed, would probably greatly facilitate their advancement. That was to divide their lands, and hold them in severalty, and not as they always have done, in common. Until that is done, there is reason to fear, that the want of a permanent interest in the soil will paralyze their efforts, and prevent the improvement of the means which lie within their reach. E. L.

AN EPISTLE OF GEORGE FOX TO THE HOUSEHOLD OF FAITH.

(Concluded from page 359.)

So you may see they that are in the faith, and in the holy Seed, who keep in the way of the Lord, and command their children and the household to do the same: they have the blessings from heaven above, and the blessings below, yea, the blessings of the eternal inheritance, and of the kingdom of God; and that was their chief inheritance, that all the faithful seed of Abraham sought to possess their household and their children in, who did command their children and household to keep the way of God, that they might inherit the blessing. David saith: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord, and in his law doth he meditate day and night." Now here is the condition of them that do enjoy the blessing, they must keep from the counsel of the ungodly, and the way of sinners, and the seat of the scornful: now here you may see David's instruction, how people might inherit the blessing.

Levit. x. "That you may put a difference betwixt the holy and unholy, and between the clean and unclean, and that you may teach your children all the statutes, which the Lord hath spoken unto them by the hand of Moses." And it was so in the Old Testament, that they might learn the statutes there. Surely much more they are to learn the commands of Christ in his New Testament.

And in Deut. iv. 9, 10, they were to "teach their sons, and their sons' sons;" and again, they were to "teach their children, that they might learn to fear God all the days that they lived upon the earth," &c. This they were to teach their children; and again, in Deut. xi. it was the command of God, that they were to teach their children the commandments of God; and they were to speak of them, when they sat in their house, and when they walked by the way, when they lay down and when they rose up; and in Deut. xxx. Moses told them, that "the word was nigh them, in their mouths, and in their hearts, that they might do it." And David said: "Come, you children, hearken to me, and I will teach you the fear of the Lord. O! fear the Lord, you saints; there is no want to them that fear Him." Psalm xxxiv. 9, 11. "Ye that fear the Lord, trust in the Lord; He is their help and their shield." Psalm cxv. 11.

And you may see all along in the Old Testament, they that feared the Lord were commanded to teach and instruct their children in the way of the Lord, that they might walk in it, and inherit the blessing; which was a better portion than outward riches which will pass away; for "they make themselves wings and fly away." Solomon saith: "Train up a child in the way he should go, and when he is old he will not depart from it." "By mercy and truth iniquity is purged out; and by the fear of the Lord they depart from evil." Prov. xiii. 24. and xvi. 6. And the Apostle's command is, for "children to obey their parents in the Lord, for this is right." Eph. vi. 1. and Col. i. 3, 20.

It is well pleasing to the Lord for children to obey their parents; and the bishops or elders were to "rule well their own houses, and to have their children in subjection, with all gravity; and likewise "the deacons were to rule their own children and their own houses well." Tim. i. 3. And likewise you may see the good report of the widows bringing up children, "which followed every good work," &c. And in Titus, such as were elders or overseers, their children were to be faithful, "not accused of riot, or unruly;" and the aged women were to be of good "behaviour, as becometh holiness," &c., "and teachers of good things; and that they teach the younger women to be sober," &c., and "that the word of God be not blasphemed."

And Titus was to "exhort young men to be sober-minded:—for the grace of God which brings salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world;—that being justified by his

grace, we should be made heirs according to the hope of eternal life." And Peter saith, "As obedient children, not fashioning yourselves according to your former lusts, in your ignorance; but as He who hath called you is holy, so be you holy in all manner of conversation; and be not like them, feeding themselves without fear, which are the clouds without rain, and wells without water, and trees without fruit," whom Jude declares against; such cannot eat and drink to the praise and glory of God, &c.

So you see what care, both in the Old and New Testaments, the faithful parents had to teach their children the way of the Lord; and the Lord hath a confidence in all them that fear Him, and are of the faith and seed of Abraham, that they will not only admonish their children and household, but "command their children and household after them, to keep the way of the Lord," &c. Gen. xviii., and to keep out of the wicked ways of the world. The apostle saith, "They which be of faith are blessed with faithful Abraham." And so are all the children of God by faith in Christ Jesus; and if you be "Christ's, then are you Abraham's seed, and heirs according to the promise." Gal. iii. And so the children of God are counted for the seed, which the good Seed, Christ, saith, are "the children of the kingdom."

And the apostle spake to the Romans, that they should "walk in the steps of the faith of Abraham." Again the apostle saith to the Corinthians, concerning Titus: "Walked we not in the same spirit? walked we not in the same steps?" And in the First Epistle of Peter: "Christ hath suffered for us, leaving us an example that we should follow his steps, who did not sin, neither was guile found in his mouth." So these were holy steps; and they are a religious, holy people, that walk in the steps of faithful Abraham, and of Christ and the apostles, and these have the pure religion, and do "visit the fatherless and widows in their affliction, and keep themselves unspotted from the world;" and these are they that are circumcised with the Spirit, and baptized with the Holy Ghost, and serve God night and day, and worship Him in spirit and truth; and these are the religious families, which are of the holy, divine, pure, and precious faith, which Christ is the Author and Finisher of, which faith purifies their hearts, and is their victory, by which they have access to God, in which they please Him, and which is called the gift of God; and they that are of this faith, the same are the children of Abraham, and are blessed with faithful Abraham; and Abraham was called "the friend of God;" and so all his children are friends of God, and are not friends of the devil, the wicked and unrighteous one; but him and his works they forsake; and they are friends of righteousness and holiness, &c.

And such the blessing of God rests upon, who walk in the Seed, Christ, that bruises the serpent's head, in which are all nations blest; and out of the mouth of the Seed's seed, shall not God's Word depart; but the Word of God doth not abide in them who make a profession of the Scriptures, but live not in the power and spirit of the Holy Ghost, that gave forth the Scriptures; such are like the Jews, John v., and such think to have life in the Scriptures, but they will not come unto Christ that they may have life; for none come to Christ, but by believing in the light, which is the life in Him the Word.

Now, dear friends and brethren in Christ Jesus, if you keep in the seed and faith of Abraham, in it you will command your children and families to walk in the way of the Lord; for in it you have authority, that they may keep the pure, holy, and righteous way of the Lord after you, when you are gone; that they may succeed you in the faith and seed, and way of the Lord, and in the blessing of God, as Abraham, Isaac, and Jacob did. *Amen.*

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 3, 1849.

In the present number, we bring to a close the observations of our correspondent T. U., with his selections from the work of Macaulay, upon that eventful period of English history, the reign of Charles the Second, and the time immediately preceding and following. The English nation, through great part of the seventeenth century, during most of which the throne was occupied by the family of Stuarts, was convulsed by a contest between the prerogatives of the crown, and the liberties of the people. The ancient Anglo-Saxon love of liberty, had received an impetus from the Reformation in the preceding century, which, though restrained, and partially subdued by the stern authority of the Tudors, assumed a more imposing attitude under their less energetic successors. It was near the time when the elder Charles was led to the scaffold, that George Fox made his appearance as a minister of the gospel; and though this event may be supposed to have very little connection with the general history of the nation, it may probably be found that the promulgation of the doctrines proclaimed by him and his coadjutors, had no inconsiderable influence in the production of more liberal opinions, than had previously prevailed, in relation to the essential rights of man.

The unflinching testimony which they bore, and for which they were ready to suffer the persecutions of a bigoted age, in favour of a worship and ministry which their consciences approved, in opposition to a worship and ministry established by the authority of laws, could not fail to arrest the attention of the reflecting class of their countrymen. Their open advocacy of the rights of con-

science; and their peaceable submission to the penalties of the laws, when an active compliance involved a dereliction of religious obligations, must have exercised an influence, probably more felt than seen, on the minds of those with whom they came into collision.

That the last half of that century produced a remarkable change in the prevailing opinions of the English, in relation to the rights of conscience, is too obvious to require particular illustration. And to this salutary change, the people called Quakers, unquestionably contributed a part, for which credit is not usually given to them.

There was probably no single case, during the seventeenth century, in which the conduct of a few individuals, keeping strictly within the limits of the laws, had so powerful an influence on legal proceedings, as that of William Penn and William Mead, at the Old Bailey, in 1670. The innocent boldness of the prisoners in the defence of their legal rights, and the noble stand made by the jury, unmoved by the menaces of the court, served to establish an important principle in English jurisprudence.* The decision of the jury in the case of the six bishops, prosecuted for disregarding the arbitrary mandate of James II., may be regarded as a sequel to the verdict in the case of Penn and Mead.

The founding of Pennsylvania, under the auspices of the man who had been arraigned as a criminal at the Old Bailey, was one of the events which distinguished the reign of the younger Charles; and the happy results of this "holy experiment;" and the meliorations interwoven into the system of legislation in that colony, have furnished a valuable lesson to succeeding legislators. Here we find distinctly announced, the great object of government, "to support power in reverence with the people, and to secure the people from the abuse of power." For William Penn observes, "that government is free where the laws rule, and the people are a party to those laws."

While William Penn was anxious to guard against the abuses of power, the effects of which he had sorrowfully witnessed in his native land, he was equally careful to steer clear of the anarchy and confusion necessarily arising from the absence or disregard of regular and just laws. He was fully sensible that the voice of the people must be expressed in a regular and constitutional manner, through the proper channels. And to give the proper tone to public opinion, nothing can contribute more effectually than sound religious principles. Thus, the solicitude of William Penn, to lay the foundations of his government in justice, and to strengthen it by the virtue of the people, was evidently consistent with the soundest policy, as well as with his Christian duty.

*For an account of the issue of this case, and its influence on the freedom of juries, see Life of William Penn, Vol. V., page 42, Friends' Library.

MARRIED.—At Friends' Meeting house, Stroudsburgh, Monroe County, Pa., on the 7th of 12th mo. last, JACOB R. SHOTWELL of Rahway, N. J., to MARTHA daughter of the late Daniel Stroud of the former place.

DIED,—Of pulmonary consumption, on the 23d of 10th mo. last, at the residence of her father Joseph Coning, near Rochester, N. Y., SARAH CONING, in the 21st year of her age, a member of Rochester meeting. This beloved child was of a sweet and amiable disposition, much endeared to her friends and relatives. She bore her affliction with great patience, and was enabled to meet her trials with christian cheerfulness; wishing to be much alone, that she might be engaged in reading the Scriptures and Friends' books; saying that she felt comforted in so doing, and that she was not afraid to die. She wished none to mourn for her, as she trusted in her Lord and Saviour whom she had endeavored to serve. When near her close, she expressed her thankfulness for being so highly favored with peace of mind, and petitioned for an entrance into the kingdom of Heaven.

——, at his residence in Cheltenham township, Montgomery County, Pa., on the 17th ult., JOHN HARVEY, aged 76, a member of Abington monthly meeting.

THE LONDON AND NORTH-WEST RAILWAY.

[Abridged from the Quarterly Review.]

On the practical working of a railway there is no book extant, nor any means open to the public of obtaining correct information on the subject.

Unwilling, therefore, to remain in this state of ignorance respecting the details of the greatest blessing which science has ever imparted to mankind, we determined to make a short inspection of the practical machinery of one of our largest railways; and having on application to the Secretary, as also to the Secretary of the Post Office, been favoured with the slight authorities we required, without companion or attendant we effected our object; and although under such circumstances our unbiassed observations were necessarily superficial, we propose by a few rough sketches rapidly to pass in review before our readers some of the scenes illustrative of the practical working of a railway, which we witnessed at the principal stations of the London and North-Western Railway—say Euston, Camden, Wolverton, and Crewe.

EUSTON—*The Down Train.*—On arriving in a cab at the Euston Station, the old-fashioned traveller is at first disposed to be exceedingly pleased at the new-born civility with which, the instant the vehicle stops, a porter, opening its door with surprising alacrity, most obligingly takes out every article of his luggage; but so soon as he suddenly finds out that the officious, green, straight-buttoned-up official's object has

been solely to get the cab off the premises, in order to allow the string of variegated carriages that are slowly following to advance—in short, that, while he has been paying to the driver, say only two shining shillings, his favourite great-coat—his umbrella, portmanteau, carpet-bag, Russia leather writing-case, secured by Chubb's patent lock, have all vanished—he poignantly feels, like poor Johnson, that his 'patron has encumbered him with help;' and it having been the golden maxim of his life never to lose sight of his luggage, it annoys him beyond description to be civilly told that on no account can he be allowed to follow it, but that '*he will find it on the platform;*' and truly enough the prophecy is fulfilled; for there he does find it on a barrow in charge of the very harlequin who whipped it away, and who, as its guardian angel, hastily muttering the words, '*Now, then, Sir!*' stands beckoning him to advance.

The picture of the departure of one of the large trains from the station of Euston Square, however often it may have been witnessed, is worthy of a few moments' contemplation.

On that great covered platform, which with others adjoining it, is lighted from above by 8797 square yards (upwards of an acre and three-quarters) of plate glass, are to be seen congregated and moving to and fro in all directions, in a sort of Babel confusion, people of all countries, of all religions, and of all languages. People of high character, of low character, of no character at all. Infants just beginning life—old people just ending it. Many desirous to be noticed—many, from innumerable reasons, good, bad, and indifferent, anxious to escape notice. Some are looking for their friends—some, suddenly turning upon their heels, are evidently avoiding their acquaintance.

Contrasted with that variety of free and easy well-worn costumes in which quiet-minded people usually travel, are occasionally to be seen a young couple—each dressed from head to foot in everything perfectly new—hurrying towards a coupé, on whose door there negligently hangs a black board—upon which there is printed, not unappropriately, in white bridal letters, the word 'ENGAGED.'

Across this mass of human beings a number of porters are to be seen carrying and tortuously wheeling, in contrary directions, baggage and property of all shapes and sizes.

Within the long and apparently endless straight line of railway carriages which bound the platform, are soon seen the faces and caps of various travellers, especially old ones, who with due precaution have taken possession of their seats; and while most of these, each of them with their newspapers unfolded on their knees, are slowly wiping their spectacles, several of the younger inmates are either talking to other idlers leaning on their carriage windows, or, half-kissing and half waving their hands, are bidding 'farewell' to the kind friends who had accompanied them to the station.

It is impossible, however, to help reflecting what emotions must every day be excited within the train as well as on the platform at Euston Station by the scream or parting whistle. From the murderer flying from the terrors of justice, to the poor broken-hearted creditor absconding from his misfortunes;—from our careworn Prime Minister to the most indolent member of either House of Parliament—each simultaneously escaping after a long protracted session;—from people of all classes going from or to laborious occupation, down to the schoolboy reluctantly returning to, or joyfully leaving, his school;—from our Governor-General proceeding to embark for India down to the poor emigrant about to sail from the same port to Australia—the railway-whistle, however unheeded by the multitude, must oftentimes have excited a variety of feelings which it would be utterly impossible to describe.

The Up Train.—The out-train having been despatched, we must now beg our readers to be so good as to walk, or rather to scramble, with us from the scene of its departure across five sets of rails, on which are lying, like vessels at anchor in a harbour, crowds of railway-carriages preparing to depart, to the opposite platform, in order to witness the arrival of an incoming train. This platform, for reasons which will shortly appear, is considerably longer than that for the departure trains. It is a curve 900 feet in length, lighted by day from above with plate-glass, and at night by 67 large gas lamps suspended from above, or affixed to the iron pillars that support the metallic net-worked roof. Upon this extensive platform scarcely a human being is now to be seen; nevertheless along its whole length it is bounded on the off-side by an interminable line of cabs, intermixed with private carriages of all shapes, gigs, dog-carts, and omnibuses, the latter standing opposite to little ugly black-faced projecting boards, which by night as well as by day, are always monotonously exclaiming, '*Holborn!—Fleet Street and Cheapside!—Oxford Street!—Regent Street!—Charing Cross!*' *&c.*

We may here observe that there are sixty-five selected cab-men who have the *entrée* to the platform, and who, *quamdiù se bene gesserint*, are allowed exclusively to work for the Company, whose name is painted on their cabs. If more than these are required, a porter calls them from a line of supplicant cabs standing in the adjacent street. Close to each departure-gate there is stationed a person whose duty it is to write down in a book the number of each cabman carrying away a passenger, as well as the place to which he is conveying him, which each driver is required to exclaim as he trots by; and thus any traveller desirous to complain of a cabman, or who may have left any property in a carriage from Euston Station, has only to state on what day and by what train he arrived, also whither

he was conveyed, and from these data the driver's name can at any lapse of time be readily ascertained.

But our attention is suddenly claimed by something of infinitely more importance than a passenger's luggage: for that low unearthly whine within the small signal-office behind the line of cabs and carriages requires immediate explanation.

The variety of unforseen accidents that might occur by the unwelcome arrival of an unexpected or even of an expected passenger train at the great terminus of the London and North-Western Railway, are so obvious that it has been deemed necessary to take the following precautions.

As soon as the reeking engine-funnel of an up-train is seen darting out of the tunnel at Primrose-Hill, one of the Company's servants stationed there, who deals solely in compressed air,—or rather, who has an hydraulic machine for condensing it—allows a portion to rush through an inch iron pipe; and he thus instantaneously produces in the little signal-office on the up-platform of Euston Station, where there is always a signal-man watching by night as well as by day, that loud melancholy whine which has just arrested our attention, and which will continue to moan uninterruptedly for five minutes:—

'Hic vasto rex Æolus antro
Luctantes ventos tempestatesque sonoras
Imperio premit, ac vinclis et carcere frenat.
Illi indignantes magno cum murmure fremunt.'

The moment this doleful intimation arrives, the signal-man, emerging from his little office, touches the trigger of a bell outside his door, which immediately in two loud hurried notes announces to all whom it may concern the arrival at Camden Station of the expected up-train; and at this moment it is interesting to watch the poor cab-horses, who, by various small muscular movements, which any one acquainted with horses can readily interpret, clearly indicate that they are perfectly sensible of what has just occurred, and quite as clearly foresee what will very shortly happen to them.

As soon as the green signal-man has created this sensation among bipeds and quadrupeds, taking with him the three flags, of danger (red), caution (green), and security (white), he proceeds down the line a few yards to a point from which he can plainly see his brother signal-man stationed at the mouth of the Euston tunnel. If any obstruction exists in that direction, the waving of the red flag informs him of it; and it is not until the white one from the tunnel as well as that from the station-master on the platform have reported to him that 'all is clear' that he returns to his important but humble office (12 feet in length by 9 in breadth) to announce, by means of his compressed-air apparatus, this intelligence to the ticket-collector at Camden Station, whose strict orders are, on no account whatever to allow a train to leave his platform until he has received through the air pipes, from the signal office at Euston Station, the Company's lugubrious authority to do so.

About four minutes after the up-train has been authorized by the air-pipe to leave Camden Station, the guard, who stands listening for it at the Euston tunnel, just as a deaf man puts his ear to a trumpet, announces by his flag its immediate approach; on which the signal-man at the little office on Euston platform again touches his trigger, which violently convulsing his bell as before, the cab-horses begin to move their feet, raise their jaded heads, prick up their ears, and champ their bits; the servants in livery turn their powdered heads round; the Company's porters, emerging from various points, quickly advance to their respective stations; and this suspense continues until in a second or two there is seen darting out of the tunnel, like a serpent from its hole, the long dark-coloured dusty train, which, by a tortuous movement, is apparently advancing at its full speed. But the bank-riders, by applying their breaks—without which the engineless train merely by its own gravity would have descended the incline from Camden Station at the rate of forty miles an hour—soon slacken its speed, until the Company's porters are enabled at a brisk walk to unfasten one after another the doors of all the carriages.

When every person has succeeded in liberating himself or herself from the train, it is amusing to observe how cleverly, from long practice, the Company's porters understand the apparent confusion which exists. To people wishing to embrace their friends—to gentlemen and servants darting in various directions straight across the platform to secure a cab or in search of private carriages—they offer no assistance whatever, well knowing that none is required. But to every passenger whom they perceive to be either restlessly moving backwards and forwards, or standing still, looking upwards in despair, they civilly say '*This way, Sir!*' '*Here it is, Ma'am!*'—and thus, knowing what they want before they ask, they conduct them either to the particular carriage on whose roof their baggage has been placed, or to the luggage-van in front of the train, from which it has already been unloaded on to the platform; and thus, in a very few minutes after the convulsive shaking of hands and the feverish distribution of baggage have subsided, all the cabs and carriages have radiated away—the parti-coloured omnibuses have followed them—even the horses, which in different clothing have been disembarked, have been led or ridden away—and, the foot-passengers having also disappeared, the long platform of the incoming train of the Euston Station remains once more solely occupied by one or two servants of the Company, hemmed in by a new line of expectant cabs and omnibuses. Indeed, at various periods of the day a very few minutes only elapse before, at the instigations of compressed air, the faithful signal-bell is again

heard hysterically announcing the arrival of another train at Camden Station.

(To be continued.)

For Friends' Review.

PENNSYLVANIA HOSPITAL FOR THE INSANE.

For several years the writer has awaited the Annual Report of Dr. Kirkbride, the Physician to this Institution, with something of that interest which we feel in a subject of great moment, that is every year, and almost daily, drawing the public mind more immediately towards it, but to which we are sensible the general attention is not even yet directed with an ardor and a steadiness proportioned to its magnitude.

Religion and humanity point, as an imperative duty, to the mitigation of human suffering, in whatever form it may be presented. One of the indications of a regenerated heart—of "pure religion, and undefiled"—is to "visit the fatherless and widows in their afflictions:" and it may be questioned whether any can more appropriately be allotted to this class than those who, either by their own errors, or by the dispensations of Divine Providence, have been bereft of their reason—that noblest attribute of our species—and thus become incapable of providing for themselves. It is meet in a Christian community, where mind delights in its intercourse with mind, and all the hallowed interchanges of society are correctly appreciated, that those who bear the divine image, even though reason be dethroned, should elicit every sympathy and every energy of our bosoms, and be nursed as the stricken and most afflicted and most to be pitied of our race.

Among the many noble charities which adorn Philadelphia, and in some degree render it worthy of the great man who founded it, the *Pennsylvania Hospital*, instituted nearly one hundred years ago, stands forth conspicuous among the noblest. Located in the southern part of our city, and in the centre of one of our fine squares, the stranger will view its time-worn appearance with respect, and recognise in its general plan the substantial character and practical purposes of those who built it. For ninety years its doors were opened to the lame, the sick and the insane, with a liberality which would have been still broader, had its extensive means been still more ample. At the end of this period it threw off a branch worthy of itself, of the city of Penn, and of the age in which we live. The "Pennsylvania Hospital for the Insane," a couple of miles west of the Schuylkill, was opened about eight years ago; and if any one should doubt the propriety of this magnificent establishment, let him read Dr. Kirkbride's Annual Reports to the Board of Managers—and should his doubts be still unremoved, let him peruse the appalling and sickening statements of Dorothea L. Dix, the Elizabeth Fry of America: should these doubts still linger in his mind, let him go abroad and verify her statements. He would return with an acknowledgement that the realities he had witnessed were far more disgusting than the details which had shocked his refinement, and that, to use her language, "there is but one remedy—the multiplication of well organised hospitals." How long, may we ask, shall it be, before these statements shall cease to be existing facts? Let every one of our readers, in every State of the Union, seriously make the inquiry, what he can do to expunge the reproach which they imply, and to place them among the descriptions of things which *were*, but are not. How long before "man's inhumanity to man," shall cease to render it mockery for him to sue for that mercy which he accords to others?

We learn from Dr. K.'s eighth Annual Report, recently published, that the average number of patients who were under his care during the year 1848, was 199—100 males and 99 females. The whole average number, in 1847, was 185. Last year the apartments were generally filled; but as more extensive accommodations for female patients have been authorized by the Board, it is anticipated that before the close of the present year, adequate provision will be made for 220 patients with their attendants, divided into eight distinct classes of each sex. This number, the Dr. considers as large as one medical superintendent can properly visit daily, and that it is not expedient to collect more in one building. The various statistical tables in the Report comprehend many particulars relating to the 1391 patients who have enjoyed the privileges of the Insane Hospital since it was first opened. We may gather from them, that "neither wealth nor station nor influence" alone can protect any of us from "requiring the aid of all the means and appliances furnished" by such an Institution.

"As heretofore," says the Report, "much valuable labour has been performed in the different apartments of the workshop. There are always patients who esteem it a privilege to be thus employed, and who frequently manifest great mechanical skill and ingenuity." William Penn, who, in addition to being well instructed in matters pertaining to a future life, had more than an ordinary share of worldly wisdom, advised that his children should be taught to labour; for, said he, if they do not want it for food, they may for physic: and there is no question that one of the means most conducive to the comfort of the inmates of an Insane Hospital, is that which contrives employment, and can create such an interest in the attainment of an object, as shall draw the mind of the diseased from exciting subjects and from himself. In accordance with this view, is the annual Course of Lectures given by Dr. Curwen, the able assistant of the principal. Several of our citizens, also, have at different times lectured to the inmates on popular subjects; and it is said, no one who has had an opportunity

to watch this part of the system of treatment can doubt that good effects have resulted from it.

Several years ago the Managers adopted a rule which restricts the admissions on the *free* list to those whose cases are recent, and whose cure may be reasonably hoped for. This is doubtless far better than to allow the admission of hopeless individuals, whose friends might desire it for the sake of a comfortable home. All medical writers agree that early attention is of the utmost importance, and every facility should be afforded for the reception of recent cases.

The receipts of the year 1848 were $40,150 54, and the expenditures were twenty-six cents more than the receipts. So favourable a result has not been heretofore reported. The amount expended on free patients was $7,666 88. Z.

For Friends' Review.

TO THE CHARITABLE OF PHILADELPHIA.

"The Female Society of Philadelphia, for the Relief and Employment of the Poor," which has been established and in successful operation for a period of fifty-five years, again solicits the aid and contributions of their citizens at this inclement season, on behalf of the numerous objects of charity now under its care, and frequently soliciting admission.

A large number of poor women are daily employed at "The House of Industry," many of whom bring their little children. The latter are placed under the care of a kind and efficient nurse, in a warm room appropriated to their use, and, with their parents, daily partake of a comfortable dinner. The women are furnished with such employment as they are capable of performing, and receive a reasonable compensation for their labour; and all who stand in need are provided with shoes, flannel, and other suitable clothing.

It is cause of painful regret to the Society being compelled, for want of adequate means, to refuse admission to many suffering applicants. The Society trusts that the many blessings which this charity has conferred upon the poor of our city, for more than half a century, is a sufficient apology for again asking the aid of the benevolent, either in donations of money, goods, or provisions, or by aiding in disposing of the numerous articles which may be found in their Depository, made principally by the poor women under their care, and by benevolent individuals, members of the Society and others, and gratuitously bestowed to promote the objects of the Institution. Among which are comfortables, made-up flannel garments, shirts, wrappers, and many other useful as well as fancy articles.

House of Industry No. 70 North Seventh street, above Arch, (formerly of Ranstead Court,) where donations and contributions will be thankfully received.

Philadelphia, First mo. 15th, 1849.

[This article appears to have been sent to the Editor near the time of its date, but was then overlooked, but the appeal then made remains to be applicable, and we may hope will not be made in vain.]

J. C. CALHOUN'S LIST OF GRIEVANCES, EXAMINED.

[Continued from page 357.]

After these preliminary observations, Dr. Bailey proceeds to examine the list of grievances under the four distinct heads laid down by the author.

1st. *"The violation of the Constitution respecting the delivery of fugitives."* The Address admits that, with a few exceptions of no great importance, the South had no reason to complain prior to the year 1819. We shall have occasion to show, before we close, the extraordinary magnanimity of this admission. No distinct charge is made, that any provision of the Constitution, bearing upon Slavery, is violated by the North, except this fugitive clause. The compromise relating to the ratio of representation has remained sacred; no direct taxes have been imposed, except according to Federal numbers; nor was the foreign slave trade abolished until 1808. What, then, is the monstrous aggression of which "the North" has been guilty—what, the unparalleled injury she has inflicted on "the South?" There are now some ten or twelve thousand fugitive slaves and their descendants in Canada. Perhaps one or two thousand more, parents and children, may be scattered in the free States. The majority of them have escaped by their own unaided exertions. Insecurity is an essential characteristic of this kind of "property," for the simple reason that it has intelligence, locomotive powers, and a disposition to improve its condition. A few thousands, during the last fifty years, have been aided to escape by citizens chiefly of the non-slaveholding States. The great majority of the people of those States are simply neutral—they throw no obstacle in the way of the fugitive. Does their neutrality violate the Constitution? Neutrality is the only obligation it imposes. Do gentlemen in slaveholding States play the part of slave-catchers? But a few Northern citizens, from time to time, have aided fugitives found within the limits of their several States. Is this to be wondered at? Will the candid, sober-minded slaveholder not admit that Slavery is against natural right? And can he wonder that individuals, removed from its influence, and regarding it with the sentiments characteristic of this age, sympathize with fugitives from its power? In the name of humanity, of common sense, how could it be otherwise? As for attempts to enter slave States and induce slaves to run off, they are too rare to

be mentioned in a grave manifesto of grievances. In its dealings with "the South," "the North" must stifle the instincts of humanity. The Sovereignty of the latter can afford no protection to the fugitive—its Government is impotent—its hands are tied by the Constitution. Is not this enough? We must believe there are men of candor, reflecting men, in the South. How can they expect the citizens of free States to regard Slavery as *they* do? It is repugnant to right, to every generous instinct, to be bound to neutrality—it is a humiliating concession of State sovereignty, that the State should be prohibited from securing to all persons within its limits the benefit of personal liberty,—but it is intolerable to demand *active co-operation against* personal liberty.

No charge of violated faith can be brought, with any colour of evidence to sustain it, against the Legislative, Executive, or Judicial authorities of the non-slaveholding States. The worst that can be said—and this will sound strangely in the ears of other nations and of posterity—the worst that can be said is, that the Government of some of those States have refused to give any aid in the capture of the fugitive, wherein they have violated no constitutional obligations; and some of their citizens, at their peril, have occasionally extended him aid. The Address refers to certain legislative acts of some of the States, forbidding their officers to assist in the arrest of fugitives. It overlooks the fact that the decision of the Supreme Court in the Prigg case denied the power of the States to legislate in aid or in hindrance of the claim of the master—annulled that part of the law of 1793 which imposed on State magistrates and officers the duty of acting in the premises—and asserted for the master the right to seize his slave, without legal process, wherever he found him. Up to that time, the States had legislated to give effect to the fugitive clause, and gone beyond their constitutional obligations. They now repealed such legislation, it being extra-constitutional. As the Supreme Court had asserted for Congress the sole power to legislate, and for the courts and officers of the United States the sole power to act and decide on this subject, and at the same time asserted for the master the right to seize his slave in any State, without form of law, the next step on the part of some of the States—a step demanded by the necessity of securing their own citizens—was, to *prohibit* State magistrates from deciding, State officers from interposing, or State prisons from being used, in such cases. If in this they violated the Constitution of the United States, blame not them, but the Supreme Court, which, to the great satisfaction of the slaveholders, had denied their power to take any action in the premises, and prostrated their Sovereignty before the power of slavery.

It may be said that this course of action or non-action on the part of those States is repugnant to the spirit, if not the letter, of the constitutional provision on the subject. The reply to this is, that all laws against natural right, should be strictly construed—being exceptions, the plain letter is the limit of their obligations. This is the rule of the common law, and of common sense. The provision in regard to fugitives is an exception to State sovereignty, and to personal liberty—and hence there is a double reason for restricting its interpretation to the naked letter. Now, what does this letter require on the part of the States? Simple neutrality, non-action, we repeat, nothing more. Such, too, is the decision of the Supreme Court. What gross absurdity, then, to charge those States with a violation of the Constitution, when they simply enjoin upon their citizens, and judicial and ministerial officers, the duty of non-action!

Where now is the long catalogue of terrible grievances under this head? The States have refused to act in fugitive cases. The Supreme Court said they had no right to act. The States have prohibited their officers from acting. The Supreme Court said that Congress could impose no duty on State officers. The citizens of the free States generally, while doing nothing to help the fugitive, have declined to throw any obstacle in his way. The Constitution does not require their interference to obstruct his flight.

And is the whole non-slaveholding community to be reproached, the South convulsed, the Union broken in pieces, to avenge—not redress, for the Union dissolved, what then would become of fugitives?—to avenge this miserable, petty grievance!

2d. *The anti-slavery agitations.*

"There remains to be noticed another class of aggressive acts of a kindred character, but which, instead of striking at an express and specific provision of the Constitution, aims directly at destroying the relation between the two races at the South, by means subversive in their tendency of one of the ends for which the Constitution was established. We refer to the systematic agitation of the question by the Abolitionists; which, commencing about 1835, is still continued in all possible forms. Their avowed intention is to bring about a state of things that will force emancipation on the South. To unite the North in fixed hostility to slavery in the South, and to excite discontent among the slaves with their condition, are among the means employed to effect it. With a view to bring about the former, every means are resorted to in order to render the South, and the relation between the two races there, odious and hateful to the North."

As usual, Mr. Calhoun betrays great carelessness in his statements. The systematic agitation of the question of Slavery did not commence about 1835. The beginning of this agitation must be dated as far back as the period of the organization of the present Union. The memorial of American citizens, headed by Benjamin Franklin, presented to Congress in 1790–'91, on the subject of Slavery, was the offspring, and a fair illustration of this agitation, which was continued

by abolition societies, organized under the auspices of men of revolutionary renown, in both free and slave States, and which, concurring with other causes, resulted in the extinction of Slavery in New York, Pennsylvania, and New Jersey.

The great end aimed at by the anti-slavery movement, under all its vicissitudes and phases, has been the extinction of Slavery. That the means employed, the spirit manifested, have always been such as wisdom or fraternal feeling would sanction, we certainly shall not claim, but, that generally, its supporters have intended to *force* emancipation upon the South, or excite discontent among the slaves, we deny. The charge made by Mr. Calhoun, rests alone upon exceptions. The great aim of the anti-slavery movement, regarding it as one series of operations, extending from the date of the formation of the Constitution down to this time, has been to produce such an enlightenment and elevation of public opinion, such an awakening of conscience, North and South, as might lead to the enactment of wise laws for the emancipation of the slaves, and the universal establishment of personal rights. Public opinion is the source of law, preëminently in this country. An anti-slavery public opinion at the North must lead to the repeal of its oppressive laws in relation to free coloured people, to the adoption of a policy by the Federal Government, adverse to the aggressions of Slavery, and, through innumerable social and political channels, to the revival of anti-slavery feeling in the South; and, an anti-slavery public opinion in the South must tend slowly, but irresistibly, to the final extinction of the evil there. With this explanation of the anti-slavery movement, with what face can an enlightened statesman at this late day, stand up and charge its supporters indiscriminately as guilty of aggression and outrage on "the South?"

[To be continued.]

SUBMARINE TELEGRAPH.

The experiments made at Folkestone Harbor, in England, to test the practicability of throwing an electric wire across the French Channel, were eminently successful, and the strongest expectations are entertained that modern science will achieve the bold design of effecting an instantaneous communication between the two greatest Capitals in Europe, London and Paris, without in the least impairing the strength and security which Great Britain derives from her insular position. No. 16 copper wire was employed, 3,600 yards in length. This was covered with gutta percha, whereby a complete insulation was effected. The wire was thus made about a quarter of an inch in diameter. But this is much smaller than that which it is proposed to stretch across the Channel. It is believed that the kind of wire proper to be used, is the twisted iron wire, coated so thickly with gutta percha as to be nearly three quarters of an inch in diameter.

The wire used in the experiment, upwards of two miles in length, was carried out in a small boat, and submerged in the sea. The outer end of it was connected with a telegraphic instrument on the deck of a steamer, and the shore end with the telegraph wire communicating with London. Messages were then interchanged between the steamer and London, with perfect facility and complete success; and no greater difficulty was experienced in making the signals with the submarine wire than with the ordinary wires on land.

The practicability of effecting a complete insulation by a proper coating of gutta percha, was abundantly established: and the possibility of establishing a telegraphic communication with the French coast was also demonstrated; for there appears to be no greater difficulty in running out and communicating along thirty miles of such wire, than along two miles. But to the permanent maintenance of such a communication, there is admitted to exist the same obstacle that has defeated our own efforts to maintain lines of wires on the beds of the North and East Rivers, viz. the liability of the submerged wire to fracture, by the dragging of ships' anchors, the bite of the larger sea fish, and other casualties. It is proposed to provide against interruption from these accidents, by stretching two or three lines across the Channel in different tracks, at such distances from each other as to render it improbable that all would be broken on the same day. In the event of one being fractured, the South-Eastern Company, who have undertaken the enterprise, possess abundant facilities in a powerful fleet of steamers, ready at both ports, for promptly discovering and fishing up the broken wire, when its repair would be the work of a very short time. The immense business of a line of telegraph effecting an instantaneous communication between London and Paris, would justify, it is believed, a much greater expense than is involved in the arrangement here indicated.—*Mercury.*

WORSHIP.

Oh! Thou that hearest prayer,
Behold us at thy feet;
Now let us prove thy presence here,
Where two or three are met.

Thy promise, Lord, we plead,
Nor can we plead in vain;
Thou never saidst to Abraham's seed,
"Seek ye my face in vain."

Glory to thee alone,
Thou God of boundless grace,
Who dost refreshing showers send down,
To cheer thy drooping race.

Oh! let it now be known
How true, how good thou art!
Lord, send a gracious answer down,
To every waiting heart.

As such as are deepest in a cave, though furthest from the light, see the actions of those who are betwcen them and the entrance, more clearly than they see their own situation and things about them; from the like cause, the most censurable may be the most censorious—*Dillwyn.*

ON SILENT WORSHIP.

Let deepest silence all around,
Its peaceful shelter spread;
So shall that living word abound,
The word that wakes the dead.

How sweet to wait upon the Lord
In stillness and in prayer!
What though no preacher speak the word,
A minister is there.

A minister of wondrous skill,
True graces to impart:
He teaches all the Father's will,
And preaches to the heart.

He dissipates the coward's fears,
And bids the coldest glow;
He speaks; and lo! the softest tears
Of deep contrition flow.

He knows to bend the heart of steel,
He bows the loftiest soul;
O'er all we think and all we feel,
How matchless his control!

And ah! how precious is his love,
In tenderest touches given:
It whispers of the bliss above,
And stays the soul on heaven.

From mind to mind, in streams of joy,
The holy influence spreads;
'Tis peace, 'tis praise without alloy,
For God that influence sheds.

J. J. G.

SUMMARY OF NEWS.

Congress.—A bill authorizing the coinage of double golden eagles and dollars passed the House on the 20th ult. The bill extending the revenue laws over California and New Mexico was passed by the House on the 22d. An amendment to the General Appropriation Bill, extending the Constitution and general laws of the United States over California and New Mexico, so as to allow the President to appoint officers to preserve order and administer justice in the said territories, was adopted by the Senate on the 26th, by yeas 29, nays 27. Resolutions of the Virginia Legislature, against the Wilmot Proviso, were presented in the House. On the 27th, the bill to establish a Territorial Government in California was taken up by the House, in Committee of the Whole. An amendment, striking out the Wilmot Proviso, was negatived. The bill was then reported to the House, and finally *passed*, by yeas 126, nays 86.

U. S. Senators.—Salmon P. Chase was elected U. S. Senator from Ohio on the 22d, in place of William Allen. John M. Clayton having resigned his seat in the Senate, in order to accept the office of Secretary of State, tendered him by the President elect, John Wales was elected by the Legislature of Delaware to fill the vacancy. Lewis Cass has been re-elected for Michigan.

Pennsylvania Legislature.—An amendment to a private bill, fixing the penalty of forfeiture of its charter upon "any Bank or Savings Institution which shall hereafter pay out, exchange or receive, except on special deposite, or in payment of debts, any note, the circulation of which is or may hereafter be prohibited by law," passed the Senate on the 20th, by yeas 18, nays 13. The bill providing for the completion of the North Branch Canal was defeated in the House on the 21st, by a vote of 46 to 50. A reconsideration was subsequently carried, 43 to 39, and the bill was then postponed. The bill to repeal the Erie and Ohio Railroad charter passed the House on the 23d, yeas 53, nays 32. The select committee of the Senate, to whom were referred the Virginia resolutions relative to slavery in New Mexico and California, together with so much of the Governor's Message as relates to that subject, reported, on the 26th, a preamble and resolutions instructing our Senators and requesting our Representatives in Congress to vote at all times, and under all circumstances, in favor of extending to the new territories the principles of the Ordinance of 1787. The resolutions were adopted, yeas 28, nays 2.

Europe.—By the steamer Europa, dates to the 10th ult. have been received. Paris was threatened with another insurrection on the 29th of First month, in consequence of a difficulty between the Government and the Garde Mobile. The latter are said to have leagued with other malcontents, and organized an extensive conspiracy. The Government called out 80,000 regular troops, and great numbers of National Guards, who remained under arms in the streets during the day. The commander of the army of the Alps was despatched to his camp, with instructions to hold his army in readiness for an instant march upon the Capital. The President rode through the city, attended by a small guard, and was everywhere received with enthusiasm, though some cries were uttered against the Ministers. By evening the alarm had subsided. Numerous arrests had been made.

It is stated that the following proposition has been presented in the National Assembly, by a member named Bouvet: "Considering that war is contrary to religion, humanity and public prosperity, the National Assembly decrees, 1. The French Republic proposes to the governments of Europe, America, and other civilized countries, to concur in a congress for a proportional disarmament, the abolition of war, and the formation of a court of arbitration. 2. The congress shall open on the first of May, 1849, at Constantinople." The Roman people were engaged in electing members of the Constituent Assembly, and generally treated with contempt the Pope's fulminations against them. The election of Deputies to the Second Prussian Chamber, had terminated in favour of the opposition or popular party, who had elected 200 out of the 350 members. The German Parliament had rejected motions fixing the duration of the Imperial office at life, 12, 6, and 3 years respectively. They had passed by 211 to 200, a bill establishing a "Council of the Empire," to be composed of the plenipotentiaries of all the German states. The monarch's title is to be "Emperor of the Germans." His ministers will be responsible, and the signature of at least one of them is necessary to the validity of all state documents. The English Parliament was opened on the first of the Second month, by the Queen in person.

FRIENDS' REVIEW.

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For Friends' Review.

COMMENCEMENT OF THE SOCIETY OF FRIENDS IN CANADA, ETC.

In the ninth No., page 131, of the current volume of the Review, there is the following extract of a letter from James Pemberton to Rebecca Jones, then in England:

"It appears there are in two places in our land, convincements similar to that in France; one about one hundred and fifty miles from Danby, on the borders of Canada. A man who had been an officer in the army, grew dissatisfied and uneasy in his mind, retired home, got into the quiet, and sat down with his family, retiring inward to wait upon God; this drew the attention of some of his neighbours, who came and sat down with him, but did not know there was any people whatever that held the same principle they were led to embrace, until some who had been in the army, and got some knowledge of Friends and their principles, called them Quakers; they then sought to be informed respecting us, and meeting with R. B.'s Apology, rejoiced to find there was a people who professed this inward principle; their number is about twelve families who have embraced this doctrine. The other settlement is up the North river, on the west side of it, the number not mentioned."

The above was written in 1785, and has reference, I suppose, to the commencement of our Society in Canada. When a boy, I have often heard my father relate the circumstances of a journey performed by a committee of the Yearly Meeting of New York, who were appointed to visit them, in conjunction with a committee from Nine Partners Monthly Meeting, which I suppose was several years after the above date. It having made a strong impression on my mind, I have thought a recital of some of the particulars might be appropriate for the pages of the Review.

I think, at the time the committee was appointed, some families of Friends had removed there, and a considerable number, some of whom had been connected with the army, had embraced the principles of the society, and had applied to Nine Partners Monthly Meeting for admission into membership, that being the nearest Monthly Meeting known to them. Friends of that meeting not feeling prepared to act, referred the matter to the Quarterly, and thence to the Yearly Meeting, for advice. The subject resulted in the appointment of a committee by the Yearly Meeting, to visit them, to advise and assist in the establishment of meetings; also recommending to the Monthly Meeting of Nine Partners, the appointment of a committee to unite with the former in visiting the applicants. A considerable number of Friends had at this time settled at Farmington, and being very remote from any other portions of the Society, no meetings had been established among them. The Yearly Meeting's committee were directed to visit them also, for the like purpose. At that day it was no small undertaking to perform journeys to places so remote, much of the intervening space being an unbroken and solitary wilderness.

The Yearly Meeting's committee travelled on horse back as far as Rome, then called Fort Stanwix, where by appointment they were met by the committee of the Monthly Meeting, who had procured a boat at Schenectady, and ascended the Mohawk, to that place. Here the two committees united, and performed the remaining part of the journey to Canada, and back to that place, by water. A canal was at that time in operation, connecting the Mohawk with Wood Creek, through which they passed to Oneida Lake, and down its outlet,—the Oswego river,—to Lake Ontario, having had their boat carried around the falls. I do not remember the number of the company, but on reaching the lake they took in two passengers, a man and his wife, and a pilot, although they had an open boat to be propelled by oars, with the occasional use of a blanket for a sail, when the wind was fair. They proceeded around the eastern end of the lake, and going from island to island as the wind and weather permitted, lodging at nights on shore, in the best manner they could, carrying their provisions, and cooking it by the way. They were retarded by winds and storms, which rendered their voyage slow and hazardous. Beside their female passen-

ger, some two or three of the Monthly Meeting's committee were women, who were thus exposed, and shared the toils and dangers of the voyage. At one time they met with a narrow escape from being foundered. They had their temporary sail hoisted, and were moving rapidly before the wind, and over a rough sea, when their sail gave way, and their pilot became so alarmed that he gave up the helm; and the boat being left to the mercy of the waves, must soon have filled in the trough of the sea, if not kept under headway. One of the Friends who was sitting in the bow, (who perhaps was better acquainted with the management of a boat than the others,) immediately stepped back, took the helm, and called to the others to get out the oars; but the alarm was so great that but few had strength to do so—enough, however, to keep the boat under way; and by steady pulling, they were able to ride the seas, and succeeded in landing in safety. It was a solemn and affecting time, and when the alarm had subsided, and they began to feel an assurance of safety, the old man, their passenger, broke the silence by saying: "I thought we should have all gone to the bottom; I could not have lifted an oar to save my life, and I thought you were all fitter to die than I was."

On reaching an island not far from Kingston, they were wind bound three days and nights, and their provisions failing, they had to live on a very small allowance; the last morning they baked and eat, each, their last small cake, but the wind somewhat abating, although a heavy sea was running, they ventured to set out, and succeeded in reaching Kingston before night, from whence they proceeded to the settlements of Friends along the bay of Quinte.

They met with a hearty welcome from those whom they went to visit, and were deeply interested in their intercourse with them. They advised and assisted in the establishment of meetings, and I think visited most of their families; and having finished their labours among them, again embarked in their frail vessel, and after various trials and detentions, were favoured to return to Fort Stanwix in safety. In going and returning, they passed twelve nights in the woods, with such shelter and accommodations as they carried with them.

Here Friends separated,—the Monthly Meeting's committee returned homeward in the boat, and the others took their horses and proceeded toward Farmington. Their road or path led most of the way through a solitary wilderness, with now and then an Indian hut by the way, but scarce a trace of cultivation for many miles, until they came near to their journey's end, where they found quite a company of Friends, with open hearts and houses, no doubt, to receive them. After accomplishing the objects of their appointment, they turned their faces homeward, and, I think, were all favoured to return in good health, after an absence of about three months.

There were many interesting particulars relating to their journey and visits to the different settlements, but it is so long since I have heard them spoken of that I do not remember distinctly enough to relate; and I may not be entirely correct in all the circumstances mentioned. I am not aware that any of those committees are now remaining, but doubtless there are some connected with their families, more familiar with the circumstances, who I hope will correct me if I have erred. The minutes of New York Yearly Meeting, and of Nine Partners Monthly Meeting, would furnish desirable information to those, who, like myself, are fond of investigating the history of the rise and progress of our Society in various parts, and if not improper, I should be glad to see extracts therefrom in the Review. J.

For Friends' Review.

AGASSIZ.

Those of our readers who have enjoyed the pleasure of listening to the lectures of Professor Agassiz, on "the successive creation of organized beings," will naturally desire to know something of the history of this distinguished naturalist. For all, it possesses interest, as exhibiting the remarkable results of the persevering application of talents to a favourite pursuit, and yet more as an evidence that the further our investigation of nature is carried, the more clearly do we recognize those proofs of a Supreme Intelligence, which are only obscured by partial knowledge, and that pride which

> "Howe'er disguised in its own majesty,
> Is littleness."

The following notice is compiled from an article published more than a year since in the "Massachusetts Quarterly Review," retaining, for the most part, the words of the writer.

Louis Agassiz was born in the spring of 1807, exactly a century after the birth of Linnæus. His family was of French origin, and were among those Protestants whom the revocation of the edict of Nantes obliged to leave France, his immediate ancestors flying to the Pays de Vaud, at that time a part of the Canton of Bern. The father of Agassiz was a pastor, as were his ancestors of five generations. From his birth he was the object of an unbounded tenderness, and surrounded by all the care which the most watchful solicitude could suggest to parents alarmed by the loss of their first four children. The residence of his father was then in the Canton of Friburg, between the Lakes of Neufchatel and Morat. Here, on the borders of the beautiful lake at the foot of a hill covered with rich vineyards, in full view of the chain of the Alps, he passed his first years, under the vigilant eye of a mother who divined from the first the future that was enfolded in the young and ardent nature of her child. From the paternal roof he passed in due course to the gymnasium, where, with his younger brother, he spent

several years in the almost exclusive study of the ancient languages. In the meantime his parents removed to a small town at the foot of the Jura. It was during the vacations which he passed with them, that the attention of the young student was turned toward the natural sciences. Those who knew him at that time, remember the ardour with which he made his first collections, and the delight he shewed when, on his return from an excursion, he had some new butterfly, or some curious insect to shew to his mother. This taste for natural history received new nourishment when his father was called to a parish situated on the Lake of Neufchatel. The vicinity of the Lake, which washes the garden walls of the parsonage, opened a new field to his insatiable curiosity concerning natural objects. From this moment his attention was especially directed to the fishes, and as if he had already a presentiment of the great results which he was one day to deduce from the philosophical study of these animals, he not only applied himself to collecting them, but also began to inquire into their habits, their manner of life, and the characters by which they were distinguished. When he came afterwards to compare the results which he had obtained, with the accounts given in treatises on natural history, he saw immediately, how much remained to be done in this department, and the idea of filling the gap continually occupied his mind. His parents wisely leaving to himself the choice of a profession, he selected that of medicine, as affording the best opportunities for pursuing his beloved studies. From the Academy of Zurich, he passed to the University of Heidelberg, where he devoted himself especially to the study of anatomy. It was at this time that the Bavarian government organized the University of Munich, and called thither as professors, the most eminent men of Germany, in all departments of science. Agassiz, attracted by the fame of these teachers, did not hesitate to quit the fashionable University of Heidelberg, for the rude capital of Bavaria. Although only a student, his already extensive knowledge of Natural History, soon secured for him the friendship of the Professors, and this intimacy resulted in an increased enthusiasm for science, as well as an extension of the field of his researches. The organization of plants, and their geographical distribution; the mysteries of the formation of animals, and their gradual developement, and the principles of classification, were the subjects of his diligent inquiries. Nor in an atmosphere redolent with such speculations, did he refrain from investigations of yet deeper character, touching the relations between spirit and matter. The pantheistic theory, that form of infidelity the most revolting to the ingenuous, the best adapted to ensnare the fastidious and self-confident mind, was at that time embraced by many eminent men of Germany. For a time Agassiz was led to think favourably of these views, but happily a more extended field of research opened before him; and when his investigations shewed that such opinions could not be reconciled with the facts with which he became conversant, every doubt was dispelled, and he unhesitatingly proclaimed 'the existence of one God, the author and ruler of the universe.' Martius, the distinguished botanist, had recently returned from South America, and was about to publish his great work on the Natural History of Brazil. The death of a fellow labourer, who was to edit the Zoological portion of the work, led Martius to assign the subject of fishes to his friend and pupil Agassiz. The arduous task was undertaken, and from the time of the appearance of the work, the fame of the young naturalist was established. In the meantime his medical studies did not occupy that place in the pursuits of Agassiz, which his parents deemed necessary for his success in life. They protested against his excessive devotion to his favourite employments, and at length withdrew the moderate allowance which they had hitherto granted him. This was a terrible blow for a young man, who thus found himself deprived of all means of subsistence, and obliged to renounce what was dearer than all to him, his port-folios. But like other passions, the love of science is ingenious in surmounting difficulties. Agassiz applied to a bookseller, to whom he showed the materials he had collected for a Natural History of the Fresh-water Fishes of Europe. The beauty of the drawings, and the enthusiasm of the young man, gained the heart of the old bookseller, who advanced the funds required for the prosecution of the work. At the same time, like a good son, our student sought to regain the favour of his parents. He applied himself seriously to his profession, and passed with distinction his examination for the degree of Doctor of Medicine, and in the same year took his degree in Philosophy.

His labours in his favourite pursuits had now resulted in the accumulation of a vast number of drawings of fossil as well as recent fishes. What was he to do with all these materials? His parents were impatient that he should begin his medical career. But he had not yet seen Paris, and he could not make up his mind to commence practice without having examined the rich collections of that great capital; without having visited the Jardin des Plantes; and, above all, without having heard Cuvier, whose renown filled the world. But how was he to go? Happily, a friend of his father having just inherited a small sum of money, thought he could not employ it better than in aiding the project of his young friend. On his arrival in Paris, Agassiz lost no time in seeking out the two most eminent men of the age, then residing in that city—Cuvier and Humboldt. Cuvier, endeavouring to assuage his grief for the death of his daughter, had just commenced his great work on fishes, and received with eagerness every thing relating to fossil species. Agassiz relied upon his port-folios for his introduction to

the great naturalist. Cuvier was so much astonished by it, that after a second interview he informed Agassiz that he would give up the projected publication, and make over to him all his materials, if he would undertake to describe them. For those who know the value which the materials for a literary work acquire in the eyes of an author, this incident will be a sufficient evidence of the elevation of Cuvier's character. From this moment Agassiz continued on intimate terms with Cuvier's family, and he has been known to remark, that the happiest moments of his life were passed in the cabinet of that illustrious man.

Returning to Switzerland in 1832, after the death of Cuvier, Agassiz was appointed Professor of Natural History in a college recently organized at Neufchatel, a post which he occupied until his departure for the United States.

By the assistance of Alexander Von Humboldt, Agassiz was enabled to commence in one year after his return to his native country, the publication of his work on Fossil Fishes. He dedicated it to Humboldt; and of all his works it is this to which he is chiefly indebted for the eminent rank which he holds in the scientific world. Our space forbids any details of this remarkable production. It consists of five volumes and an atlas of plates, including descriptions and figures of nearly one thousand fossil fishes. The numerous additions to the known species, rendered necessary many alterations in the science of Ichthyology; new types were established, and the affinity of groups and families were more clearly shown. But more than this, an entirely new classification was founded, based principally on the importance of the fossil species.

[To be continued.]

SOME ACCOUNT OF DANIEL WHEELER, JR., SON OF THE LATE DANIEL WHEELER.

In his case, many months of suffering and declining strength, preceded the appearance of symptoms which indicated immediate danger. During this period, much mental depression was passed through: days of conflict, and nights of pain and sleeplessness, were allotted, in which it was emphatically felt, "Vain is the help of man." But through this proving season, it was cause of thankfulness to observe an increasing ability to bow to the chastening of the Lord; and though the nature of his malady made expression difficult and painful, the exemplary patience with which accumulated trials were borne, gave evidence, stronger than words, that a good hand was underneath, sustaining in the hour of greatest need, and carrying forward in the soul a work of preparation for the rest and purity of heaven.

A period of lessened trial was permitted to follow; and the last two weeks of his life were marked by a holy quiet,—a deep and abiding peace,—which contrasted strongly with the suffering and depression that had preceded, and the heavenly serenity of his countenance bore unequivocal testimony to the calm that reigned within.

He appeared to find increased comfort in listening to the holy scriptures, and in retirement of spirit before the Lord. At these seasons, the overshadowing of the Divine presence was sensibly felt, and streams of consolation were permitted to flow, which refreshed and sustained amidst the sinkings of nature. He made frequent and thankful reference to the comfort thus granted him, and appeared able to rest, in child-like confidence, on the love and mercy of God in Christ Jesus.

Two days before his close, when feeling very feeble, he remarked, "Four months of pain and weariness, have done much to wean from the love of life. If it were not for the sake of a few whom I dearly love, there would be something very sweet in the thought of rest in heaven." Again, when the sense of sinking was very distressing, he exclaimed,—"Oh! my Saviour, grant me power to avoid murmuring and evil thoughts."

There was considerable obscurity in the character of his complaint, and its issue was so far uncertain, as to leave grounds for hope, that life might, at all events, be considerably prolonged; and of this expectation his own mind evidently partook. But on the morning of the 24th, a great change was apparent;— it became clear to those around him that the vital powers were fast failing, and the idea of immediate danger, seemed for the first time to strike himself.

When the medical attendant retired, he enquired, "What does ——— say of me?" and on being told that he was considered to be sinking, he received the information with perfect calmness, and solemnly replied, "If it be so, the will of the Lord be done. All fear of death has long been taken away. But I do shrink from the pain of dying. I would crave an easy dismissal." It was rejoined, "But thou hast no fear for the future?" His answer was deliberate and full;— "Perfect trust;" continuing, "I hope I do not deceive myself; I have prayed that I might not, and I have known so much mercy, that I cannot think it would be permitted at the eleventh hour." He sat propped on the sofa with the most placid expression of countenance, as one without doubt or fear; and presently, as if thinking aloud, exclaimed, "His son died for us."

Once during the day, when excessively exhausted, he looked distressed, saying, "What shall I do?" He was reminded that God's strength is sufficient for all things; he answered quickly, "I wish I could feel it." But the next moment, a tranquil and satisfied expression passed over his face, and he grasped more firmly the hand he held, as though the assurance had comforted him.

His strength continued to fail; and about ten

o'clock the same evening, with the freedom from pain he had so much desired, the silver cord was loosed, and the unfettered spirit permitted, as we reverently believe, to enter that city whose walls are salvation and her gates praise.

He died on the 24th of 6th month, 1848, aged about 35 years.—*Annual Monitor.*

ANTOINE BENEZET.

Though our Obituary is confined to the members of the Society of Friends in Great Britain and Ireland, we apprehend our readers will be pleased to peruse the following notice of a late worthy member of a little community in the South of France, professing with Friends.*

ANTOINE BENEZET died at Congenies, in the South of France, the 10th of 9th mo., 1848; aged about 56. His parents were both members of the little community professing with Friends in those parts, and Antoine was brought up in the school supported by friends in England; he was a valued and useful member of the two months meeting of Congenies, near Nismes; and his removal is much felt by the little company there; to whom he had endeared himself, by his warm, affectionate disposition, and his humble, Christian walk. For many years, he filled the station of an overseer; and he endeavoured to be faithful to his trust, being always ready to be employed for the good of his fellow members, though he had often to labour under many discouragements. His attachment to the principles he professed was strong, and, according to his measure, he cheerfully exerted himself in the cause he had at heart; particularly of later years, when, by the removal of his beloved friend and relative, Louis A. Majolier, towards whom he felt an almost filial attachment, more of the weight of the discipline devolved upon him; but, although those who remain, feel his removal to be a loss indeed, they are enabled to rejoice, on his account, in the full persuasion, that he is gone to his everlasting rest.

For several months previous to his death, his health had gradually declined, but he continued, as long as he was able, to attend meetings, a practice in which he was always exemplary.

The following particulars respecting him, received from a friend who often visited him in his last illness, may be interesting to many friends in this country, as they prove that "God is no respecter of persons; but in every nation, he that feareth Him, and worketh righteousness, is accepted with him."

"Our friend Antoine Benezet was removed from us by death, the 10th of this month, at six o'clock in the evening: he died full of faith in the mercy of his God, and relying on the merits of his divine Saviour. It was very edifying to be in his company, during the latter part of his illness. He said, one day, that he looked upon it as a great favour, that his illness had been so prolonged, for he had had time to prepare for death; that he felt completely loosened from the things of this life, having laid aside all worldly cares; but the more he was favoured to understand the truths of the gospel, the more he felt himself to be a poor and unworthy creature, in the sight of his divine Master; and that all he desired and fervently prayed for, was, to feel an assurance of forgiveness, having nothing to look to, but the mercy of his God, in Christ Jesus, his Redeemer.

He took great delight in having the Scriptures read to him; and, one day, after hearing a psalm, he said, "'Tremble at the word of the Lord." A person present, having remarked, that we must tremble, and, at the same time, rejoice; he added —"Yes; these words have a different meaning, yet they must go together,—'Tremble and rejoice.'"

"In the midst of his sufferings, which were very severe towards the end, being occasioned by cramp in all his limbs, he was preserved in a state of extraordinary calmness, and one evening he said that '*Now* he possessed that Divine peace which he had so much desired, and that he believed his sufferings would end with this life.' On the day of his death, a friend having called to see him, and expressed his full confidence that his change would be a glorious one, Antoine Benezet said, 'This is what I hope;' and turning towards his family and friends who were in the room, he added, 'The Lord be with you.' And a little after, 'The grace mercy and peace which is in our Lord Jesus Christ, be with you all.' And he further added, 'I have an affectionate wife and children, who wait upon me most tenderly, but my choice is made, I prefer leaving them all, that I may go to my Saviour.' And he frequently said, 'Death has no terrors for me, I am not afraid to die.' Much more he expressed to his family, which evinced the state of his mind as he was leaving this world for his heavenly inheritance."—*Annual Monitor.*

* The little settlement of those professing with Friends in the south of France, has been known to Friends in this country for more than seventy years. They are descended from the ancient Albigenses, who were never under the yoke of Romish superstition. For many years, previous to their becoming acquainted with Friends in this country, they held similar views with them on the subject of the ministry, outward religious observances, oaths, &c. Their present number may be from 130 to 140, children included. Congenies, Nismes, and St. Giles, are the principal localities in which they reside. At each of these places, meetings, after the manner of Friends, are regularly held. At Congenies, which is the most central spot, and where most of them reside, there is a substantial meeting-house, capable of accommodating from three to four hundred persons. At Nismes, a very convenient building, standing in a little garden, has been hired, and is used as a place of meeting. It is at Nismes that the school, partly supported by the voluntary subscriptions of Friends in England, is situated. Many of the children have already shared in the benefits of this institution. It now contains ten boys and nine girls, and is under very good care. There are four other small settlements of Friends in the neighbourhood of Congenies.

J. C. CALHOUN'S LIST OF GRIEVANCES, EXAMINED.

[Concluded from page 383.]

The third on the list of grievances is the Missouri Compromise.

It is not so much the Compromise of which Mr. Calhoun complains, as the resistance to slavery that led to it, and the consequence which he attributes to it. The members of the free States insisted that the Constitution of the new State should provide for the prohibition of slavery within its borders; those from the slave States, that it should be admitted without any such restriction.

Whatever may be thought of the demand of "the North," as a matter of fact we know that it was defeated. Missouri was admitted *as a slave State.* Was this an aggression of "the North?" But Slavery was prohibited in all territory north of 36° 30′. *Practical* grievance this could not be; for there was no *actual* slavery in that portion of territory; and what constitutional right of "the South" was assailed? Mr. Calhoun does not answer. What compromise of the Constitution was violated? Let us have no vague declamation. Point out the article, the section, the clause, securing to "the South" a single right which that exclusion of Slavery from the Louisiana Territory, north of 36° 30′, transgressed. It never has been done—it cannot be done—no such right exists. Where, then, we again ask, is the aggression of "the North?" But, suppose there was some slight aggression, "the South" has acquiesced in it for eighteen years, and is now so well satisfied with the result, that it insists upon "the North" repeating the aggression!

So much for the third class of grievances.

4. The fourth may be entitled the *Wilmot Proviso.* The present movement of the non-slaveholders to prohibit the introduction of Slavery into California and New Mexico is "the head and front" of the offending of "the North." This is the grievance of grievances.

The remarks we made under the last head, apply here with double force; for not a portion only, but the whole of these Territories is free—free, too, as well in law as in fact. "The North" proposes to maintain their present condition; the Address denounces this proposition as *aggressive.* Aggressive on what right? What constitutional provision, which of the four compromises on the subject of Slavery, named in the Address, does it violate? The Address specifies nothing of the kind. It wanders off into some declamatory generalities about the equal rights and dignity of the States, and pretends to find in the proposition to exclude Slavery from the Territories—an exclusion equally operating on all citizens carrying slaves with them, go from what State they may—an outrage upon this equality of rights.

Our business is with the Constitution. Our sole object in this place is to call attention to the fact that if there be any aggression in this Proviso movement of "the North," the Address has not shown that it is an aggression upon a single right secured to "the South" by the Constitution.

We shall now, in behalf, not of "*the North,*" but of human freedom, of the great non-slaveholding masses of the country, draw up a bill of indictment against, not "*the South,*" but against slavery, and the slaveholding caste, whether composed of slaveholders at the South, or slave owners and pro-slavery men at the North.

We ask the reader to recollect, that the Constitution was framed in the expectation that Slavery would soon cease, and with a manifest adaptation to that event; that all its compromises were agreed to by the opponents of Slavery, with this understanding; that the only way in which the people of the several States were induced to acquiesce in these compromises was, by assurances that this event would soon take place, and, as it was, Slavery would be confined to the States in which it then existed; that the Congress of the Confederation, which was in session at the very moment the Constitution was in progress, passed an ordinance by a decisive majority, prohibiting forever the existence of Slavery in the only Territory then within its jurisdiction.

The first act we shall notice was the law of 1793, in regard to fugitives from service. It attempted to impose on State magistrates the obligation of issuing process to arrest runaway slaves, of hearing the claim of an owner or his agent, and, if in their judgment the claim was valid, of delivering up the persons claimed—a monstrous stretch of Federal power. For nearly fifty years this provision of the law was acquiesced in by "the North." The work of arresting and surrendering fugitives, in some cases, was the most lucrative business of the magistrates and constables in the free States, bordering on the slaveholding. In the execution of this work, they were totally irresponsible: the Federal power could not call them to an account, for they were *State* magistrates; the State authorities could not call them to an account, for they were discharging *Federal* duties. Thus the vital question of personal liberty was left to the decision of irresponsible magistrates, in whose character, position, and circumstances, too often, the slave-hunter found sufficient assurance that a merely plausible claim would be regarded with favour.

The Address complains of the obstacles thrown in the way of the reclamation of fugitive slaves in "the North." It says nothing of the laws of "the South," which imprison, and in some cases enslave, free citizens of the non-slaveholding States, found within its limits. Coloured people in some of the New England States enjoy equal rights with the whites. In nearly all the free States they are regarded as citizens. But they cannot visit South Carolina, Louisiana, Alabama, Florida, Mississippi, for any purpose whatever,

no matter how legitimate or necessary, without being thrown into prison, and, in some cases, for the second or third *offence*, sold into slavery! Such laws are in direct, palpable violation of the Constitution, which provides that "the citizens of each State shall be entitled to all the privileges and immunities of citizens of the several States."

We proceed to notice rapidly another class of acts, repugnant to the spirit of the Constitution, and in derogation of the implied pledges of the original compact, that slavery should be confined to the States then existing.

From time to time, portions of territory claimed by Virginia, North Carolina, and Georgia, were set off, and formed into four new and large States, all of them slaveholding—Kentucky, Tennessee, Alabama, and Mississippi—containing now a slave population larger by three hundred thousand than the whole slave population of the States of the Union when the present Constitution was adopted. Could the opponents of Slavery in the Federal Convention have foreseen this growth of the evil, they would have insisted on some more effectual provisions for confining it within its then existing limits.

In 1803, the rich territory of Louisiana was purchased from France; no measures were taken to secure to it the blessings of Liberty; and in process of time, the Slave power received a vast accession from the admission into the Union of three large States, carved out of this territory, all slaveholding, and now containing a servile population of three hundred thousand souls. Was this in fulfilment of the faith of the original compact?

In 1821, Florida was obtained from Spain, after a protracted struggle, and secured for the benefit of Slavery. It is now represented in the Senate of the United States equally with the old States of Virginia and Massachusetts, whose delegates in the Federal Convention fondly anticipated an early extinction of the evil of Slavery, and supposed this event would be hastened by the operation of the Federal Constitution.

Never was there a more flagrant outrage committed by the slave power than in the case of Texas. We all know on what ground John C. Calhoun rested the policy of this annexation. There was danger that Slavery would be abolished in Texas; that act might render insecure the existence of Slavery in the South; annexation was sought and consummated by Mr. Calhoun to prevent the extinction of Slavery in Texas, to secure its existence in the South, and to augment its power by the accession of new slave States! This was boldly avowed by Mr. Calhoun, Secretary of State, in official documents. Thus, and for such reasons, was Texas annexed.

The annexation of Texas, as we all know, involved war with Mexico. A war of two years, in which millions of money and thousands of lives were wasted, was the price of this acquisition, made originally for the purpose, as announced by J. C. Calhoun, of maintaining Slavery in Texas, and consolidating its power in these States.

The war confirmed the acquisition of Texas, and brought us vast new territories—California and New Mexico—in which Slavery had been abolished by the laws of Mexico. The non-slaveholders of the country, after all that had taken place — Louisiana purchased, and devoted to Slavery; Florida obtained by treaty, and devoted to Slavery; Texas secured by war and devoted to Slavery; nine new States admitted, all slaveholding; the richer and larger portion of the country given up to Slavery—thought that it was high time to resist this aggressive march of an institution which had been barely tolerated in the beginning of our history, and were under the impression that, as the new Territories were free already, both in law and in fact, not even the all-grasping slaveholder could object to a policy designed to keep them free. But, what do we see? This reasonable policy denounced as an unheard-of outrage on the rights of "the South!" the demand is made that the whole of these Territories be left open to the establishment of slavery, or, at the very least, that the smaller portion of them alone be secured to free labour. Will the American people bow their necks to the heel of such a despotism?

POPULAR CUSTOMS QUESTIONED.

[Continued from page 389.]

5. Where did our Lord or his Apostles call the months of the year, by the heathen names, January, February, &c. Or the days of the week, Sunday, Monday? &c. And when did they deviate in these particulars from the simple and significant form adopted in the beginning, of designating those periods of time, according to their numerical order, First Month, Second Month, &c. First Day, Second Day? &c.

Compare Gen. chap. i. and ii. 2: viii. 13. Luke xxiv. 1. John ii. 1.

6. When and where, did any one of them uncover his head, or bow his body, or bend his knee, in token of reverence to any man or any place, but to the Lord alone? Is not He, the same now, as ever he was, a jealous God, who will not give his glory to another?

Compare Exodus xx. 5: xxxiv. 14: 1 Cor. xi. 4. 7. Ephs. iii. 14.

7. Where do we read in the New Testament, that the Apostles allowed their converts to trifle away their time in any vain amusements, to indulge in the pomps and vanities, or be conformed to the fashions of this world, or to be curious in adorning their persons, in plaiting the hair or putting on of apparel? Or when did they use other than plainness of speech or plain attire, and a dignified, yet respectful demeanour amongst men?

Compare 1 Tim. ii. 9. John xvii. 15, 16. Matt. vi. 25—34.

8. Where do we read that the disciples of our Lord instituted the observance of any particular days or times, however memorable in the annals of the church, such as Shrove-Tuesday—Ash-Wednesday—Holy Thursday—Good Friday—Lent and Easter? And do not the very names themselves—Christ-mass—Lam-mass—Michael-mass, &c. denote their origin? Whilst it is the reasonable duty of every Christian, frequently to retire for private meditation, and to set apart one day, or even a larger portion of the week, for the public worship of Almighty God, is there any scriptural ground for the veneration of particular days as such? Did not God create seven days in the beginning? yea, and He saw them ALL to be good.

Compare Gal. iv. 10, 11. Psalm cxlv. 2. 2 Cor. vi. 2. Matt. vi. 11.

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 10, 1849.

The Editor acknowledges his obligation to the correspondent who has kindly furnished the account of the early settlement of Friends in Canada. By a note accompanying the communication, it appears that the father of the friend to whom we are indebted for this notice, was one of the Yearly Meeting's Committee, and probably the youngest of the number; but he has been several years gathered to his fathers. Thus generations in their course decay.

If any readers of the Review, or others who wish well to our undertaking, are in possession of information of an interesting character, on which entire reliance may be placed, in relation to the settlement of Friends in the wilds, or sparsely populated parts of our county, it would be gratefully accepted. In communications of this nature, a careful attention to dates is highly desirable. In the communication to which reference has been made, it may be observed that the time of the visit is not stated, but it was probably several years after the date of J. Pemberton's letter. The route pursued by Thompson and Lummos* in their boat navigation from Erie to Philadelphia, in the autumn of 1795, was in part the same as that accomplished by our Friends; but of the canal between Wood Creek and the Mohawk, nothing is now remembered; and hence it appears doubtful whether it was then in existence.

A narrative of the kind alluded to, naturally turns our reflections on the changes, in the method and speed of travelling, in that country, which the last fifty years have effected. The distance traversed by our Friends in going or returning, which involved so great exposure and fatigue, was probably less than that between Buffalo and New York; and yet the latter was passed over by the Editor, in the autumn of 1845, in about thirty-six hours, without any hardship except the want of sleep.

* See vol. 1, p. 37 of the Review, for an account of that enterprise.

It may be remembered by many of our readers, that about the year 1837 very considerable disturbance arose on or near the line between the United States and the British provinces on the St. Lawrence. One of the expedients adopted by some of the subordinate authorities of the Canadian government, was to tender the oath of allegiance to the inhabitants of the province; not overlooking the immigrants from the United States. As the Friends who were settled there could not, consistently with their well-known principles, take any oath, they appeared, for a time, in danger of being regarded as enemies to the government under which they were living; and to which they were willing to accord all the allegiance which was compatible with their testimony against war.

Being connected with the Yearly Meeting of New York, the Meeting for Sufferings of that body appeared the regular organ for bringing their case to the view of the superior officers of the province. But the situation of affairs at the time, rendered it very questionable whether an address from Friends of New York, if they should think proper to present one, would be acceptable to the officers of the British government: and our Canadian Friends were not a branch of the Yearly Meeting of London.

Under these circumstances, addresses to the Earl of Durham, Governor General of Canada, were prepared and signed by a few of the Friends residing in the province of Lower Canada, and presented to the Governor at Quebec by a deputation of two or three Friends. This deputation was furnished with a letter of introduction to the Governor and one of his secretaries, by our Friend J. J. Gurney, who was then in the province, who appears to have been acquainted with the Governor, and who also supplied the means to defray the needful expense.

These memorials, which gave a concise exposition of the conscientious persuasion of our society in regard to oaths, their testimony in favour of universal peace, and their desire to live peaceably under the government of the reigning sovereign, were received with respectful attention by the Governor, who appeared fully acquainted with the acts which were passed in favour of those who were conscientiously restrained from taking an oath, during the reigns of William III. and George I.; and he assured them that if any form of declaration different from those prescribed in the acts referred to had been tendered to them, it was unauthorized, and was probably the result of inadvertence. The

addresses and the Governor's reply becoming known to the subordinate authorities, all attempts to subject our Friends to any molestation on account of their refusal to take the oath of allegiance, immediately ceased.*

The Editor has heretofore offered some observations in relation to obituaries. He is fully aware of the emotions with which the memory of a dear and recently departed connection is cherished; having learned it from the most impressive of teachers; yet he is also persuaded that such notices as may appear in the eyes of particular friends, to fall quite below the character of those to whom they are applied, are liable to seem, in the view of strangers, too highly coloured. While anxious to avoid giving pain to any of his correspondents, he has sometimes thought his duty as an editor required that obituaries furnished by surviving friends should be somewhat abbreviated. It is also to be remembered, that as our plan does not include the notice of the decease of any but members of our own Society, persons of particular eminence excepted, it is necessary that obituaries, communicated for insertion, should be accompanied by the name of the correspondent. Anonymous notices, especially if they do not state whether the decedent was a member or not, can hardly claim a place in the Review.

Died,—On the 4th of Eighth month last, in the 70th year of her age, Sarah, wife of Daniel Clapp, of Pomfret, Con., an Elder in the Society of Friends. Having been concerned to regard the injunction to seek first the kingdom of God and his righteousness, she was prepared to fill with propriety and advantage, the various stations of wife, mother, and friend; and in the closing period she was favoured with patience and a quiet resignation to the Divine will.

——, At Dighton, Mass., on the 28th of First month, after a long and painful illness, which she bore with Christian fortitude and resignation, Mary Shove, aged 49 years, a member of Swansey Monthly Meeting.

——, At Freetown, Mass., on the 21st of Second month, Edmund Tripp, youngest son of Philip Tripp, aged 21 years, also a member of Swansey Monthly Meeting.

For Friends' Review.

THE MAIL COACHMAN.

Should the editor be as much gratified as myself in the perusal of the following statement and letter, he will cheerfully give a column to the honest Welshman, as well as a wish that long may the Insurance Office be the gainer by his teetotalism. One of our townsmen, in a letter recently written on ship board, while on his way to Liverpool, proffers a new *definition of man*: instead of calling him, with Plato, an unfeathered, two legged animal, let him be designated as a *stomach* on two legs, inasmuch as to eat and sleep, and sleep and drink, are the apparently predominant objects with so many, who have not learned properly to control the appetite. I do not offer the following, lately published in an English tract, because I suppose a caution or a watchword is needful to many of the readers of the Review—for it is well known, that Friends as a class, are not an intemperate people—but nevertheless it may have its use. P.

The following is a letter from the mail coachman who drives daily from Cardiff to Swansea, in Wales, to a gentleman who rode on the box of his coach to the late meeting of the British Association at Swansea. This gentleman observing that the coachman was a very intelligent man, and the picture of robust health, and learning from him that the circumstances under which he became a teetotaler were very interesting, begged to have an outline of it in a letter, of which the following is an abstract, and which is now published with his permission.

Cardiff, May 4th, 1848.

Dear Sir,—A short time since you came down on the "Box" of the London and Pembroke mail, via Glo'ster, which I drive, and have driven for nearly eight years; and amongst other topics which our conversation led to, was that of "Temperance," and the most important one of "Total Abstinence" from all stimulating, exciting, or intoxicating drinks, which you and myself agreed were not at all requisite, for there is not one man out of every hundred who requires to take it for the sake of keeping up his strength. Some persons may, perhaps, say that with some constitutions it is requisite; but from my experience and long observation, there are but a few instances where it would be absolutely, *bona fide* useful, and then to be taken most strictly—not to gratify the palate—in every sense of the word, "Medicinally." I will now endeavour to convince you, (and God grant that I may be enabled to convince others) from the following narrative, that it is "quite a mistake" for a man to think he requires a glass of ale, wine, or spirits of any kind while he is travelling, or exposed to the inclemency of the weather. I tell him he does not require it, because he is exposed to the different states and temperature of the atmosphere; I speak from experience; and I think you will allow my authority to be good, and I hope of some value to the "cause," when I tell you it is the result of an experience of twenty seven years of exposure to all kinds of weather; and that during that time, as a servant of the public, I have never been out of employment "one minute." I have driven on several roads out of London and in the provinces, but was never out of a situation, always having a coach to go to before my previous engagement terminated; during that period I have

* For the information respecting these addresses, &c., I am indebted to the kindness of my friend H. M., of Monkton, Vermont.

driven a distance equal to more than twenty seven times round the earth which we inhabit, allowing the circumference of the globe to be 25,000 miles. My present appointment is seventy four miles per day, or 27,010 miles per year; and during the last fourteen months (with the exception of my having been "subpœnæd" in Bristol, in October last, on a trial to prove an "alibi") I have never been one day off the "Box" of the Mail, Sundays not excepted, and I have been through some very severe weather last winter, yet I have never had recourse to "stimulants" of any kind, showing clearly that a person in health does not require them. And it is really quite astonishing what a very little we do require, only the "mind" cannot be brought to think so with all people: for instance, from the amount of exposure to which I am subject, a person would fancy he ought, previous to starting, to lay in a good "foundation." It is a *mistake:* the majority eat and drink too much. Now I will tell you my habits for the last fourteen months, and their results.

I rise regularly without being called, about 6 A. M., and immediately have a cold bath, dress, read for three quarters of an hour, and prayers; breakfast, which consists of a small basin of bread and milk; am at my duties (the coach-office) at 8 o'clock; go seventy four miles (all weather) without taking anything whatever; return to my home at 5 o'clock P. M. At half-past 5 o'clock Mondays, Wednesdays, and Fridays, I partake of meat for dinner (roast or boiled mutton,) potatoes and bread, and about half a glass of water, (always leaving off when I could eat half as much again;) and in the evening of those days, at 9 o'clock, I take a cup of tea and a slice of bread and butter. Tuesdays, Thursdays, and Sundays, I do not eat meat, but take tea and dry toast for my dinner; and on those evenings, at 9 o'clock, I have a glass of water and a slice of bread and butter; read every evening and prayers, and go to bed very regularly at 10 o'clock. The result of such extreme regularity of diet, habits, and rest, I find to me, to be most conducive to health, and I have no doubt it would be so to others.

Very faithfully, your obedient servant,

JOHN PROBETT.

P. S.—I never smoke or take snuff.

Some years ago, when he was in the company of several coachmen, they affirmed that no one could drive a coach and attend to his business properly on less than two glasses of brandy and water a day. That very evening Probett dropped 1s. 6d. into the box, and said, "there go two glasses of brandy;" and with this money which he dropped in every night regularly, he paid the insurance on his life for £1000. After a while a bonus was granted, which reduced his payment; and it is now only one shilling a day. Thus he has secured a competence to his family in case of his death. Besides this, he has been enabled to send four of his children to boarding-schools, that they may enjoy the inestimable advantage of a good education. He keeps a regular journal of the events of each day, and stands at the head of his profession. How much better to make this use of his money, than for a man to spend it in making himself more or less drunk, which is the case with many a coachman, who becomes a pauper as soon as he loses his employment.

An Exposition of the Faith of the Religious Society of Friends in the Fundamental Principles of the Christian Religion, &c. BY THOMAS EVANS, *pp.* 316.—*To which is prefixed, A Brief Account of the Rise of the Society,—pp.* 44.

A new edition of the above work, introduced by a short notice of the rise of the Society of Friends, and the state of religion in England at that period, has just been issued from the press; and is for sale at Friends' Bookstore, No. 84 Mulberry street; Uriah Hunt & Son, No. 44 North Fourth street; and Henry Longstreth, No. 347 Market street. It is neatly got up, on good paper, and printed with a clear type, and will be sold at 65 cents, well bound in sheep.

The following minutes of the Meeting for Sufferings, show the character of the work, viz:

MINUTES OF THE MEETING FOR SUFFERINGS.

At a Meeting of the Representatives of the Religious Society of Friends, commonly called Quakers, in Pennsylvania, New Jersey, Delaware, and the eastern part of Maryland and Virginia, held in Philadelphia the 19th of the Tenth month, 1827—

The Committee to whose consideration was referred the preparing or collecting into one view, such a brief exposition of the fundamental principles held by us, as might evince to candid, unprejudiced minds, that they are the genuine doctrines of the Christian religion, promulgated by our blessed Saviour Jesus Christ, and his apostles; having examined a compilation from the writings of our primitive Friends, illustrative of those principles which they held and laboured to spread in the world, and which we as a religious body have always professed and most surely believed; the work, after careful attention, was approved; and the author, Thomas Evans, is at liberty to publish it: it being hoped that it will be beneficial, not only to the members of our own Society, but to such others as are desirous of correct information, and a clear understanding of the coincidence of sentiment and unity of faith, which has continually subsisted in and among our worthy predecessors, and the faithful members of our Religious Society, down to the present day. Extract from the Minutes,

JONATHAN EVANS, Clerk.

The first edition of the Exposition having been disposed of, and a second being now called for, the author apprehended that a few alterations and additions would render it more valuable. These have accordingly been made, and the whole being submitted to the examination and judgment of the Meeting for Sufferings, the following minute was made on the subject, viz.:

At a Meeting of the Representatives of the Re-

ligious Society of Friends, commonly called Quakers, in Pennsylvania, New Jersey, &c., held in Philadelphia, the 17th of Tenth month, 1828—

Being informed that the author of the treatise styled "An Exposition of the Faith of the Religious Society of Friends," &c., approved by the meeting in the Tenth month last year, has made a few brief additions in corroboration of some of the statements exhibited in that work, which he designs to place in a second edition that he is about publishing, they were now accordingly submitted to this meeting; and on being read and deliberately considered, it is concluded that he may have liberty to insert them therein. As this work contains much valuable information and solid religious instruction, it is desired that Friends generally may so encourage it, that each family may be duly supplied with it.

Extract from the Minutes,
JONATHAN EVANS, Clerk.

THE LONDON AND NORTH-WEST RAIL WAY.

ABRIDGED FROM THE QUARTERLY REVIEW.

[Continued from page 380.]

In a clear winter's night the arrival of an uptrain at the platform before us forms a very interesting picture.

No sound is heard in the cold air but the hissing of a pilot engine, which, like a restless spirit advancing and retrograding, is stealing along the intermediate rails, waiting to carry off the next down-train; its course being marked by white steam meandering above it, and by red-hot coals of different sizes which are continually falling from beneath it. In this obscure scene the Company's interminable lines of gas-lights (there are 232 at the Euston Station), economically screwed down to the minimum of existence, are feebly illuminating the damp varnished pannels of the line of carriages in waiting, the brass doorhandles of the cabs, the shining haims, brass browbands, and other ornaments on the drooping heads and motionless backs of the cab-horses; and while the blood-red signal lamp is glaring near the tunnel to deter unauthorised intrusion, the stars of heaven cast a faint silvery light through the long strips of plate-glass in the roof above the platform. On a sudden is heard—the stranger hardly knows whence—the mysterious moan of compressed air, followed by the violent ringing of a bell. That instant every gaslight on and above a curve of 900 feet suddenly bursts into full power. The carriages, cabs, &c., appear, comparatively speaking, in broad daylight, and the beautiful iron reticulation which sustains the glazed roof appears like fairy work.

The Railway Carriages.—We will now proceed to detail a few circumstances respecting the railway carriages, about which our readers have probably never cared to inquire. And *firstly*, as soon as an uptrain arrives at the commencement of the Euston platform, while it is still in motion, and before its guard—distinguished by a silver-buckled black shiny patent-leather belt, hanging diagonally across the white buttons of his green uniform-coat—has ventured with practised skill to spring from the sideboard of the train to the platform, two greasy-faced men in canvas jackets, with an oil-can in each of their right hands, and with something like a mophead of dirty cotton hugged under each of their left arms, are to be seen running on each side of the rails below in pursuit of the train; and while the porters, holding the handles of the carriage doors, to prevent any traveller from escaping, are still advancing at a brisk walk, these two oilmen, who have now overtaken the train, diligently wipe as they proceed the dust and perspiration from the buffer-rods of the last carriage. As soon as these irons are perfectly clean and dry rubbed, they oil them from their can; and then—crawling beneath the open doors of the carriages and beneath the feet and ankles of a crowd of exuding travellers of all ages, who care no more for oilmen than the oilmen of this world care for them—they hurry to the buffer-rods of the next carriage—and so rapidly do they proceed, that before the last omnibus has driven off the buffer-rods of the whole train are as bright as when new. But, *secondly*, these two men have been closely followed by two others in green jackets—one on each side of the carriage—who deal solely in a yellow composition of tallow and palm-oil. Carrying a wooden box full of this ointment in one hand and a sort of short flat-salve knife in the other, they open with the latter the small iron trap-doors which cover the receptacles for greasing the axles, restore whatever quantity has been exhausted, and then, closing with a dexterous snap the little unctuous chamber over which they preside, they proceed to the next tallow-box; and thus, while the buffer-rods of the whole train are being comfortably cleaned and greased, the glistening axles of the carriages are simultaneously fed with luxurious fat. *Thirdly*, while these two operations are proceeding in the lower region, at about the same rate two others are progressing, one inside the carriages and the other on their roofs; for on the arrival of every passenger-train, the carriage '*searcher*,' also 'beginning at the end,' enters every carriage, lifts up first all the stuffed blue seats, next the carpet, which he drops in a heap in the middle of the carriage, and then, inquisitively peeping under the two seats, he leaves the carriage laden with whatever article or articles may have been left in it, to continue his search throughout the train. The inconceivable number and variety of the articles which he collects we shall shortly have occasion to notice. *Fourthly*, above the searcher's head, on the roof, and following him very closely in his course, there 'sits up aloft' a man called a '*strapper*,' whose sole duty it is, on the arrival of every train, to inspect, clean, shampoo, and refresh with cold-drawn neat's-foot oil the luggage-straps, which, in consequence of several serious accidents that have occurred from their breaking, are now lined inside with strong iron wire. It is the especial duty of this inquisitor to condemn any straps that

may be faulty, in order that they may be immediately replaced.

After the passenger-carriages are all washed and dried, they are minutely examined by one or more of the foremen of the coach department, who order off to their adjoining establishment any that may require repair. Those that remain are then visited, lastly, by '*the duster*,' who enters each carriage with a cloth, a leather, a brush, and a dust-pan, with which apparatus he cleans the windows, wipes the wood-work, brushes the blue cloth seats, sides, and backs—and when this operation is concluded the carriages are reported fit to depart, and accordingly are then marshalled into trains for that purpose.

Lost Luggage Office.—At a short distance from the terminus of the up-trains there is a foundling-office, termed the Lost Luggage Office, in which are received all articles which the passengers leave behind them, and which on the arrival of every train are brought by the company's 'searcher' to this office. The superintendent on receiving them records in a book a description of each article, stating on what day, by what train, in what carriage it arrived, and by whom found. All luggage bearing an address is kept about forty-eight hours, and, if during that time no one calls for it, it is then forwarded by rail or other conveyance to its owner. In case it bears no address, if not inquired after, it is after a month opened; and if any clue to the owner can be found within, a letter is addressed to him. If no clue be found, the property is kept about two years, and has hitherto been then sold by auction in the large coach-factory to the Company's servants—a portion of the proceeds being handed over to the sick-fund for persons who have been hurt in the service, and the remainder to 'the Friendly Society' among the men. It having, however, been ascertained that a few of the Railway men who had spare cash purchased the greater portion of these articles, it has, we understand, very lately been determined henceforward to sell the whole of this property by auction *exclusively to the public;* and as the Company's servants are not allowed to be purchasers, they can no longer derive any benefit whatever from lost property, which must often be of inestimable value to its owner, and which they therefore should have no interest, direct or indirect, in concealing from him.

A second ledger, entitled '*Luggage Inquiry Book*,' is kept in this office, and, if the articles therein inquired after have not been brought in by the searcher, copies of the description are forwarded to each of the offices where the lost luggage is kept; for by the Company's orders all luggage found between Wolverton and London is without delay forwarded to the latter station, all between Wolverton and Birmingham to Birmingham, and so on.

It is possible, however, that the above orders may not have been attended to, and therefore, as a last resource, the superintendent of the Lost Luggage Office at Euston Station writes to 310 stations on forty-two lines of rails to inquire after a lost article, be it ever so small, and if it be at none of these stations a letter is then addressed to the owner, informing him that his lost property *is not on the railway.*

In the office in which these ledgers and letter-books are made up, are to be seen on shelves and in compartments the innumerable articles which have been left in the trains during the last two months, each being ticketed and numbered with a figure corresponding with the entry-book in which the article is defined. Without, however, describing in detail this property we will at once proceed to a large pitch-dark subterranean vaulted chamber, warmed by hot-air iron pipes, in which are deposited the flock of lost sheep, or, without metaphor, the lost luggage of the last two years.

Suspended from the roof there hangs horizontally in this chamber a gas-pipe about eight feet long, and as soon as the brilliant burners at each end were lighted the scene was really astounding. It would be infinitely easier to say what there is not than what there is, in the forty compartments like great wine-bins in which all this lost property is arranged. One is choke-full of men's hats, another of parasols, umbrellas and sticks of every possible description. One would think that all the ladies' reticules on earth were deposited in a third. How many little smelling-bottles—how many little embroidered pocket-handkerchiefs—how many little musty eatables and comfortable drinkables—how many little bills, important little notes, and other very small secrets each may have contained, we felt that we would not for the world have ascertained; but when we gazed at the enormous quantity of red cloaks, red shawls, red tartan-plaids, and red scarfs piled up in one corner, it was we own impossible to help reflecting that surely English ladies of all ages who wear red cloaks, &c., must in some mysterious way or other be powerfully affected by the whine of compressed air, by the sudden ringing of a bell, by the sight of their friends—in short, by the various conflicting emotions that disturb the human heart on arriving at the up-terminus of the Euston Station; for else how, we gravely asked ourselves, could we possibly account for the extraordinary red heap before us?

Of course, in this Rolando-looking cave there were plenty of carpet-bags, gun-cases, portmanteaus, writing-desks, books, bibles, cigar-cases, &c.

Some little time ago the superintendent, on breaking open, previous to a general sale, a locked leather hat-box, which had lain in this dungeon two years, found in it, under the hat, £65 in Bank of England notes, with one or two private letters, which enabled him to restore the money to the owner, who, it turned out, had been so positive that he had left his hat-box at an hotel at Birmingham that he had made no inquiry for it at the railway office.

Parcel-Delivery Office.—Besides what is termed 'the goods traffic,' or the conveyance of heavy goods in luggage-trains, the London and North-Western Railway Company have for some time undertaken to forward by their passenger trains, to the various stations on as well as beyond their lines, light parcels, for the conveyance and delivery of which, charges, of which the following are a sample, are made:

For parcels under 12lbs. weight:—	s.	d.
From London to any part of Birmingham and *vice versâ*	1	0
For distances under 160 miles . .	1	6
" " 210 miles . .	2	0
From London to Durham, Carlisle, or Newcastle	3	0
From London to Edinburgh or Glasgow	4	0

The above charges include porterage and delivery of the parcels. In London, however, the delivery is limited to within three miles of the General Post-Office, or say six miles from Euston Square.

The mode in which the business of this department is conducted at Euston Station is briefly as follows:—

The superintendent of the department sits in an elevated room, the sides of which being glazed enable him to look down on his right and left into two offices, both of which communicate on the south with the street by which parcels arrive from or depart to various parts of the metropolis, and on the north side with a branch railway leading into the main line. The floor of one of these two offices is generally covered with articles which have just arrived by rail from all parts of England, Ireland, and Scotland; that of the other with parcels to be despatched by rail to similar destinations. In the day time, the down parcels are despatched from the office in the break-waggons of various passenger-trains, and the following locked up vans laden with small parcels are also forwarded every night:—

2 vans for Birmingham,		1 van for Newcastle,	
1 "	Manchester,	1 "	Derby,
1 "	Liverpool,	1 "	Nottingham.
1 "	Carlisle and Lancaster.		

The number of parcels thus conveyed to and from London and the North during the year 1847, amounted to 787,969. The manner in which all these little parcels are circulated throughout the country is as follows:

As soon as the empty railway vans arrive by the branch-rail close to the north side of the parcels-office, a porter, who, assisted by his comrades, has for some time previously been arranging the parcels into heaps according to their respective destinations, commencing with one set of them and rapidly taking up parcel after parcel, exclaims in a loud monotonous tone, easily enough set to music, inasmuch as it is exactly the middle note of a stout porter's voice, and which never varies for a moment during the whole operation—

'Now *Leighton*.
'A paper for Hancock, of ——, light.
'A basket for Wagstaff, of ——, out 8*d*. light.
'A box for Tomkins, of ——, weighs, (he puts it into an index scale at his right hand, and in about three seconds adds) 26 pounds.
'A paper for Jones, of ———, out 4*d*.
Now *Leamington*.
'A paper for S. on Avon (the porter never says *Stratford*) for ———, light," &c. &c.

As fast as this chanting porter drawls out his facts the chief clerk records them, convulsively snatching up at each change of station the particular book of entry which belongs to it. Another clerk at each exclamation hands over to a porter a bill for the cost of conveyance, which he pastes to every parcel. For all articles declared by the first porter to be '*light*,' by which he means that they do not exceed twelve pounds weight—(by far the greater number are of this description)—the charge on the paper to be affixed is ready printed, which effectually prevents fraud; but where the weight *exceeds* twelve pounds, or where any sum has been paid out, the charges are unavoidably inserted in ink. The velocity with which all these little parcels are booked, weigh-billed, placed into hand-trucks, wheeled off to their respective vans, packed, locked up, and then despatched down the little branch-rail to the main line, on which is the train ready to convey them, is very surprising. While witnessing the operation, however, we could not help observing that the Company's porters took about as much notice of the words 'Keep this side uppermost,' 'With care,' 'Glass,' 'To be kept very dry,' &c., as the Admiralty would of an intimation from some dowager-duchess that her nephew, who is about to join the Thunderer as a midshipman, 'has rather *a peculiar constitution*, and will therefore require for some years *very particular* CARE.'

[To be continued.]

OBSCURE INVENTORS.

Does it ever occur to any one how many great and useful inventions in the arts are inherited by the present age, not only without its having paid anything for them, but for the most part without a consciousness of who were the inventors? In general, there exists little doubt as to who were the discoverers of the steam-engine, and the other mighty things which are daily doing such wonders; but of the origin of many thousands of small inventions, although important in their way, little is popularly known. Farther perhaps than the transient publicity of a newspaper paragraph, names worthy of renown receive no distinct recognition. The world gets a present of something which makes life glide more smoothly, and soon nobody can tell who was the benefactor. When looking at one of the most highly-improved watches, we are little aware of the number of minds which for centuries have been thinking and contriving in order to bring this little ma-

chine to its present condition. And so on with everything else. There is not a single process in the arts which has not engaged mind after mind to carry it to perfection. What time has been consumed in calculation—what hopes have been raised, raised only to be disappointed—worst of all, what ingratitude has been experienced!—for the world, be it known, never thanks anybody for anything—unless, indeed, it be in the way of fighting, which seldom goes without the highest commendations and rewards.

On the present occasion, we are happy to be able to rescue the name of a humble but meritorious inventor from oblivion. Until within the last eighty years, the finer kind of flour was made by what was called bolting it through a coarse cloth. This cloth was fastened loosely on a skeleton cylinder, and enclosed in a box with projecting wooden ribs inside, against which the cloth beat when the cylinder was turned round, and thus knocked the fine particles of flour through. The bolting-cloth was usually of woollen, but more anciently it appears to have consisted of coarse linen called *dowlas*.

The bolting-cloth was often out of repair; the smallest hole made it necessary to dress the flour again; and as only one kind could be dressed at a time, the process was very tedious. In this state of matters there was much room for improvement; and the improver, from an accidental circumstance, at length appeared. This was James Milne, a native of Aberdeen, who had for some years been settled at Rochdale in Lancashire, where, in a humble way, he carried on the trade of a wireworker. One side of his shop was occupied with the articles of his trade manufactured by himself, and on the other were displayed for sale a few articles of linen and woollen drapery.

One day James Howard, a miller, and brother-in-law of Milne, entered the shop to purchase some bolting-cloth, and while it was being measured, he said, 'James, I wish thou wouldst invent something in wire that would last longer than this cloth: thou art a clever fellow at invention: set thy wits to work, and it will make thy fortune if it answers.' Accordingly, Milne did set his wits to work; and the genius which had hitherto displayed itself in the construction of bird-cages and mouse-traps, soon produced a machine for dressing flour, which was taken to Bucklaw mills, in the neighbourhood, to be tried. It answered perfectly; indeed so complete was it, that little alteration has been made on it since.

The invention, which occurred between the years 1760 and 1770, improved, we believe, the fortune of James Milne, who at all events removed to Manchester, where he amassed sufficient property to enable him to retire from business.

To the foregoing anecdote may be added a notice of the manner in which England acquired the art of splitting bars of iron, for it refers to the efforts of an obscure genius—a man so abject as to be a street violin-player, yet who is said to have laid the foundation of a family of distinction. We take the account from a late number of the 'Mining Journal:'—'The most extraordinary and the best-attested instance of enthusiasm existing in conjunction with perseverance is related of the founder of the Foley family. This man, who was a fiddler, living near Stourbridge, frequently witnessed the immense labour and loss of time caused by dividing the rods of iron necessary in the process of making nails. The discovery of the process of "splitting," in works called "splitting mills," was first made in Sweden, and the consequences of this advance in art were most disastrous to the manufacturers of iron about Stourbridge. Foley, the fiddler, was shortly missed from his accustomed rounds, and was not again seen for many years. He had mentally resolved to ascertain by what means the splitting of bars of iron was accomplished, and without communicating his intention to a single human being, he proceeded to Hull, and thence, without funds, worked his passage to the Swedish iron port. Arrived in Sweden, he begged and fiddled his way to the iron foundries, where, after a time, he became a universal favourite with the workmen; and from the apparent entire absence of intelligence, or any thing like ultimate object, he was received into the works, to every part of which he had access. He took the advantage thus offered, and having stored his memory with observations, he disappeared from amongst his kind friends as he had appeared, no one knew why or whither. On his return to England, he communicated his voyage and its result to Mr. Knight and another person in the neighbourhood with whom he associated, and by whom the necessary buildings were erected, and machinery provided. When at length everything was prepared, it was found that the machinery would not act; at all events it did not answer the sole end of its erection—it would not split the bar of iron. Foley disappeared again, and it was concluded that shame and mortification at his failure had driven him away for ever. Not so; again, though somewhat more speedily, he found his way to the Swedish iron-works, where he was joyfully received; and to make sure of their fiddler, he was lodged in the splitting-mill itself. Here was the very end and aim of his life attained beyond his utmost hopes. He soon discovered the cause of his failure. He made rude drawings, and after remaining sufficient time to verify his observations, and impress them clearly on his mind, once more returned to England. This time he was completely successful, and by the result of his experience, enriched himself, and greatly benefitted his countrymen. This appears the most extraordinary instance of persevering self-devotion recorded in modern times.

An additional instance presents itself. There

now exists, we believe, an apparatus for protecting the person against fire, and by the use of which any one may walk about uninjured in the midst of a burning house. Whether this has any relation to an invention of a person named Roberts, we are not aware; but the apparatus he contrived is deserving of special mention. About twenty years ago, John Roberts, a totally uneducated miner in the Whitehaven collieries, invented a species of head-dress, called a safety-hood, by the use of which burning houses, and pits suspected of being choked with fire-damp, could be entered with impunity. It consisted of a skeleton tin cap, rising pretty high over the head, on which was placed a covering of flannel, perforated in front, and furnished with glass eye-pieces. The skirts of the hood protected the shoulders, and the body was sheltered by a flannel cloak. The whole of this simple and unexpensive apparatus was dipped in water previous to being used; and possibly, for anything we have heard, the water may have contained a solution of alum, which is well known to be a powerful preservative against the action of fire. Be this as it may, Roberts, when equipped in his hood and cloak, became quite salamandrine. His first public experiment was made in a low building connected with certain vitriol works near Whitehaven. A quantity of straw, thickly strewn with sulphur, was scattered along the floor, and set on fire; and when the atmosphere became so unendurable as to drive the bystanders from the doorway, Roberts, in his hood and cloak, entered the house. The door was closed behind him, and he remained upwards of twenty minutes without inconvenience in a place where, under the usual circumstances, no living creature could have existed one-fourth of the time. He afterwards underwent various other trials with equal security. The merits of the invention, however, were generally unheeded; and had not Mr. Wilson Ledger, editor of the 'Whitehaven Gazette,' interested himself in his behalf, this ingenious individual might have remained unknown. By Mr. Wilson, Roberts was introduced to the notice of the late J. C. Curwen, M. P., who, we believe, was the means of bringing the invention under the inspection of different scientific bodies in London, Dublin, and Paris, before whom Roberts put the powers of his hood to the test in many severe experimental trials. He was warmly applauded by the gentlemen who witnessed these trials, and was, we are informed, rewarded in a handsome manner. The Duke of Sussex, as president of the Society of Arts, presented him with a gold medal in token of the approbation of the members of that institution. As a means of preserving life in mines after an explosion, and in buildings when on fire, the safety-hood, we are assured, is a most useful and meritorious invention. Roberts, its contriver, died at Bolton in Staffordshire, in great poverty, about nine years ago, shortly after his return from France, leaving a widow and son in great destitution. From inquiries we have made, he was a person deserving of a better fate than that which attended his efforts.—*Chambers's Journal.*

CIRCULAR OF THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

In again calling the attention of Auxiliaries to the annual Queries to be answered previous to the general meeting of the Association in Fourth month, the Corresponding Committee would press upon Friends who have been engaged in the distribution of the Holy Scriptures, the importance of obtaining accurate information of the wants of their respective neighbourhoods, and forwarding their reports to the Depository before the first of Fourth month.

It may be recollected that in making donations to auxiliaries, the Board can only determine what number of Bibles and Testaments are required by each, from the information given in its report. Hence those Auxiliaries who do not report in time, are liable to be left out in the distribution.

It is desirable that specific directions should be given in every case, how boxes should be marked and forwarded; and that their receipt should always be promptly acknowledged.

Address John Richardson, No. 50 North Fourth street, Philadelphia.

THOMAS KIMBER,
CHARLES YARNALL,
Committee of Correspondence.

Queries.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Association during the past year?

2. What number of Bibles and Testaments have been sold by the Association within the past year?

3. How many members, male and female, are there belonging to the Association; and what number of families of Friends reside within its limits?

4. Are there any *families* of Friends within your limits not supplied with the Holy Scriptures; and if so, how many?

5. How many *members* of our Society, capable of reading the Bible, do not own a complete copy of the Holy Scriptures?

6. How many Bibles or Testaments may probably be disposed of by sale within your limits?

7. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?

8. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?

9. What number would be necessary to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?

THOUGHTS ON A WINTER NIGHT.

BY A PRISONER IN THE E. STATE PENITENTIARY.

Ah! little think the pleasure-seeking crowds,
By giddy joy, or senseless riot led,
What scenes of care this dismal night enshrouds.
Perchance, beneath the covert of some shed,
Without whereon to lay his pensive head,
Some weary victim groans, with care oppress'd,
Where none are near to smooth his lowly bed:
No voice of friendship cheers the soul distressed,
No love, no hope, to soothe the dying wand'rer's breast.

Ah yes, although this bitter, cheerless night,
By laugh of joy, or shouts of mirth is rent:
Though each unthinking heart within beats light,
Without, cold, blighting penury's sad lament,
In dismal accents, through the night is sent.
In some sad hovel, wrapt in gloomy care,
O'er sorrows deep her meagre form is bent—
That sobbing heart—those sunken eyes declare,
The blighting scenes of haggard woe, that entered there.

Think!—giddy mortal, dancing thus along—
Man's but a creature of a moment's birth:
Thy senseless joy can ne'er thy life prolong,
Nor shield thee from th' avenging hand of death!
Will hours of joy, or evenings pass'd in mirth,
Soothe, in that hour of dread, thy tortured mind?
No! they will fly, as flies thy fleeting breath—
Not to return again—but as the wind
They pass away, and leave no trace nor mark behind!

But cold misfortune! though thy gift may be
The keenest wound that e'er a bosom tore,
Yet thou canst melt the heart in sympathy,
That never felt a brother's pangs before.
Yes, thou the proudest, haughtiest mind cans't lower:
Struck down by thee, the sinner's wounded heart
So taught from this vain, wretched world to soar,
And sue for grace to Him, who will impart
That balm that heals the wound, and can allay the smart.

Free, then, as thou receiv'st—so freely give;
Thy joys are *lent* thee in this world—no more.
Then shield the orphan, bid the wand'rer live;
Nor scorn to listen to the humble poor,
When driv'n by want, thy bounty they implore.
Call in the stranger, spread the couch of rest,
Nor drive the wretch, unpitied, from thy door,
For he who feels for brother-men distress'd,
That man, of all mankind, will please his God the best!

Inquirer.

SUMMARY OF NEWS.

CONGRESS.—The General Appropriation Bill, including Senator Walker's amendment, providing a temporary government for California and New Mexico, (noticed in our last,) passed the Senate on the 28th ult. It was then returned to the House, where it was taken up on the 2d inst. The Senate's amendment was amended by the insertion of a proviso, that the law of Mexico, prohibiting slavery, remain in force until repealed by Congress; and the whole amendment was then rejected. The bill being returned to the Senate, that body insisted on its amendment, and committees of conference were appointed, which were unable to agree upon anything. On the night of the 3d, the last of the session, the bill again came up in the House. An amendment to Walker's, leaving the Texas boundary undefined, passed by 186 to 20. Another amendment, authorizing the extension of the laws, &c., *for the time being* only, was adopted, 111 to 105, and the amendment, thus amended, passed by yeas 107, nays 104. The Senate then, by a vote of 38 to 7, receded from its amendment, and the bill finally passed both Houses, and was signed by the President. The session was protracted, by both Houses, to 7 o'clock in the morning of the 4th, and the utmost confusion and uproar prevailed during the night. It is difficult to ascertain clearly the effect of the numerous conflicting motions and votes, but it appears certain that no government has been provided for the new territories, other than a bill extending the revenue laws over California. A motion to take up the California bill from the House, was defeated in the Senate, 25 to 28. The Minesota Territorial bill passed both Houses. (Minesota lies north of Wisconsin and Iowa.) The Home Department bill also passed the Senate, as did the Naval Appropriation, Post Office Appropriation, bill for coining gold dollars and double eagles, and many other bills. A bill to establish a Branch Mint at New York, passed the House, but does not appear to have passed the Senate. The Thirtieth Congress finally adjourned on the morning of the 4th. An extra session of the new Senate was convened on the 5th, for the purpose of acting upon Executive nominations.

PRESIDENT TAYLOR was inaugurated on the 5th. His inaugural address is much more brief than such documents usually are. The duties of the President, and his determination to discharge them to the best of his ability, are expressed in general terms. On the subject of War, he expresses the hope that no international question can now arise which may not be settled by wise negotiation, and thinks it eminently the duty of our Government "to exhaust every resort of honorable diplomacy before appealing to arms."

PENNSYLVANIA LEGISLATURE.—The joint resolution for an amendment of the Constitution so as to give the election of judges to the people, passed the Senate on the 1st inst., by 21 to 8. On the 2d, a bill changing the mode of granting tavern licenses in the city and county of Philadelphia, so as to allow the County Treasurer to issue a license to any one paying a certain sum therefor, passed the House, yeas 74, nays 9. A bill providing for the re-issue of relief notes, passed the Senate on the 28th ult., by 17 to 14. A substitute, authorizing a loan of $600,000 for the redemption of the relief issues, was rejected, 13 to 16. On the 3d inst., a bill to restrain corporations from issuing obligations redeemable otherwise than in gold and silver, passed the Senate, with two amendments, one of which prohibits any company in this Commonwealth from issuing any note for circulation, payable in gold and silver; and the other prohibits municipal corporations from issuing notes or scrip.

WEST-TOWN SCHOOL.

The Committee on Instruction will meet in Philadelphia on Sixth day afternoon, the 16th inst., at 3 o'clock.

FREE PRODUCE STORE.

The Stated Semi-Annual Meeting of the "Philadelphia Free Produce Association of Friends," will be held at Clarkson Hall, Cherry street, above 6th, on 5th day evening the 15th inst., at half past 7 o'clock.

GEO. W. TAYLOR, Secretary.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

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NO. XXXII.

(Continued from page 372.)

Our friend was eminent for pleading the cause of the poor, and for acting, as we have had occasion to notice, as an almoner to the rich; and to those who were in affliction, she was an unwearied and tenderly sympathising friend. Being prepared by her early experience, to appreciate the privilege of visiting those whose goings were established in the way of life and salvation, she had resolved, that if ever favoured to have a house of her own, it should be open to all who wished to seek the society of the serious. To this she adhered. Her mansion, though small, was freely open to all who desired her society, or who were in distress of any kind, from mental or physical causes. She was known to be confidential, and the afflicted were bold to open freely their situation, to this mother in Israel, as she might, in an extended sense, be called. Among many instances of the confidence which was freely reposed in her by all classes, we may briefly narrate the following:

At the corner of Brooke's Court and Front street, dwelt a wealthy West Indian family, who had two female slaves, a mother and daughter. The mother went out to work, always paying her master two shillings and sixpence for each day so spent, and saving the rest, with the understanding that she might purchase her freedom for one hundred dollars. When, by her exertions, aided by the generosity of some of her employers, this sum had been raised, (being willing to remain in slavery that she might obtain the blessing of freedom for her beloved child,) she offered to pay the money for the emancipation of her daughter Maria, a beautiful girl, with light hair, soft blue eyes, and elegant form, who would have passed for a white girl; but for her, two hundred dollars were demanded. This sum in process of time was raised and paid, and Maria considered herself free, having only her master's bare word for it. She continued in the family, and was employed in needle work, which she performed with exquisite neatness. Her master's mother being about to return to the West Indies, Maria made some elegant dresses, with much ornamental work, for some connections in the islands, and having prepared them, she was sent to the vessel to pack them carefully away.

She went, with many fears and misgivings, and whilst she was in the cabin, the vessel put off from the wharf, and on her returning upon deck she was seized, gagged, and pinioned. The weeping mother, in an agony of suspense, dared not breathe her apprehensions; but being sent to fill the tea-kettle at a pump of soft water, which stood up the court, near Rebecca Jones' kitchen, she cast a hurried look to see if she was observed, and slipped into the house, where with very little preface she related what she knew of the situation of her daughter, and the danger that awaited her. R. J. avoided raising her expectations, but immediately sent our informant to Thomas Harrison, with a request that he would come to her. She hastened upon the errand of mercy, found him in his shop, and eagerly gave him a condensed statement of the case. "Yes—yes"—said the philanthropist,—"tell her I'll be there directly." And starting at once, with hasty steps, he was with R. J. before the messenger could return. He instantly proceeded to the house of the master, and opening the door of the parlor, where the family were at tea, and placing his stalwart figure in the entrance, with his hands on the door posts, he asked—"Is J—— I—— at home?" The person named, being a man of courtly manners, rose from the table with a courteous bow, and replied, "That is my name, sir!" "WHERE'S MARIA?" asked Thomas, in an earnest tone. "It's none of your business," answered J. I., with a greatly altered manner. "*It is my business*, and if thou dost not tell me, I'll call in the constable to take thee to prison, and keep thee there until she is given up." His wife, being alarmed at Thomas Harrison's resolute words, called out, "Oh, *don't* take my husband to prison—Maria's on board the vessel." "Where is the vessel?" "At Race street wharf," she

replied, in spite of her husband's efforts to silence her, and also gave him the name of the vessel. He hastened to the wharf, took a boat, and was soon attempting to climb the vessel's steep sides. The captain pointed at him a musket, but he, still clambering up, coolly replied, "shoot if thou darest, thou knowest thou wilt be hanged for it." Reaching the deck, he took the gun from the captain as one having authority, broke it over the railing, threw it into the river, and hastened to the cabin, where he found poor Maria gagged, and the saliva running down her breast—being of course unable to swallow. The philanthropist took her to his house, kept her till the vessel had sailed, and, when he had obtained legal papers of manumission, she was permitted to return to her former master, in the capacity of a servant.*

The following entry in her "Poor Will's Pocket Almanac for the year 1798," is the only metrical attempt by R. J. which has come to our knowledge.

"And now begins another year!
Lest I should fail I almost fear!
My resolutions now are good;
But, of himself hath no man stood.
To thee, Oh Lord, my soul doth look—
All other help I have forsook,
Therefore on THEE will I depend,
My sure, my everlasting Friend!"

1st mo. 1*st*, 1798, 4 *o'clock*, *P. M.*

Albeit her character as a wise woman may be best sustained in her prose, and although we admit the New Year resolutions to be better than the poetry, we presume that our readers will pardon a solitary essay at rhyming, during a life of nearly four score years.

*Though Rebecca Jones sought the assistance of Thomas Harrison as a well known advocate of the enslaved Africans, and one better qualified than most men of that day to apply such protection to them as the existing laws could afford, there is no reason to apprehend that she would approve of the angry display of authority manifested in the breaking of the gun. However offensive the conduct of the Captain, we cannot justify this hasty act.

It may, however be observed, that if the circumstance occurred near the time to which the course of the narrative has brought us, the parties concerned in the attempt at the abduction of the girl, were acting in direct violation of law. By the act of 1780, sojourners coming into the state, for a temporary residence, and bringing slaves with them, could not hold them longer than six months. This would seem to have been the character of this West Indian master, and of course Maria was, independently of the purchase, legally free. If the master came into the state after 1780, with a view of a permanent residence, his slaves became instantly entitled to immediate freedom. And even if the girl was legally a slave, the attempt to carry her off in that manner, subjected both master and captain, under the law of 1788, to a penalty of two hundred dollars. Thomas Harrison was fully acquainted with the laws which were designed for the protection of the coloured race, and was not slow to perceive the power which the violation of those laws had put into his hands. Hence the authority assumed at the house of the master, and on the deck of the vessel, admits of an easy explanation. ED.

"Fourth month 25th. Our Monthly Meeting. Mary Prior remarkable in intercession for her own land, that judgment may be mixed with mercy, and that three capital crimes, the slave trade, war, and tithes, may be removed. Also, that her beloved husband and children may be supported through every conflict. A solemn and heart-tendering season."

"Fifth month 8th. M. Prior in supplication at the Youth's meeting for her own land, for Friends there, for the King, that evil counsellors may be removed from him, and for her husband and children. Nicholas Waln, at the close of the meeting, in like manner for our land and rulers, &c. Truly it was a solemn time."

R. J. in another place notes the arrival of Mary Prior, on the 14th of Third month, after a passage of thirteen weeks, having been shipwrecked and taken in by Capt. Macey.

The ship in which she embarked was a leaky, unseaworthy craft, with a drunken captain. Mary Prior being the only female on board, a young nobleman, who to this time had been irreligious and dissipated, attached himself to her with the tenderness of a son, and the effect of her religious labours for the conversion of his soul soon became apparent. Very early in the voyage a steady use of the pumps was found to be necessary, to which work our friend stimulated the oft-times discouraged sailors. When at length it was found that, with all their labours, the water gained upon them, and the vessel continued gradually to sink, the hands seemed determined, in utter despair, to relinquish their efforts. The young man told M. P. that they two should sink together, and that his only hope was in clinging to her. She urged the men to continue their pumping for *two hours longer*,—and during this interval a sail was seen. A distress signal was fired, and when they saw the vessel bearing toward them, they continued to fire guns in rapid succession.

The captain and sailors seemed impressed with the idea that the presence of our friend had been the safety of them all, and that while she remained on board they would not sink: and when the first boat was ready for transferring them to their new floating habitation, the captain would not allow her to enter it, insisting that she should remain on board till the last person had left, saying: "The ship won't sink while she's on board." The young man already referred to, took her into his arms, and sprang into the boat. She saved nothing but what was about her person, except a parcel which Thomas Scattergood had entrusted to her care for his wife. Her certificates were in her pocket.

Capt. Macey's vessel was well loaded with oil and cod-fish, barely sufficient space being retained for the accommodation of the crew. With such an addition, the room was insufficient, and they were obliged to submit to great inconvenience, lying on the cod fish, and wherever any space could be found. Every person on board was ne-

cessarily placed at once upon short allowance. This state of things continued for some weeks, and at length they arrived at Philadelphia, landing at the wharf of Jonathan Willis, who, having heard of the approach of a vessel consigned to him, went to meet it, and noticed, as it neared the wharf, a plainly dressed woman on the deck. Being led ashore, as soon as she set her foot on the wharf she knelt, and at once the whole crew, by whom she was beloved and venerated, reverently uncovered their heads. A stranger, thinking that she had stumbled, took hold of her to raise her; but the young nobleman repelling the attempt, said—"Touch her not." She uttered thanksgiving to their Divine Preserver.

James Pemberton had written to invite her to his house, but Jonathan Willis took her home with him to tea. Phebe Pemberton soon came in her carriage and took her to her appointed lodgings, where her comfort was provided for with the greatest tenderness and delicacy.

Rebecca Jones, on being informed that evening of her arrival, and the attendant circumstances was greatly affected and overcome, M. Prior being her beloved friend; and she hastened to visit her early the next morning.

On the ensuing Fifth-day, M. Prior attended Market Street Meeting. The young nobleman, her fellow passenger, hearing that she had gone thither, followed her. This was his first attendance at a Friends' meeting. She was led to elucidate impressively the parable of the Prodigal Son, and her testimony being sealed upon his mind, he supposed it to be designed by her especially for himself. Visiting her in the afternoon, he wept much, and said,—"Oh! why did you expose me so, before so many persons—Why could you not have told me all this in private?" Of course he was satisfied upon a proper explanation.

Seventh month 16th, 1798.—In a letter to Martha Routh she says—"Thy being so renewedly and quickly commissioned for service in the family, is animating to me, a poor, feeble soldier. May 'thy *heart* endure and thy *hands* be strong,' whatever becomes of me, who am at times in danger of casting away that shield which hath covered in many battles. And yet there is occasion thankfully to rejoice in hope, that if the dear youth who have of latter time been brought under the holy forming hand, and have evinced on whose side they are, if these keep steady in their love and zeal Godward, that there will be a succession of standard bearers when our heads are laid low. Of this number, I have a lively prospect concerning H. L. Fisher, Sally Cresson, Stephen Grellet, (he is recommended as a minister,) and some others in this city and county, for the preservation of all whom I am tenderly solicitous. We are in daily expectation of the return of Wm. Savery and S. Harrison, who have been absent six years. The rest don't appear to be at liberty. May the labour bestowed on your land be productive of that increase of righteousness which, doubtless, the great Lord of the harvest designs;—but as for us, I fear we are too much in Jeshurun's state."

[To be continued.]

For Friends' Review.

AGASSIZ.

(Concluded from page 388.)

These researches among the fossils had not a geological interest alone. The numerous examinations that Agassiz was obliged to make, in order to establish in all points the analogy of extinct species with living types, revealed to him anatomical relations of great interest, which had been hitherto passed over. He thus discovered the important fact, that there exists a remarkable parallelism between the development of the individual, and the development of the whole class in the series of ages. * * * As to the relative superiority of living types, also, embryology reveals to us a wonderful parallelism. There is no fish, however imperfect, whose organization does not correspond to some phase in the life of more perfect types. Take for example, the lamprey—it has, in place of the cranium, only a cartilage corresponding to the base of the skull; a single fin more or less divided, and no jaws, properly so called. Now, the most perfect of our fishes, as the salmon, are all, at one period of their life, at the same point of development, but with them it is a transient state, a stage of growth; whilst in the other it is the permanent condition. These views have a high philosophical bearing, particularly in their application to other classes of the animal kingdom. It is to geology, nevertheless, that the greatest profit is derived from these discoveries. They throw new light on the relative age of the various formations. Another and more general result of his labours, was the discovery, that not only are all the fossil species different from those now living, but also, that from one formation to another, the species are equally distinct. And this diversity is not confined to the larger formations, but exists equally between the various stages of the same formation. The necessary deduction is, that the whole creation has been renewed at different epochs, by a direct intervention of the Creator. From the fact that certain basins, like certain regions of the earth's surface, are inhabited by species peculiar to them, not found elsewhere in deposits of the same age, he also inferred that each creation was local, that is to say, that species were created in the localities they inhabit, and that to each was assigned a limit, which it does not pass so long as it remains in its natural condition. Man alone, and those few species that are associated with him, are exceptions to this general law. These considerations, with others not less important, concerning the relation which this localization bears to the temperature and degree of elevation of continents

at different periods, suggested to Agassiz some general reflections, which will show the spirit with which he pursued his enquiries. "Such facts," says he, "loudly proclaim principles which science has hitherto left untouched; those, I mean, that respect the relation of the Creator to the universe. We see phenomena closely connected in the order of succession; yet, without any sufficient cause within themselves for the connection; an infinite diversity of species, without any material bond of union, so grouped as to present the most admirable progressive development, in which our own species is involved. Have we not here the most incontestible proofs of the existence of a Superior Intelligence, whose power alone has been able to establish such an order of things? The methods of scientific investigation, however, are of such strictness, that what seems to our feelings a matter of course, we cannot admit, unless supported by numerous and well established facts; on this account I have delayed expressing my convictions on this subject, until the last moment; not that I have wished to avoid the discussions which the announcement of such results must necessarily excite, but that I have been desirous not to provoke them before establishing for these results a purely scientific foundation, and supporting them by rigid demonstrations, rather than by a profession of faith. An acquaintance with more than 1500 species of fossil fishes, has taught me that species do not pass insensibly into each other, but that they appear and disappear unexpectedly, without showing any immediate connection with those preceding them. * * * All these species have a fixed time of appearance and disappearance; indeed their existence is limited to a definite period. * * * More than this, in all ages, an invisible thread runs through this immense diversity, presenting to us, as a definite result, a continual progress in this development, of which man is the end, the four classes of vertebrated animals the intermediate steps, and the invertebrata the constant accessory accompaniment. Have we not here the manifestations of a mind as powerful as prolific? the acts of an intelligence as sublime as provident? the marks of goodness as infinite as wise? the most palpable demonstration of the existence of a God, author of all things, ruler of the universe, and dispenser of all good? This, at least, is what I read in the works of the creation, in contemplating them with a grateful heart. Such feelings, moreover, dispose us better to fathom the truth, and study it for itself; and it is my conviction, that if, in the study of the natural sciences, these questions were less avoided, even in the sphere of direct observation, our progress would be generally more sure and more rapid."

It is not astonishing that such results, accompanied by views so wide, and presented with the irresistible force of a profound conviction, gained for their author the respect of the scientific world. Learned societies vied in shewing their sympathy with him, and (a distinction then unparalleled) at the age of 34, Agassiz was a member of every scientific academy of Europe. He soon after visited England, and it was here that he found at once the richest materials and the greatest encouragement. Whole collections were put at his disposal, and he obtained many precious specimens.

We come now to speak of a series of discoveries which have particularly tended to make the name of Agassiz known to the public in general, and from which resulted his Glacial theory. Although this theory is now of so wide application, its first origin is to be sought in the Alps. It was among the chamois hunters of the Valais that the idea arose, that masses of rock were transported by glaciers. These men, seeing every year enormous masses of rock transported to a distance from their original position by the glaciers, found no difficulty in supposing that *all* the *boulders* which are found in the valley, had been transported thither in the same manner, and as they had observed the oscillation of the extremities of the glaciers—that is to say, their advance in one year, and their recession in the next,—they concluded, in like manner, that, at the period when the blocks now found at a distance from the glaciers were first detached, the glaciers themselves must have reached further than at present. The hypothesis was afterwards advanced by M. de Charpentier, that the distribution of the boulders which are scattered over the valley of Switzerland, and on the sides of the Jura, may be accounted for in this way. This opinion was received with almost unanimous incredulity; Agassiz was among the skeptics, and in 1836 visited M. de C., with the view of persuading his friend to abandon an hypothesis which he considered untenable. But the latter, instead of entering into a discussion, conducted Agassiz to the places themselves, in the Mer de Glace, at Chamouni, where his observations had been made. He showed him the glacier actually at work in transporting boulders, and in its passage polishing and rounding the rocks at its sides. A light now burst on the mind of Agassiz: not only did he admit that the blocks found in the valley of Switzerland might have been carried thither in this manner, but he saw at a glance the immense bearing of this fact, and the effect it must necessarily have on the science of geology. * * * The opposition excited by Charpentier's theory was roused in a ten-fold degree by that of Agassiz, that all the north of Europe must have been covered by a vast sheet of ice, in the same manner as the polar regions are at present. The formation of this sheet of ice, in consequence of a sudden depression of the temperature, it was insisted, must have put an end to the tertiary epoch, by annihilating the animals and plants then existing. Two parties were immediately formed—one embracing the new doctrine with enthusiasm, the other oppossing it—disputes

arose even concerning the present glaciers. Doubts were raised as to the mode in which they advanced; and as the very fact of their advance rested solely on public notoriety, it was demanded that their movement should be shown by direct observations, before any conclusions were drawn from it. A problem, before purely geological, was thus suddenly changed into a question of *fact*, requiring a long series of researches and experiments.

Though already overburthened by his various labours, Agassiz didnot shrink from this task. He saw at once, it was necessary to examine the glaciers, not only at their termination, but also throughout their whole extent; to ascertain the influence of inequalities of the soil on their movements; the temperature of the ice, and the effect of external agencies upon it, under all circumstances. After having visited in succession most of the glaciers, he fixed his head quarters at the Glacier of the Aar, whither he went for eight years consecutively, with his friends, to pass his summer vacations—at first with no shelter except a large boulder lying on the middle of the glacier, and which soon became famous under the name of the "Hotel des Neuchâtelois." Afterwards he built a little stone cabin, on the left margin of the glacier; this received the name of "The Pavilion." Here he prosecuted the the long series of researches, that have obtained so much celebrity in the scientific world. Although his retreat was situated 8000 feet above the level of the sea, and 12 miles from any habitation, it was soon well known throughout the country, and there might often be seen assembled a select company, in which many nations were worthily represented.

The scientific results obtained from these investigations are contained in two works. We cannot, of course, undertake an analysis of these results; and we will only say that they may be considered as a sort of introduction to a more extensive undertaking, which is to comprise the history of the last great revolutions which the earth's surface has undergone. We understand he finds in this country a vast field for research, and valuable materials in the works of American geologists.

We conclude our sketch with a passage of a different character from a little volume, by one of his friends, entitled "Excursions et séjours de M. de Agassiz et de ses compagnons de voyage, dans les Glaciers et les hautes régions des Alpes." It contains accounts of various ascents undertaken by their little company; the most memorable of which is that of the Jungfrau which took place in 1841—having for its object the study of the structure of the snow and ice on the higher summits. The Jungfrau is the most admired of the Swiss mountains, and next to the Finsteraarhorn, Mont Blanc and the Monte Rosa—the highest of the Alps, being 13,720 feet in elevation. Their ascent was much talked of among the mountaineers, since, by many of them, the Jungfrau was considered inaccessible. Starting from the hamlet of Méril at 5 o'clock, A. M., they arrived at 2 P. M., at the base of the highest summit, the inclination of which, on being measured, was found to be forty-five degrees. This declivity, moreover, was covered with hard, slippery ice, in which it was necessary to cut steps; and this, together with the intense cold, so retarded their progress, that at one time, they advanced only fifteen steps in a quarter of an hour. The summit formed the vertical section of a cone; and the ice being less hard at the edge of the precipice, they walked by the advice of their guide, on the very brink of the abyss. "Several times," says the author, "on thrusting out my staff rather further than usual, I felt it pass through the roof of snow," which, as is usually the case, projected like a cornice from the edge of the precipice, "and then we could look (whenever the fog separated for a moment,) perpendicularly through the hole into the vast gulf below." The fog, which had hidden every thing from sight, cleared away when they reached the summit, at about 4 P. M. "Here, for the first time, we had a view of the valley of Switzerland; we were on the western edge of the section of the cone, having at our feet the barrier that separates the valley of Lauterbrunnen from that of Grindelwald. * * * The mountain here forms an abrupt angle, a dozen feet below the summit, and we saw, with a sort of affright, that the space which separated us from the highest point was a sharp ridge, about twenty feet long, the sides of which had an inclination from 60 to 70 degrees. 'There is no way of getting there,' said Agassiz, and we all inclined to the same opinion. Jacob, (their principal guide,) on the contrary, said there was no difficulty whatever, and that we should all get over. Laying aside what he carried, he commenced the undertaking by passing his staff over the ridge, so as to bring it under his right arm, and thus climbed along the western slope, burying his feet as much as possible in the snow, in order to obtain foothold." In this way he passed over, and after having removed the snow from the summit, persuaded them all to follow. "The summit is a very narrow, triangular space, about two feet long, and a foot and a half wide, with the base towards the valley of Switzerland. As there was room only for one person, we took turns. Agassiz mounted first, resting on Jacob's arm. He remained about five minutes, and when he rejoined us, I saw he was unable to support the vivid emotion caused by the overwhelming grandeur of the spectacle." "It is not the vast prospect that makes the charm of the higher mountains. We had already found, from former experience, that distant views are generally indistinct. Here on the summit of the Jungfrau, the contours of the distant mountains were still less defined. But what fascinated us, was the spectacle in our immediate neighbourhood.

Before us was spread out the valley of Switzerland, and at our feet were piled up the lower chains, the apparent uniformity of whose height, gave still greater sublimity to the vast peaks that towered up almost to our level. At the same time, the valleys of the Oberland, which, until now, had been covered by light vapour, were uncovered in several places, revealing to us, through the fissures, the world below. We distinguished on the right the valley of Grindelwald; on the left, far below, an immense chasm, at the bottom of which a brilliant thread wound along, following its windings. This was the valley of Lauterbrunnen, with the river Lutschinen. On the south the view was interrupted by clouds, which had for some hours been gathering on the Monte Rosa. We were recompensed for this, however, by a very extraordinary phenomenon, which took place under our eyes, and interested us much. A thick mist had gathered on our left; towards the south-west, it ascended constantly from the Rott-thal, and began to extend to the northward. We already feared lest it should surround us a second time, when we found that it terminated abruptly at the distance of a few feet from us. Owing to this circumstance, we beheld before us a vertical wall of mist, the height of which we estimated to be at least from 12,000 to 15,000 feet, since it rose from the valley of Lauterbrunnen to a considerable distance above our heads. As its temperature was below the freezing point, the little particles of vapour were transformed into crystals of ice, and reflected the sun's rays in all the colours of the rainbow: we seemed to be surrounded by a mist of gold." The scientific results of this ascension were: the discovery that the snow, even on the highest summits, is not changed into ice, though it rests on a crust of very compact ice; also that the summit of the Jungfrau is gneiss, and not limestone, as had been supposed.

The general features of Agassiz's history, since 1845, are probably known to most of our readers. In the fall of 1846, being charged with a scientific exploration by the King of Prussia, and having also received an invitation to lecture before the Lowell Institute, he arrived in this country, where he has since resided. On the establishment of the Lawrence Scientific School, at Cambridge, the Professorship of Zoology and Geology was offered to him, and after some deliberation accepted. Of the results of his labours in this country, it is yet too soon to speak; but the impulse given to these studies by his presence, is a matter of public notoriety, and of the highest importance to scientific culture among us. C.

Fictions are so far from fortifying the mind against temptation, that they are rather like accomplices, who contrive to divert a person's attention, whilst a thief picks his pocket.

DILLWYN.

Account of GEORGE CROSSFIELD, *of Liverpool, an Elder, who died the* 15*th of* 12*th month,* 1847, *aged* 62 *years.*

He was the son of George and Ann Crossfield, and was born at Warrington in the year 1785. In very early life he was placed in an extremely exposed situation, his parents having, when he was only fourteen years of age, removed from that town, leaving him in business there, and devoid of much restraint or supervision, beyond the care exercised over him by the religious society of which he was a member.

He was however mercifully favored at this early period, to experience a being brought under the influence of divine grace, and by a diligent attention to the monitions of the Holy Spirit within him, was preserved from the many temptations surrounding him, and strengthened to go forward in the path of life, turning neither to the right hand nor to the left. In his thirtieth year he was appointed to the station of Elder; and under a sense of the important duties of that office, he was, we believe, concerned during the remainder of his life, to seek for help from on high, to strengthen him in a right performance of them.

The prevailing features of his character were great singleness of purpose, and strict integrity in word and deed; and though naturally of a stern and inflexible disposition, and from the circumstances attending his early years, prone to place great reliance upon his own judgment, yet having been favoured to witness the work of grace in his heart, his character felt its softening influence, and he was made willing to concede to the opinions of others, when a feeling of duty did not intervene. The courage with which, through good and through evil report, he contended for what he felt to be right, was very striking. He was greatly concerned for the promotion of the truth as professed by our forefathers, and being gifted with a clear understanding of the discipline, was earnest in support of the testimonies of the society in all their ancient integrity, never shrinking from a bold avowal of his sentiments, when he perceived a danger of the standard being lowered, or a tendency in any to depart from the truth in doctrine or practice.

The subject of religious experience he always felt to be a very awful one, and though diligent in the daily practice of retirement and self examination, he but seldom alluded to his spiritual condition, as he was much alive to the danger of religion being made a mere thing of the lips, by conversation on the dealings of the Almighty being carried to an extent not warranted by actual experience. When however he did speak of these matters, it was in terms of humility and self abasement; and this was the peculiar characteristic of his spiritual state through life, never mentioning the subject without an acknowledgment, that he had nothing of his own to trust to, but that all

was through the unbounded mercy of his Lord and Saviour. Though active in benevolent undertakings, and kind and liberal to the poor, many of his acts of charity being only accidentally discovered even by his own family, the feeling appears to have been ever present with him, that all these were to be accounted as nothing, and that upon the mercy of a crucified Redeemer alone, he must depend. He felt a lively concern for the preservation of the numerous young men who formed a large proportion of the meeting of which he was a member; and being well aware of the temptations to which they were exposed, he endeavoured by the exercise of hospitality, and by the care which he extended over them in many other ways, to evince his interest in their best welfare, and to strengthen their feelings of attachment to those principles, the value of which he could so fully appreciate. During the last few years of his life, he paid little attention to the details of his business; his time however was fully employed, being occupied with the concerns of the society, and by the numerous applications made to him by those who sought his advice and assistance. He also engaged himself in collecting the letters and compiling a memoir of that eminent minister, the late Samuel Fothergill, which he afterwards published.

Though for a period of ten days before his decease he was unwell, and confined to the house, some time elapsed before any serious apprehensions were entertained, when spasmodic attacks of the throat came on, which threatened a speedy termination to his existence. The pain he suffered was at times very severe, but he was favoured to be preserved in a quiet, prayerful spirit, and the advice he was from time to time enabled to extend, to his family and relatives, was deeply instructive. The humble reliance on the mercy of his Saviour, which had supported him through life, did not forsake him in the hour of need. On one occasion he thus expressed himself, "I hope I am not presumptuous, for I know I have nothing of my own to trust to, nothing but the mercy of the Lord in our Saviour, to whom I have again and again made my petition, and I trust he has heard me." He was evidently frequently engaged in mental supplication, and was favoured with a peaceful serenity in the contemplation of the awful change, which was fast approaching. His bodily powers gradually sunk; on the morning of the 15th of 12th month he was heard to pray, that if it were the Divine will, he might have an easy dismissal from this life; soon after which he uttered the words, "Lord, in this separation between soul and body, be thou"—here the powers of articulation failed him, and with this aspiration upon his lips, he quietly departed to his rest.

His last prayer, we trust, was heard; and we humbly hope that his Lord was near him, and in His abounding mercy, received his Spirit into one of the many mansions prepared for the faithful followers of the Lamb.—*Annual Monitor*, 1849.

For Friends' Review.

KING OF DENMARK'S COMET MEDAL.

In the autumn of 1847, the *Nantucket Enquirer* announced the recent discovery of a telescopic comet, by Maria Mitchell, daughter of our friend William Mitchell, of that place. He is himself a man of high scientific acquirements, and had infused into the mind of his child an ardent desire to become familiar with the phenomena of the heavens. Her industry and astronomical skill promise to make her a rival of the sister of the celebrated Dr. Herschel.

"On the 17th December, 1831, a gold medal of the value of twenty ducats, was founded, at the suggestion of Professor Schumacher, of Altona, by his Majesty Frederic VI., at that time King of Denmark, to be awarded to any person who should first discover a telescopic comet:" that is, one which, at the time of its discovery, should be invisible to the naked eye, and whose periodic time should be unknown.

"On the 1st of October, 1847, at half past ten o'clock, P. M., a telescopic comet was discovered by Miss Maria Mitchell, of Nantucket, nearly vertical above *Polaris* about five degrees. On the 3d of the same month, the same comet was seen at half past seven, P. M., at Rome, by Father de Vico, and information of the fact was immediately communicated by him to Professor Schumacher at Altona. On the 7th of October, at twenty minutes past nine P. M., it was observed by Mr. W. R. Dawes, at Camden lodge, Cranbrook, Kent, in England, and on the 11th it was seen by Madame Rümker, the wife of the Director of the Observatory at Hamburg. Mr. Schumacher, in announcing this last discovery, observes, 'Madame Rümker has for several years been on the look-out for comets, and her persevering industry seemed at last about to be rewarded, when a letter was received from Father de Vico, from which it appeared that the same comet had been observed by him on the 3d inst., at Rome.

"Not deeming it probable that his daughter had anticipated the observers of this country and Europe, in the discovery of this comet, no steps were taken by Mr. Mitchell with a view to obtaining the King of Denmark's medal. Prompt information, however, of the discovery, was transmitted by Mr. Mitchell, to his friend, William C. Bond, Esq., Director of the Observatory at Cambridge, Mass."

The foregoing extracts are made from an unpublished statement by Edward Everett, late President of Cambridge University; and in consequence of a correspondence which took place between him and Professor Schumacher, notice was given in some of the astronomical papers on the Continent, in the early part of the 12th month, 1847, of Maria Mitchell's discovery, and its "priority was immediately admitted throughout Europe."

Owing to some informality in the first announce-

ment of the discovery, and the natural reluctance of our young female astronomer to appear publicly in prosecution of her claim, it was doubtful whether the arbiters—G. B. Airy, the English Astronomer Royal, and Professor Schumacher—would feel at liberty to award the medal to her. The facts were represented to them, but they were of the opinion that under the rules prescribed for their government, they could not do it. The matter, however, was placed in competent hands, when it was referred to Edward Everett. The writer has read the correspondence between him and several other friends to science and to justice, and it exhibits a fine specimen of that courtesy and love of right, which so often make our intercourse with others delightful.

"I determined on the 8th of August," says E. Everett, "to address a letter to R. P. Fleniken, Esq., Chargé d'Affaires of the United States at Copenhagen. This letter was accompanied with copies of the original papers. Mr. Fleniken entered with great zeal and interest into the subject. He lost no time in bringing it before the Danish Government, by means of a letter to the Count de Knuth, the Minister at that time for Foreign Affairs, and of another to the King of Denmark himself." The result was a reference of the case by the King to Professor Schumacher, who having long been in possession of the documents establishing the priority of M. Mitchell's claim, immediately made his report in her favour."

In a letter from the Count de Knuth, dated "Copenhagen, 6th Oct. 1848," to R. P. Fleniken, the writer says, "it would appear to admit of no doubt that the discovery of the comet in question was really due to Miss Mitchell's learned researches; and that her not having as yet received a mark of distinction to which she seems to have so just a claim, was entirely owing to her not having observed the prescribed forms.

The learned astronomer, Professor Schumacher, having likewise recommended Miss Mitchell to the favor she now solicits, I hastened to refer this question to the King, my august master, at the same time laying before his Majesty the letter which you have addressed to him on this subject; and I have much pleasure in being now enabled to inform you, that his Majesty has not hesitated to grant your request, by awarding to Miss Mitchell the medal which she desires."

The elements of the orbit of the Comet, which by common consent, bears her name, have been computed by Maria Mitchell, and I believe appeared some months ago in one of the numbers of the American Journal of Science. Z.

THE THEATRE.

James Hervey was once on a journey with a lady who happened to be in the same carriage, and was expatiating in a particular manner on the amusements of the stage, as, in her esteem, superior to any other pleasures. Among other things, she said, there was the pleasure of thinking on the play before she went, the pleasure she enjoyed while there, and the pleasure of ruminating on it in her bed at night. Mr. Hervey, who sat and heard her discourse without interrupting her, said to her in a mild manner, that there was one pleasure besides what she had mentioned, which she had forgotten. "What can that be?" said she, "for sure I included every pleasure when I considered the enjoyment beforehand, at the time, and afterward; pray, what is it?" Mr. Hervey, with a grave look, and in a manner peculiar to himself, replied, "Madam, the pleasure it will give you on your death-bed." A clap of thunder, or a flash of lightning, would not have struck her with more surprise—the stroke went to her very heart. She had not one word to say, but during the rest of the journey seemed quite occupied in thinking upon it. In short, the consequence of this well-timed sentence was, that she never after went to the play-house, but became a pious woman, and a follower of those pleasures which would afford her true satisfaction even on her death bed.

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 17, 1849.

In our 23d number we copied from a respectable paper in this city, an account of the Wyandott Indians, who reside on the west of Arkansas and Missouri. Since the publication of that article, a letter has been received from a Friend in the West, who has devoted a considerable portion of his time to labours for improving the condition of the native races, and who has travelled extensively among them, which gives a view of the Wyandott nation not easily reconciled with the description furnished by the article in question.

The writer of the letter informs us, that there is *no boarding school* existing among them; that he visited that nation about two years ago, and upon enquiry respecting their schools, he was informed by their agent, that one or two day schools were kept up, a few months in the year; for the support of which a moderate sum was appropriated from the public funds.

In the fourteenth number of our former volume, a concise notice was given of the schools among the Shawnese in that neighborhood, which were supported respectively by Friends, Methodists and Baptists. It appears that a number of the Wyandott children are inmates of these schools. The manual labour school, we are told by the letter in question, is not among the Wyandotts, but among the Shawnese, and under the direction of the Methodists. The fact of any slaves being held by the Wyandotts is called in question, though it appears there are a few among the Shawnese, some of

whom are said to be connected with the manual labour school.

If any of our correspondents are possessed of information, entirely authentic, respecting the numbers and condition of the native tribes, who occupy the territories adjacent to our western states, the Editor would be glad to place it in the columns of the Review. These interesting people, considered as a body, are evidently diminishing in numbers, and appear not unlikely, in the coming age, to be found only on the historian's page. Surely humanity and religion must unite in the effort to save the sinking race from utter extermination. And disappear they must, before the resistless tide of civilization, unless they can be induced to acquire the arts, and adopt the habits of civilized life.

We have allotted a considerable space to the extracts from Henry Clay's letter on emancipation, and to comments upon it, but not more, we apprehend, than the importance of the subject demands. While we may rejoice to find, emanating from that quarter, so ample an acknowledgment of the injustice of slavery, we cannot fail to deplore the existence, in such a mind as that of Henry Clay, of a prejudice which gives a sanction to measures, and even covers them with a veil of humanity, which if applied to any class of our population, except the descendants of the African race, would be universally condemned as outrageously unjust. While we sincerely rejoice in the prosperity of the colonies which have been formed on the African coast, and heartily desire their success in diverting the commerce with Africa from one in the persons of men, to the legitimate objects of trade, we must regard the plan of making the expatriation of the coloured race an essential condition of their release from bondage, as unjust in principle, deceptive in character, and likely to prove, in its practical operation, an insuperable bar to the extinction of slavery. The supposition that Kentucky can colonize, on the African shore, her 182,000 slaves, or their still more numerous descendants, appears too extravagant for sober admission. And the doctrine that the two races cannot exist together, if both are free, is therefore neither more nor less than a declaration that slavery shall not be extinguished.

Died,—At his residence in Albion, Maine, on the 10th ult., in the 74th year of his age, John Warren, a member and minister of Unity Monthly Meeting. He was confined to the house about five months, manifesting a meek and quiet spirit, and peacefully resigned to wait the Divine will. For the two years previous to his confinement, though in feeble health, he was diligently engaged in finishing religious visits in different parts of his own Yearly Meeting, and returned home but a few days before his confinement. His friends, during this period, were often led to fear, from the tenor of his communications, that his useful labours were drawing to a close. This beloved Friend was extensively known by Friends and others as a minister and faithful labourer in the Gospel, and was, in the spirit of meekness and love, much engaged in seeking out the lonely and solitary, even in remote parts, where none of our Society had ever before been; leaving a "sweet savour" wherever his lot was cast: comforting the "mourners in Zion and the heavy-hearted in Jerusalem," and with the persuasive language of a true disciple, inviting and encouraging those who were afar off, to come unto Christ. Through the efficacy of truth, he was instrumental in turning many "from darkness to light, and from the power of Satan unto God." He had a low esteem of himself, and was often heard to say, "no merit belongs to the creature, but all merit and praise unto God through Christ Jesus." It may be truly said of this our dear friend, that by the grace of God he was what he was, "for his speech and preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power"—being a firm believer in, and directing all to that faith which stands, not in "the wisdom of men, but in the power of God."

His funeral took place on Sixth day, the 16th ult., at Friends' Meeting House in Albion, and was largely attended by Friends and others. The meeting was solemn and impressive, with one united feeling of sorrow for the loss sustained by the Church and neighborhood. Many testimonies were borne to the faithfulness and dedication of the departed, as a peace-maker and father and friend to all, and especially to the "household of faith." Many can "rise up and call him blessed," to the exaltation of that principle of Divine light and life, which he loved, feared, honored and obeyed: and although we sensibly feel our loss, yet we have the comfortable assurance that it is his eternal gain.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

——, In this city on Seventh day morning, the 10th inst., Sarah, wife of Robert Richie, aged 70 years, a member of the Northern District Monthly Meeting.

——, On Second day, the 26th ult., at the residence of her father, William Howell, in Cecil Co., Maryland, in the 38th year of her age, Ann Howell, a member and overseer of Nottingham and Little Britain Monthly Meeting. As she had lived so she died—at peace with all men; and it is believed a mansion was prepared for her in that city "which the glory of God doth lighten, and the Lamb is the light thereof."

For Friends' Review.

LETTER OF HENRY CLAY ON EMANCIPATION.

It must be known to the generality of our readers, that the subject of slavery has, of latter time, obtained considerable attention in Kentucky; and that many citizens of that state are anxiously looking for the introduction, into their revised constitution, of some provision favourable to the extinction of a system, which, when judged by either a moral, a political, or an economical standard, is admitted to be an evil.

A letter on this subject, from Henry Clay, dated at New Orleans on the 17th ult., has re-

cently appeared in the public papers. The acknowledged importance of the subject, the conspicuous character of the writer, and the influence which his declarations will probably exercise upon the opinions of many of his admirers, seem to justify, if they do not imperiously demand, the introduction into the Review, of the substance of this letter, with appropriate remarks upon the principles which it espouses.

After a short introduction H. Clay proceeds:

"The question to which I allude is, whether African slavery, as it now exists in Kentucky, shall be left to a perpetual or indefinite continuance, or some provision shall be made in the new constitution for its gradual and ultimate extinction?

"A few general observations will suffice my present purpose, without entering on the whole subject of slavery, under all its bearings, and in every aspect of it. I am aware that there are respectable persons who believe that slavery is a blessing, that the institution ought to exist in every well organized society, and that it is even favorable to the preservation of liberty. Happily, the number who entertain these extravagant opinions is not very great, and the time would be uselessly occupied in an elaborate refutation of them. I would, however, remark that, if slavery be fraught with these alleged benefits, the principle on which it is maintained, would require that one portion of the white race should be reduced to bondage to serve another portion of the same race, when black subjects of slavery could not be obtained, and that in Africa, where they may entertain as great a preference for their colour as we do for ours, they would be justified in reducing the white to slavery, in order to secure the blessings which that state is said to diffuse.

"An argument, in favor of reducing the African race to slavery, is sometimes derived from their alleged intellectual inferiority to the white races; but, if this argument is founded in fact, (as it may be, but which I shall not now examine,) it would prove entirely too much. It would prove that every white nation, which had made greater advances in civilization, knowledge and wisdom than another white nation, would have a right to reduce the latter to a state of bondage. Nay, further, if the principle of subjugation, founded upon intellectual superiority be true, and be applicable to races and to nations, what is to prevent its being applied to individuals? And then the wisest man in the world would have a right to make slaves of all the rest of mankind!

"If, indeed, we possess this intellectual superiority, profoundly grateful and thankful to Him who has bestowed it, we ought to fulfil all the duties and obligations which it imposes; and these would require us not to subjugate or deal unjustly by our fellow men who are less blessed than we are, but to instruct, to improve and to enlighten them."

This closing sentence plainly implies, that in the judgment of the writer, our intellectual superiority, admitting the fact, imposes an obligation to treat the coloured race with kindness; and that their subjugation, on account of that superiority, is an abuse of the talents received. We shall see in subsequent parts of the letter, how he carries out the principles.

"After full and deliberate consideration of the subject, it appears to me three principles should regulate the establishment of a system of emancipation. The first is, that it should be slow in its operation, cautious, and gradual, so as to occasion no convulsion, nor any rash or sudden disturbance in the existing habits of society. Second, that, as an indispensable condition, the emancipated slaves should be removed from the State to some colony. And, thirdly, that the expenses of their transportation to such colony, including an outfit for six months after their arrival, should be defrayed by a fund to be raised from the labour of each freed slave.

"Nothing could be more unwise than the immediate liberation of all the slaves in the State, comprehending both sexes, and all ages, from that of tender infancy to extreme old age. It would lead to the most frightful and fatal consequences. Any great change in the condition of society should be marked by extreme care and circumspection. The introduction of slavery into the colonies was an operation of many years duration; and the work of their removal from the United States can only be effected after the lapse of a great length of time.

"I think that a period should be fixed when all born after it should be free at a specified age, all born before it remaining slaves for life. That period I would suggest should be 1855, or even 1860; for on this and other arrangements of the system, if adopted, I incline to a liberal margin so as to obviate as many objections, and to unite as many opinions as possible. Whether the commencement of the operation of the system be a little earlier or later, is not so important as that a day should be permanently *fixed*, from which we could look forward, with confidence, to the final termination of slavery within the limits of the commonwealth."

If the necessary alternative was the indefinite continuance of slavery, or the emancipation of the children born after 1855 or 1860, there would be no reason why the latter should not be preferred. Perhaps a provision by which the emancipation of the children to be born after the year 1900, might be preferable to the perpetual maintenance of slavery; yet we should entertain no very exalted opinion of the consistency or religious sensibility of a man who should acknowledge the intrinsic injustice of slavery, and yet gravely propose that a legal or constitutional provision should be made, by which the children born after 1900 should be free, while the offspring of female slaves born at an earlier period, should continue in slavery. With the wide margin proposed, the plan of emancipation would be, as far as the personal interests of Henry Clay are involved, equivalent to fixing the period when emancipation shall begin, a half or a whole century in advance. If, as he tells us, he believes that Kentucky was in a situation fifty years ago to admit of the gradual emancipation of her slaves; and deeply laments that a system, with that object, was not then established, why does he now propose to defer the commencement of such a system for six or eleven years? How is this wide margin to be filled up? According to the plan suggested, not a slave will be emancipated prior to 1880, or perhaps 1885. In the meantime, no provision is proposed, to secure to the existing generation of slaves, the con-

solation of knowing that their children will be free. For it is not proposed to place any restriction on the power of the master to sell, or remove his slaves beyond the limits of the state.

If Kentucky was in a condition in 1799, and is expected to be in a condition in 1855 or 1860, to begin the work of gradual emancipation, why defer it for six or eleven years? Will she be in a better situation for making a commencement then, than she is now? It would, perhaps, be unfair to insinuate that H. Clay had any design which he was ashamed to avow; but the wide margin proposed, appears very likely to afford an opportunity, in practice, whatever was intended by it, for the masters to sell off a goodly share of their female slaves, before the period assigned to the commencement of the plan. If H. Clay regrets, as he says a vast majority of the people of the United States do, "the introduction of slavery into our colonies, and laments that a single slave treads their soil," why does he countenance the continuance of the system, unchanged in any essential particular, beyond the probable duration of his own life?

As immediate emancipation does not appear to be contemplated by the people of Kentucky, it was entirely needless to notice that subject. It may, however, be remarked, that neither theory nor experience, justifies the assertion that any disastrous consequences must result from such a measure. The experiment has been tried, where the slaves were much more numerous, in relation to the free, than they are in Kentucky, and the transition from slavery to freedom was peacefully accomplished. It would be easy to prove, that the existing commercial embarrassment in the British West Indies is owing to causes, which, other circumstances being the same, would not have been removed by the continuance of slavery.

The letter proceeds:

"Whatever may be the day fixed, whether 1855 or 1860, or any other day, all born after it, I suggest, should be free at the age of twenty-five, but be liable afterwards to be hired out, under the authority of the State, for a term not exceeding three years, in order to raise a sum sufficient to pay the expenses of their transportation to the colony, and to provide them an outfit for six months after their arrival there.

"If descendants of those who are to be free at the age of twenty-five, were also to be considered as slaves until they attained the same age, and this rule were continued indefinitely as to time, it is manifest that slavery would be perpetuated instead of being terminated. To guard against this consequence, provision might be made that the offspring of those who are to be free at twenty-five, should be free from their birth, but upon the condition that they should be apprenticed until they were twenty-one, and be also afterwards liable to be hired out, for a period not exceeding three years, for the purpose of raising money to meet the expenses of the colony, and their subsistence for the first six months.

"Until the commencement of the system which I am endeavouring to sketch, I think all the legal rights of the proprietors of slaves, in their fullest extent, ought to remain unimpaired and unrestricted. Consequently, they would have the right to sell, devise or remove them from the State, and, in the latter case, without the latter being entitled to the benefit of emancipation, for which the system provides."

It is difficult to discover, in any part of the plan thus far disclosed, that justice to the slaves, or a recompense for the injuries which they have received at our hands, is anywhere brought into view. The object evidently is to rid the commonwealth of slaves and slavery, but not in our age, or the next, with as little sacrifice as possible, of the interests or prejudices of the masters. It is to depend entirely upon the state of the demand for slaves further south, and the choice of their possessors, whether a single slave will be emancipated by this *philanthropic* scheme. Ample opportunity is afforded, for selling into perpetual servitude as many as the market can absorb. And when, after the lapse of nearly forty years, the children born after 1860 arrive at the age of twenty five, having served four years longer than white children can be held in any part of the civilized world, they are not to be allowed to seek their fortunes in the land of their birth, and retain the associations they have formed; but to be hired out, in other words, compelled to labour during a time which may be extended to three years, not to raise a fund of which they are to have the disposal, nor even to be applied to their individual advantage, under the direction of others; but to be thrown into a general mass, for the purpose of defraying the expense of transporting the whole liberated race of Kentucky, to the land of their fathers, and supporting them there during the first six months. A man who can discern either justice or philanthropy in this scheme, must possess an intellectual vision of which I can form no conception.

What would be thought of the humanity of a statesman who should gravely propose to enact a law, by force of which the Irish who are now landing on our shores, should be hired out for three years, to raise a fund to defray the cost of shipping them back to the Emerald Isle, and supplying them with oatmeal and potatoes for six months? Yet even this outrageous plan would hardly be equal to that which is offered by the Senator of Kentucky. E. L.

[To be continued.]

THE LONDON AND NORTH-WEST RAIL WAY.

ABRIDGED FROM THE QUARTERLY REVIEW.

[Concluded from page 397.]

As soon as an engine has safely dragged a passenger train to the top of the incline at Camden station, at which point the coupling-chains which connected it with its load are instantly unhooked, it is enabled by the switchman to get from the mail line upon a pair of almost parallel side rails, along which, while the tickets are being collected,

it may be seen and heard retrograding and hissing past its train. After a difficult and intricate passage from one set of rails to another, advancing or 'shunting' backwards as occasion may require, it proceeds to the fire-pit, over which it stops. The fireman here opens the door of his furnace, which by a very curious process is made to void the red-hot contents of its stomach into the pit purposely constructed to receive them, where the fire is instantly extinguished by cold water ready laid on by the side. Before, however, dropping their fire, the drivers are directed occasionally to blow off their steam to clean; and we may further add, that once a week the boiler of every engine is washed out, to get rid of sediment or scale, the operation being registered in a book kept in the office. After dropping his fire, the driver, carefully taking his fire-bars with him, conducts his engine into an immense shed or engine-stable, four hundred feet in length by ninety in breadth, generally half full of locomotives, where he examines it all over, reporting in a book what repairs are wanting, or, if none (which is not often the case,) he reports it '*correct.*' He then takes his lamps to the lamp-house to be cleaned and trimmed by workmen solely employed to do so, after which he fetches them away himself. Being now off duty, he and his satellite firemen go either to their homes or to a sort of club-room containing a fire to keep them warm, a series of cupboards to hold the clothes, and wooden benches on which they may sit, sleep, or ruminate until their services are again required; and here it is pleasing to see these fine fellows in various attitudes enjoying rest and stillness after the incessant noise, excitement, and occasional tempests of wind and rain, to which—we will say nothing of greater dangers—they have been exposed.

The duties which the engine-driver has to perform, are not only of vital importance, but of a nature which peculiarly illustrates the calm, unpretending courage, indigenous to the moist, healthy climate of the British Isles. Even in bright sunshine, to stand—like the figure head of a ship—foremost on a train of enormous weight, which, with fearful momentum, is rushing forward faster than any race-horse can gallop, requires a cool head and a calm heart; but to proceed at this pace in dark or foggy weather into tunnels, along embankments, and through deep cuttings, where it is impossible to foresee any obstruction, is an amount of responsibility which scarcely any other situation in life can exceed; for not only is a driver severely, and occasionally without mercy, punished for any negligence he himself may commit, but he is invariably sentenced personally to suffer on the spot for any accident that from the negligence of others may suddenly befall the road along which he travels, but over which he has not the smallest control. The greatest hardship he has to endure, however, is from cold, especially that produced in winter by evaporation from his drenched clothes passing rapidly through the air. Indeed, when a gale of wind and rain from the north west, triumphantly sweeping over the surface of the earth at its ordinary rate of say sixty miles an hour, suddenly meets the driver of the London and North Western, who has not only to withstand such an antagonist, but to dash through him, and in spite of him to proceed in an opposite direction at the rate of say forty miles an hour—the conflict between the wet Englishman and Æolus, tilting by each other at the combined speed of a hundred miles an hour, forms a tournament of extraordinary interest.

As the engine is proceeding, the driver, who has not very many inches of standing room, remains upon its narrow platform, while his fireman, on about the same space, stands close beside him on the tender. We tried the position. Everything, however, proved to be so hard, not excepting the engine, which was both hard and hot, that we found it necessary to travel with one foot on the tender and the other on the engine, and as the motion of each was very different, we felt as if each leg were galloping at a different stride. Nevertheless, the company's drivers and firemen usually travel from one hundred to one hundred and twenty miles per day, performing six of these trips per week; nay, a few run one hundred and sixty six miles per day—for which they are paid eight days' wages for six trips.

But to return to the engine which we just left in the engine-house. As soon as the driver has carefully examined it, and has recorded in a book the report we have described, 'the foreman of the fitters' comes to it, and examines it all over again; and if anything is found out of order, which, on reference to the book, the driver has not reported, the latter is reported by the former for his negligence. A third examination is made by Mr. Walker, the chief superintending engineer of the station, a highly intelligent and valuable servant of the company, who has charge of the repairs of the locomotive department between Camden and Tring. If he detects any defect that has escaped the notice not only of the driver, but of the foreman of the fitters, wo betide them both!

While the engine, with several workmen screwing and hammering at it, is undergoing the necessary repairs, we will consider for a moment a subject to which Englishmen always attach considerable importance, namely, its victuals and drink, or, in other words, its coke and water. There is at Camden station, a coke factory, composed of eighteen ovens, nine on each side, in which coal after being burnt for about fifty hours gives nearly two thirds of its quantity of coke. These ovens produce about twenty tons of coke per day; but, as fifty tons per day are required for the Camden station alone, the remaining thirty tons are brought by rail all the way from Newcastle. Indeed, with the exception of fifty ovens at Peterborough, the whole of the coke required

annually for the London and North Western Railway, amounting to 112,500 tons of an average value of £1 per ton, comes from the Northern coal fields. For some time there were continual quarrels between the coke suppliers and receivers, the former declaring that the company's waggons had been despatched from the North as soon as loaded, and the latter complaining that they had been unnecessarily delayed. A robin-redbreast settled the dispute, for, on unloading one of the waggons immediately on its arrival at Camden station, her tiny nest with three eggs in it minutely explained that the waggon had *not* been despatched as soon as loaded.

In order to obtain an ample supply of water for their engines, the company at considerable expense sank at Camden an Artesian well ten feet in diameter and one hundred and forty feet deep. The produce of this well, pumped by a high-pressure steam-engine of twenty seven horse power, into two immense cisterns one hundred and ten feet above the rails at Euston Square, supplies all the Camden station, all the company's houses adjoining, the whole of Euston station, as well as the Victoria and Euston Hotels, with most beautiful clear water; and yet—though every man who drinks it or who shaves with it admires it, and though every lady who makes tea with it certifies that it is particularly well adapted for that purpose—strange to say, it disagrees so dreadfully with the stomachs of the locomotive engines—who would ever suspect *them* to be more delicate than our own?—that the company have been obliged, at great inconvenience and cost, to obtain water for them elsewhere. The boilers of the locomotives were not only chemically liable to be encrusted with a deposition of the unusual quantity of soda contained in the Artesian-well water at Camden station—but, not even waiting for this inconvenience, the engine without metaphor spit it out—ejecting it from the boiler with the steam through the funnel-pipe, a well known misfortune termed by engineers '*priming*.'

As much time would be required for each travelling engine to get up its steam *ab initio*, a coke furnace has been constructed at Camden station, to hasten the operation. Here nine men during the day, and the same number throughout the night, are continually employed to heat coke, which by means of iron shovels is to be delivered red hot into the engines' furnaces.

These preparations having been made, the driver's duties are as follows:—

On leaving the shed in the morning, the engine, after having been heated at the coke furnace, is conducted on to a great turn-table, forty feet in diameter, which twists it toward a set of rails leading to the water-crane, where it imbibes at one draught about a thousand gallons of cold water, which, under ordinary circumstances, will enable it to draw its train about forty miles; although in slippery weather, when the wheels revolve *on*, instead of *along* the rails, it of course would not carry it so far. It then proceeds to the coke shed, an enclosure two hundred and ten feet by forty five feet, capable of holding fifteen hundred tons, for its proper supply of coke, namely, one ton—a goods-engine usually devouring two and a half tons.

The driver, leaving his engine in charge of his fireman, now proceeds to the office, where he signs his name in a book, the object being that it may be observed whether or not he is perfectly sober. From the chief clerk he receives his coke and time ticket, upon which, at every station, he has to record whatever time he may have lost up to that point; and when his chronometer is wound up, and set to the proper time, he is then considered to be ready for his journey.

The gigantic power of the locomotive engines hourly committed to the charge of these drivers, was lately strangely exemplified in the large engine stable at the Camden station. A passenger engine, whose furnace fire had but shortly been lighted, was standing in this huge building surrounded by a number of artificers, who, in presence of the chief superintendent, were working in various directions around it. While they were all busily occupied, the fire in the furnace, by burning up faster than was expected, suddenly imparted to the engine the breath of life; and no sooner had the minimum of steam necessary to move it been thus created, than this infant Hercules not only walked *off*, but without the smallest embarrassment walked *through* the fourteen inch brick wall of the great building which contained it, to the terror of the superintendent and workmen, who expected every instant that the roof above their heads would fall in and extinguish them! In consequence of the spindle of the regulator having got out of its socket, the very same accident occurred shortly afterwards with another engine, which, in like manner, walked through another portion of this fourteen inch wall of the stable that contained it, just as a thorough-bred horse would have walked out of the door. And if such be the irresistible power of the locomotive engine when feebly walking in its new-born state, unattended or unassisted even by its tender, is it not appalling to reflect what must be its momentum, when in the full vigor of its life, it is flying down a steep gradient at the rate of fifty miles an hour, backed up by say thirty passenger carriages, each weighing on an average five and a half tons? If ordinary houses could suddenly be placed on its path, it would, passengers and all, run through them as a musket-ball goes through a keg of butter; but what would be the result, if, at this full speed, the engine by any accident were to be diverted against a mass of solid rock, such as sometimes is to be seen at the entrance of a tunnel, it is almost impossible to calculate, or even to conjecture. It is stated by the company's superintendent, who witnessed the occurrence, that some time ago, an ordinary accident happening to a luggage train, near Lough-

borough, the wagons overrode each other until the uppermost one was found piled forty feet above the rails!

We will now conduct our readers to the station and little town of Wolverton. It is a little red-brick town composed of two hundred and forty two little red-brick houses—all running either this way or that way at right angles—two tall red-brick engine-chimneys, a number of very large red-brick workshops, six red houses for officers—one red beer shop, two red public houses, and, we are glad to add, a substantial red school-room, and a neat red-brick church, the whole lately built by order of a railway board, at a railway station, by a railway contractor, for railway men, railway women, and railway children; in short, the round cast-iron plate over the door of every house, bearing the letters L. N. W. R., is the generic symbol of the town. The population is one thousand four hundred and five, of whom six hundred and thirty eight are below sixteen years of age. All look for support to 'the company,' and not only their services and their thoughts, but their parts of speech are more or less devoted to it:—for instance, the pronoun '*she*' almost invariably alludes to some locomotive engine; '*he*' to the chairman; '*it*' to the London Board.' At Wolverton the progress of time itself is marked by the hissing of the various arrival and departure trains. The driver's wife, with a sleeping infant at her side, lies watchful in her bed until she has blessed the passing whistle of 'the down mail.' With equal anxiety her daughter, long before daylight listens for the rumbling of 'the 3½ A. M. goods up,' on the tender of which lives the ruddy but smutty-faced young fireman to whom she is engaged. The blacksmith as he plies at his anvil—the turner as he works at his lathe, as well as their children at school, listen with pleasure to certain well known sounds on the rails which tell them of approaching rest.

Our readers will no doubt be desirous to ascertain what arrangements, if any, are made by the company for the comfort, education, and religious instruction of the number of artificers and other servants whom we have lately seen hard at work. On the western boundary of the town we visited one hundred and thirty plots of ground, containing about three hundred and twenty four square yards each, which are let by the company at a very trifling rent to those who wish for a garden; and, accordingly, whenever one of these plots is given up, it is leased to him whose name stands first on the list of applicants. A reading-room and library lighted by gas are also supplied free of charge by the company. In the latter there are about seven hundred volumes, which have mostly been given.

Besides the above there is a flying library of about six hundred volumes, for the clerks, porters, police, as also for their wives and families, residing at the various stations, consisting of books of all kinds, excepting on politics and religious controversies. They are despatched to the various stations, carriage free, in nineteen boxes, given by the company, each of which can contain from twenty to fifty volumes. For the education of the children of the company's servants, a school-house, which we had much pleasure in visiting, has been constructed on a healthy eminence, surrounded by a small court and garden. In the centre there is a room for girls, who from nine till five are instructed by a governess in reading, writing, arithmetic, geography, grammar, history, and needlework. Engaged at these occupations we counted fifty-five clean, healthy faces. In the east wing we found about ninety fine, stout, athletic boys, of various ages, employed in the studies above mentioned, excepting the last, and learning, moreover, mathematics and drawing. One boy we saw solving a quadratic equation—another was engaged with Euclid—others were studying land-surveying, levelling, trigonometry, and one had reached conic sections.

At the western extremity of the building, on entering the infant-school, which is under the superintendence of an intelligent looking young person of about nineteen years of age, we were struck by the regular segments in which the little creatures were standing in groups around a tiny monitor occupying the centre of each chord. We soon, however, detected that this regularity of their attitudes was caused by the insertion in the floor of various chords of hoop iron, the outer rims of which they all touched with their toes. A finer set of little children we have seldom beheld; but what particularly attracted our attention was three rows of beautiful babies sitting as solemn as judges, on three steps, one above another, the lowest being a step higher than the floor of the room. They were learning the first hard lesson of this world—namely, to sit still; and certainly the occupation seemed to be particularly well adapted to their outlines; indeed, their pinafores were so round, and their cheeks so red, that altogether they resembled three rows of white dumplings, with a rosy-faced apple on each. The picture was most interesting; and we studied their cheerful features until we almost fancied that we could analyze and distinguish which were little fire-flies—which small stokers—tiny pokers—infant artificers, &c.

On leaving the three rooms full of children, to whom, whatever may be the religion of the parents, the Rector is apparently devoting very praiseworthy attention, we proceeded eastward about one hundred yards, to the church, the interior of which is appropriately fitted up with plain oak-coloured open seats, all alike. In the churchyard, which is of very considerable area, there is, under the north wall, a row of fraternal mounds side by side, with a solitary shrub or a few flowers at the foot of each, showing that those who had there reached their earthly terminus were kindly recollected by a few still travelling on the rails of life. With the exception, however, of the grave

of one poor fellow, whose death under amputation, rendered necessary from severe fractures, has been commemorated on a tombstone by his comrades, there exists no other epitaph. Besides this church, a room in the library is used, when required, as a Wesleyan Chapel; at which on Sundays there are regular preachers both morning and night—and on Tuesdays and Fridays about one hundred of the company's servants attend extempore prayers by one of their brother artificers.

CROPS OF THE UNITED STATES FOR 1848.

By an estimate of the population and agricultural products of the United States, for the year 1848, which has been recently published, said to be taken from the report of the Commissioner of Patents, the following appears to be the probable amount:

Population in 1848,	21,686,000
Bushels of wheat raised,	126,364,600
" barley,	6,220,050
" oats,	185,500,000
" rye,	32,952,200
" buckwheat,	12,583,000
" Indian corn,	588,150,000
" potatoes,	114,475,000
Tons of hay,	15,735,000
Pounds of tobacco,	318,909,000
" cotton,	1,066,000,000
" rice,	119,199,500
" sugar,	200,000,000
Tons of hemp,	20,330
Of this Pennsylvania has produced--	
Bushels of wheat,	15,200,000
" barley,	155,000
" oats,	20,000,000
" rye,	13,500,000
" buckwheat,	3,800,000
" Indian corn,	21,000,000
" potatoes,	8,200,000
Tons of hay,	2,000,000
Pounds of tobacco,	610,000

The estimated value of these products is upwards of $618,000,000. The cotton crop at six cents a pound, amounts to nearly 64 millions dollars. This, which is raised in the slaveholding states, though not exclusively by slave labour, is usually considered as the great staple of the country, on which the commerce in great measure depends; yet the value of the hay raised in New York and Pennsylvania alone, is nearly equal to that of the whole cotton crop. The agricultural products of Pennsylvania, are also nearly, if not fully, equal in value to all the cotton raised in the United States.

EUROPE OPEN TO THE BIBLE.

The London Christian Times has an earnest appeal in favour of more energetic efforts to circulate the Bible and send preachers of the gospel through the papal countries of Europe. How vast and inviting the field is, and how urgent the occasion, the following paragraphs partly show:

"At this day, when the traveller crosses the Alps, or lands at any of the seaports from Nice to Trieste, unless those of Naples and the Roman States be still excepted, he may safely be laden with Bibles, and dispose of them in any way he pleases. Advertisements for the public sale of copies of the Holy Scriptures in Italy lie before me; in Italy, where but a few months ago, even one copy would have been seized by the Custom-house officers. We may have depots for the Bible Society wherever we please, and ought to have one at least in every principal town of the Lombardo-Venetian, Tuscan, and Sardinian dominions. We should be able to offer a Bible or a New Testament to every family at a moderate price, and should endeavour to supply the schools. And if some vigorous effort be not made by means of a well-chosen living agency, the favourable juncture will be missed, future evangelization will be impeded, and infidel reaction will become chronic. Such an agency was established in Spain, although in the face of serious obstacles, and the adventurous Borrow, and persevering Graydon, by merely circulating the volumes, effected a benefit which can never be undone.

"In Austria, too, the fetters have dropped from long imprisoned Christianity, as by the touch of an angel. Many thousands of persons are said to have seceded from the Romish communion in Vienna alone, and united themselves, together with many priests, to the German Catholic Church. They see, as through a glass, darkly, very darkly; but their mind is severed from old attachments, vacillates between truth and error, is inquisitive, and with the profession of candor at least, is looking for more certain guidance. For Austria, nay, for all Germany, and for Italy and the Italian islands, we need suitable agents, and a well directed system of colportage."

TRUST.

BY M. F. TUPPER.

"My times are in thy hands."

Yet will I trust! in all my fears,
Thy mercy, gracious Lord, appears,
To guide me through this vale of tears,
And be my strength;

Thy mercy guides the ebb and flow
Of health and joy, or pain and wo,
To wean my heart from all below,
To Thee at length.

Yes—welcome pain—which Thou hast sent—
Yes—farewell blessings—Thou hast lent—
With Thee alone, I rest content,
For thou art Heav'n;—

My trust reposes, safe and still,
On the wise goodness of Thy will,
Grateful for earthly good or ill
Which Thou hast giv'n.

O blessed Friend! O blissful thought!
With happiest consolation fraught,—
Trust Thee I may, I will, I ought,
To doubt were sin.

Then let whatever storms arise,
Their Ruler sits above the skies,
And lifting unto Him mine eyes,
'Tis calm within.

Danger may threaten, foes molest,
Poverty brood, disease infest,
Yea, torn affections wound the breast
For one sad hour;

But faith looks to her home on high,
Hope casts around a cheerful eye,
And love puts all the terrors by
With gladdening power.

SUMMARY OF NEWS.

The New Cabinet.—The nominations of the following individuals to compose the cabinet were confirmed by the Senate on the 7th inst., viz.

Secretary of State,	John M. Clayton, of Del.
" Treasury,	Wm. M. Meredith, Pa.
" War,	G. W. Crawford, Ga.
" Navy,	Wm. B. Preston, Va.
" Home Department,	Thos. Ewing, Ohio.
Post Master General,	Jacob Collamer, Vt.
Attorney General,	Reverdy Johnson, Md.

J. M. Clayton, and R. Johnson were members of the Senate; W. B. Preston, and J. Collamer, members of the House. T. Ewing was Secretary of the Treasury under President Harrison. W. M. Meredith is a distinguished Philadelphia lawyer. G. W. Crawford is said to be a nephew of the Crawford who was a prominent candidate for the Presidency in 1824.

Pennsylvania Legislature.—The North Branch Canal bill was defeated in the House on the 10th, by a vote of 41 to 45.

Delaware Legislature.—A series of resolutions against the Wilmot Proviso, were offered in this body during its late session, but were voted down.

The Pennsylvania canal was opened on the 10th, and several boats started for Pittsburg from Harrisburg.

Europe.—By the steamer America, dates to the 24th ult. have been received. Cotton had risen in price, with a largely increased demand. The corn market was dull, and prices had declined. The state of trade in the manufacturing districts was considered satisfactory, business being active, and employment plentiful. Money was becoming abundant, and the rate of interest was low. The number of cholera cases in Great Britain is now stated at 12,395, of which 5,546 had terminated fatally, and 3,788 recovered. The distress from starvation is said to be extreme in some parts of Ireland. The jury in the case of Duffy, one of the Irish insurgent leaders, had been discharged, without being able to agree upon a verdict. The French National Assembly has voted the time for its dissolution. The new Assembly will meet about the middle of the Fifth month. From Rome we learn that the session of the Constituent Assembly was opened on the 5th ult., about one hundred and forty Deputies, mostly young men, being present. At the sitting on the 8th, a decree was presented, formally deposing the Pope from his temporal sovereignty, and establishing the Roman Republic. The decree also provided that the Pope should "enjoy all the guaranties necessary to the independence of the exercise of his spiritual power," and that "the Roman Republic will have, with the rest of Italy, the relations which a common nationality requires." After a long debate, in which the principal question seems to have been whether the Republic should be proclaimed immediately, or the form of government left to the decision of the Italian Constituent Assembly, the whole decree was adopted almost unanimously, at about one o'clock on the morning of the 9th. The proclamation of the Republic was received with great enthusiasm by the people. A revolution has also taken place in Tuscany. It appears that the Grand Duke had been required to give in his adhesion to the Constituent Assembly of the Italian States, but refusing to do so, through fear of the Pope's excommunication, he fled from Florence, and the people proclaimed a Republic, and established a Provisional Government. This seems to have taken place about the 9th ult. A decree, dated the 10th, appropriates 24,000 livres for the distribution of bread to the poor, and another proposes an offensive and defensive alliance with Venice and Rome. The Legislative Assembly is convened for the 15th of the present month. There are various rumors of the settlement of the Sicilian question, but nothing seems definitely established. It is also believed that negotiations are in progress among the Catholic powers of Europe, for an armed intervention to reseat the Pope on his throne, but its success is doubtful. It is announced that the proposed Brussels Congress of plenipotentiaries, to adjust the Italian question, has been indefinitely postponed. Austria has taken a decided stand against the proposed German Empire, and declares that she will not submit to any central power which may be confided to another German prince. Prussia, however, insists upon her right, and that of the other German States, to unite more closely. Meanwhile the Frankfort Assembly continues its labours, and has adopted, among other sections in the bill of Fundamental Rights, one declaring that every German State must have a constitution with representatives of the people, who are to have a deciding voice in the making of laws, the imposing of taxes, and the management of the finances of the state, as well as the right to originate laws. The second Chamber of Bavaria had voted that the decrees of the Frankfort Assembly should be obeyed, in opposition to the Ministry, who required the decrees to be first sanctioned by the Government. The Senate of Hamburg is moving in favour of Jewish emancipation. The Saxon Chambers are demanding the punishment of the Austrian officers who executed a Saxon deputy during the Vienna insurrection. The spirit of popular liberty sems to be active throughout Germany. The British are pressing the war in India, and have taken the city of Mooltan, after a terrible cannonade, which almost destroyed the city, and slaughtered immense numbers of the inhabitants.

A Friend with a small family, would be willing to let a couple of rooms, second floor, to a man and wife without children, or to a single person, five dollars per month, payable in advance. Apply next door to No. 163 Wood above Tenth street.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

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NO. XXXIII.

(Continued from page 403.)

Early in the Eighth month, 1798, R. Jones and B. C. left the city, and pausing at Frankford to visit Nicholas Waln, proceeded to Locust Grove, the residence of R. Hartshorne. Having attended Quarterly Meeting at this place, where R. J. had much service with many young persons in private opportunities, they went to the Quarterly Meeting at Burlington, where R. J. notes, "I met a kind open reception."

At Burlington she writes, Eighth month 26th, to Jane Snowdon—

"The meeting this morning was very large—many of our fellow-citizens are here. Indeed the town seems crowded, and more came up to-day. By these we hear heavy tidings, that T. Paxson, S. Grellet, and others, are taken down, so that my mind is clothed with sadness on account of those who remain in the city, and the prayer of my mind is that my beloved friends may be supported under this great and renewed trial of faith and patience. * * * * *

"Oh poor Philadelphia! is the mournful musing of my spirit, by day and by night. May its mournful inhabitants be instructed by all with which we have met, in this and former years, and turn to him who smiteth, so as availingly to experience our alone place of defence to be the munition of rocks, where bread may be given us, and our water be sure, is the petition of your afflicted and affectionate friend and sister."

Returning to Rahway, she remained till near the time of the Yearly Meeting. From this place she wrote, 9th mo. 11th, to Leonard Snowdon:

"As I sat yesterday in Plainfield Meeting (about five miles from here) my mental visit to the small exercised remnant in our poor city was sweetly refreshing—yea, I seemed interwoven with them in sweet supplication to the Lord Almighty, that he may be pleased, in his unmerited compassion, to keep you all under his holy protecting wing till the present sore calamity be overpast; sustain you above the raging billows, guide you by his counsel, and finally crown your conflicting minds with unshaken peace. Perhaps I was brought near in remembrance to some of my dear friends at the same time."

Jane Snowdon to R. Jones.

Philadelphia, 9th mo. 28, 1798.

My dear friend,—I feel so much weakness and poverty that I scarcely know how to take hold of my pen to salute thee by letter; nevertheless, I apprehend I feel at times a degree of that love by which the disciples of Christ were distinguished; and, under these impressions of endeared affection, I thought I would attempt to offer a few lines for thy perusal; though I know not what I shall say, but hope my pen will speak the language of a heart which has been of latter times often broken and contrited, before Him who can preserve from the pestilence that walketh in darkness, and from the destruction that wasteth at noon day. Was not my harp hung upon the willows, I would endeavour to speak of his judgments and his mercies too. This is truly a solemn time. The Lord, the judge of the whole earth, is speaking to the inhabitants of this place himself! Oh, that we may learn righteousness by the things which we have suffered! If the people should refuse his repeated visitations, and continue to rebel against the Holy One of Israel, who could marvel if another vial of the Lord's indignation should be poured forth on the inhabitants of this land. My soul shrinks at the prospect, and prays for a place of rest in the day of trouble. When we began to be surprised with the terrors of this awful visitation of sickness and mortality, I most ardently desired to be at liberty to leave my habitation; but such a thick cloud overshadowed, that I could see no way, either to the right or to the left. When in this situation, I often secretly compared myself to a person in confinement under bars, locks, and bolts. My bonds were too strong to be broken. So thou seest, my endeared friend and mother, by what I have written, and by what thou hast heard be-

fore, that I have been sick and in prison, having nothing to boast of except my infirmities. Notwithstanding I felt myself thus bound in a place of deep suffering, it was far from me to harbour one uncharitable sentiment in regard to those who left their dwellings; so distant is such a thought from me, that, in some of the most sorrowful, humiliating seasons which I have passed through, I have been thankful in believing that many of my nearest and dearest friends were permitted to flee from the sufferings which we experienced in our habitations. I desire not to murmur, and I think I do not feel any disposition of that kind; neither have we any cause to regret staying here, for the Lord hath hitherto dealt very bountifully by us. Oh that we may be enabled forever to keep our confidence in the Shepherd of Israel, and in the day of trouble endeavour to take refuge under his Holy Wing, and then all will be well.

Believe me to be, as I am, thy truly affectionate friend, JANE SNOWDON.

R. J. to Jane Snowdon.

Burlington, 10th mo. 4th, 1798.

Dearly beloved Jane,—Thy previous letter of the 28th ultimo would have been replied to before now, but wishing to inform thee that I had got to Edgely prevented an earlier answer. However, this morning I seem disposed to acknowledge it from hence. The favoured situation of thy mind appears almost enviable. It is what I have been labouring for on my own account, and, according to my measure; it seems that through the infinite condescension of the Shepherd of Israel, I have in degree partaken of the like blessed experience; so that I can in truth say, so far from assuming the seat of judgment respecting those who have been bound to stay in our poor, afflicted, and almost forsaken city, my mind has been so fully yielded in sympathy with you, and other dear friends there, that the frequent, yea daily breathings of my sorrowful soul have been, to the Father of mercies, that you might be surrounded by his all-protecting arm, and upheld thereby in every renewed baptism, both of body and mind. So that I rejoice in finding that notwithstanding many and great have been the provings of your faith and patience, the shout of a King is evidently in your camp! May this continue to be thine and dear Leonard's experience, saith my soul. Our several dear friends, who, for the sake of supporting the precious testimony of truth ventured their lives by going to the Yearly Meeting, are also the objects of my near sympathy and tender solicitude. Great must have been their conflict to become so resigned; and great also, I have no doubt, will be their peace, whether in life or death. We hear often of them who are in the disease. As to myself I may say that I came from Locust Grove desirous of All-wise direction; but when the time approached, my soul became 'exceeding sorrowful,' such a cloud of darkness arose on the prospect that I was obliged to get into the quiet, and pray to be preserved from tempting the Lord my God, and in the sequel, as the meeting was adjourned, relief was afforded, and I said in my heart, good is the word of the Lord, worthy to be trusted in and praised now and forever!

After seventh day please direct to Edgely, where I hope to be in the course of next week, there to wait until it shall please the Lord to open the way for my return to my little habitation; when this is mercifully granted, I trust my dear friend we shall be enabled mutually to set up our "Ebenezer" under the renewed sense of the all-sustaining power and goodness of the Lord Almighty, to whom be thanksgiving and praise now and forever. Amen.

Tell your dear children I love them, and think of them often.

I salute thee and dear Leonard in Gospel affection, and remain your tribulated sister,

REBECCA JONES.

As the Yearly Meeting drew near, being still undecided whether to attend it, she again visited Burlington, making her home with her friend Martha Allinson.

For a day or two both R. Jones and M. A. were under great mental exercise, desiring right direction whether they should at this solemn crisis go to the annual assembly, and not seeing clearly any light upon their movement in the matter; but when at length R. J. proposed to go to Philadelphia, the language distinctly presented, "Who hath required this at thy hand?" She informed her hostess of her conclusion to remain, and found that she had arrived at a similar decision.

From Burlington they were taken by James Logan, and his nephew John Smith, 10th mo. 10th, to Edgely, there to remain during the violence of the epidemic. Next day, being the Youth's meeting at Germantown, C. Howell notes, "Dear Rebecca had good service, dividing the Word with judgment, and with the authority of Truth." The ensuing first day, a large assembly being convened, divers of whom were not of our Society, R. Jones was strengthened to speak in the demonstration of the spirit and with power, to the edifying of many; beautifully inviting the youth into that straight and narrow but peaceful way, in which she had for so many years experienced the faithfulness of Him who had called her.

R. Jones to L. Snowdon.

Edgely Farm, 10th mo. 12th, 1798.

I wrote a few lines yesterday by Joseph, and now proceed to fulfil a commission given me just as I left Burlington by my kind hostess Martha Allinson, who desired me when I should write to you to present her dear love, and in like manner did our worthy friends S. Emlen and I. Hoskins. The family of the latter are all in tolerable health, except the young woman who had been nurse to S. Scattergood and family. A letter

had just reached Sarah from her dear Thomas, who appeared to be low both in body and mind, and in bonds in the great Metropolis, not seeing his way to return with dear Wm. Savery, yet calls himself "a poor servant in waiting,"—and "desiring that whether he may or not be permitted to see his dear mother, wife, and children in mutability, the will of his blessed Master may be done." I thought this seemed like his having some sense of what was to befall his family.

* * * * *

R. Jones to Martha Allinson.

Edgely Farm, 10th mo. 12th, 1798.

Dear Martha,—I had not time by return of J. S. to give thee a line, but am now seated to inform thee that I feel quite satisfied in leaving Burlington when I did, as the weather was more favourable then than it has been since, and the Youth's meeting for Abington Quarter was held yesterday at Germantown, which I attended. It was a solemn time though held for the greater part in silence. Dear H. L. Fisher had a few savoury expressions therein. After it concluded, I found myself surrounded with divers of my friends, (fellow citizens and others,) and I believe we were mutually glad on seeing each other once more in mutability. James Cresson, Mary England, Thomas and Samuel Fisher and theirs, R. Buckbee, Rebecca Archer, &c. &c. were of the number, and appeared well. * * * Tell our worthy friend S. Emlen that there has been much inquiry after his welfare, and that if he sees his way to Germantown, I believe he will find an open door. My love to him and his promising children. And when thou seest dear John Smith give my love to him and his; the opportunity I had with him in the ride down is pleasantly in remembrance, and my desire is renewed on his account, that now having put his hand to the plough, he may neither *look* nor *draw* back, but, in simple childlike obedience, yield to that blessed hand, which will lead him about and instruct him, and, oh consoling thought! "keep as the apple of his eye" all his sincerely devoted children, even when "the blast of the terrible One may be as a storm against his wall." My love is also to dear John and Ann Cox and theirs, A. Vaux and others in thy freedom, particularly to I. and A. Warder, John Hoskins, S. Scattergood, and all their family. I cannot mention all that arise in view. A large share of love and gratitude belongs to thee and thy precious flock, whose best interest is dear to me. Salute me to worthy Jane Siddons. Accounts from our poor city are that though there is an evident abatement of the disorder, yet in the last few warm days more new cases have appeared:—but that our friends were all mending.

Tell dear S. Emlen that I have just received a letter from L— R—, who informs me that she has a letter from dear Martha Routh (5th mo. 1st., in London) saying "the multitude, which is very large, have been fed with food convenient. It hath been pleasingly affecting to behold so great a number of young girls among them, who have not only the marks of outward care, but whose countenances bewray them that they are learning of Christ to be meek and lowly in heart." She also mentions being at Tottenham on 1st day, and gave an extraordinary account of Sarah Lynes. Also a religious improvement in many of our young women, and that there were at the Yearly Meeting, lesser and greater *Prophetesses* one hundred and fifty.

I am not furnished with matter for a lengthy letter—hope I retain the humbling sense of that mercy and kindness which I have so largely shared from the bounteous hand of our heavenly Father, and am renewedly desirous that through increasing watchfulness and holy fear, I may be preserved from swerving from his law, revealed in my poor soul with greater power, light and certainty, than in any by-past season. Wherefore my contrited spirit worships before him, and humbly craves his blessed assistance, to enable me and all his dependent children to hold out unto the end. That so, if faithful unto death, the crown of eternal life may become our portion for ever and ever. I am, dear M—— thy affectionate friend.

REBECCA JONES.

[To be continued.]

Account of ELIZABETH FOX, *late of Falmouth, England, who died Tenth month 30th, 1848, aged 80.*

This, our dear and valued friend had, during so long a period, been generally known in our religious society, as one deeply interested in its welfare, and as holding an important place in the circle in which she moved, that we apprehend the readers of the Annual Monitor will approve the conclusion of the Editors, to insert a few particulars respecting her in the present number, although her decease will be recorded in usual course, in the obituary of next year.

Elizabeth Fox was the daughter of Joseph and Sarah Tregelles, and was born at Falmouth, in the year 1768. In her tender years, she appears to have been brought under the guidance of the good Shepherd, and led into a filial fear of offending her heavenly Father. These feelings do not appear to have been of an evanescent character; they were cherished by frequent communings with her own heart before God, thus leading to the establishment of right principles of action in her mind, by which she was very much governed during her youth, and in all the subsequent stages of her life.

When about ten years of age, she was in the practice of daily seeking in the meeting-house, which was close by her father's dwelling, the opportunity of religious retirement, which she did not find it easy to obtain in the midst of a large

family. This watchful and reverent state of mind, connected, as it could not fail to be, with a quick and enlightened conscience, which she sought, above all things, to keep void of offence towards God and man, was, we believe, in no small degree, the ground of that religious influence, which at a comparatively early age, she obtained in her family, and in a wide circle of friends. To apply to the case the words of our Saviour, "If thine eye be single, thy whole body shall be full of light:" it is they, in whom the light burns with the greatest clearness and steadiness, who, whatever be their age or other circumstances, do really most adorn the doctrine of God our Saviour, and are most fitted, according to the gifts he has bestowed upon them, to serve Him in his church.

In the year 1788, she married our late friend, Robert Were Fox. In the discharge of the practical duties of her new position, her Christian principles and character were strikingly exhibited. As a wife and mother, her conduct was exemplary; and her firm and steady but gentle rule in her household, evinced, in no ordinary degree, the value of habitual self-government, as a powerful aid in the government of others—whilst her practical acceptance of the Christian doctrine, that the Spirit of truth does instruct the minds of those who really seek its aid in the great lines of their moral and spiritual walk before men, strengthened and sanctified that decision of character, which gave her so much power and influence in the important position in which she was placed. Her whole course was characterized by that habitual reverence and godly fear, which seemed to prove that the Divine presence was to her soul, a living reality, whilst it gave a zest to her cheerful participation in the lawful interests and enjoyments of life. Such was the estimate, on the part of her friends, of her consistent walk as a Christian, and of the soundness of her judgment, that, at the age of twenty-nine, she was appointed to the important station of Elder. Nothing leads so certainly to the power of religious sympathy with others, as a true acquaintance with ourselves—with the inveterate deceitfulness of the heart, and with its only cure—the work of regeneration by the power of Divine grace, as set forth in the Gospel of our Lord and Saviour Jesus Christ. And we believe, that in these practical lessons, our dear friend, when appointed to the office of Elder, was not a novice. The prevalence in her mind of that charity which thinketh no evil, was an instructive feature in her character, and its influence upon others was such, that it seemed as if no root of bitterness could spring up, so as to be an occasion of offence within the sphere of her influence.

In the year 1818, she became a widow, and the sole care of a large family thus devolved upon her for a period of thirty years, and was discharged with singular fidelity and efficiency.

To those who were privileged to share the intimacy of our departed friend, it was striking to observe how she appeared to deepen in the graces of humiliy and self abasement, as she advanced in years and experience, thus becoming, as her earthly house was decaying, more and more prepared to be clothed upon with her house from heaven. She was favoured to retain her faculties in a remarkable degree of vigour, to the close of her long life. During the last few years, her voice was not unfrequently heard in our religious meetings, in weighty counsel and affectionate invitation; and at all times, when meeting with her friends for divine worship, her solid deportment evinced her sense of the solemnity of the service. Thus having worked whilst it was called day, the summons of her Lord found her watching, thankfully reposing in the belief that through the mediation of her Saviour, all her offences of omission and commission were blotted out, and that in his unutterable love, a mansion was prepared for her in his glorious kingdom. Her state of mind, at this period, will be illustrated by a few extracts from memorandums made by one of her children, during her last illness, or soon after her decease.

The first indication of our beloved mother's last illness, appeared about the 23rd of tenth month; but were not such as to excite apprehension, until 6th day the 27th, the night of which was one of much suffering. In the evening of the next day, she observed, with reference to her own sufferings, "I feel that they are indeed light afflictions, if they do but tend to produce the peaceable fruits of righteousness. What are they when compared with that eternal weight of glory that is held out to us?" Then, in broken accents —"I have indeed much to be thankful for;—nothing but mercy—every want supplied—surrounded by mercies, unmerited mercies." At another time she remarked,—"What a favour it is that I seem to have nothing now to do—no care —permitted to feel the comfort of rest, and what a sense there is of favours unmerited!—nothing but the need of a more grateful heart." The night was one of great suffering, but all was borne with unmurmuring patience. Throughout this season of bodily conflict, her submission to the wishes of those around her, was the more remarkable from her almost life-long habit of being looked up to, by others, for direction. On the following evening, the observation being made, that such a holy peace was felt in her chamber, it was a privilege to be with her; she replied, "I have prayed that it might be a Bethel." Then, after a pause, she said, "Oh, how have I desired—how have I craved that all my dear children might be faithful children of the Lord, simply dependant on him for their daily supplies of strength—more and more faithful to him—diligent, that the day's work may keep pace with the day—not leaving till to-morrow any duty that should be done to-day. How have I desired, that in this dependence, every path of tribulation may be made one of blessing, that you may all be blest, and be made blessings. Tell all my dear children that I

have craved this for you. And oh! may I be kept unto the end by him." On one of her children saying to her "The Lord is thy Shepherd," there was a deep response in the words, "thou shalt not want." On some attempt being made to convey to our dear mother the grateful feelings of her children for the blessings of her care and influence, she said, "my sense of unworthiness—my short-comings—my omissions—but not, I trust, rebellion of spirit, have been especially present with me of late—but all forgiven by my heavenly Father—*all blotted out* for my dear Redeemer's sake." These expressions were uttered with a power and reverential solemnity which the words cannot convey; they came from the depths of an humble soul, at rest in her Saviour's love.

Very early on second day morning, the 30th of Tenth month, she saw one of her sons who had not been previously with her, and spoke to him of her "tender love," her "deep interest," and sent a message of earnest counsel to a much-loved grandson. It was now evident that her strength was rapidly sinking—utterance had become very difficult; but her mind remained clear. In a touching manner she thanked her eldest son for all his kindness to her, and expressed her affectionate desires for her grand-children. She was perfectly aware of her situation, and when told that her pulse was almost gone, she exclaimed, "what a favour! Have I strength for a few words?" We bent over her to try to catch every precious accent, and heard thus much. "If it be thy holy will, grant that the work may be cut short, and a release permitted from this suffering; but if not consistent with thy holy will, grant patience to endure unto the end.—Oh sustain!—That we may all meet again." This world was now receding from her, and heaven opening to her view. The breathing gradually and almost imperceptibly ceased—the "silver cord was loosed," and she "fell asleep in Jesus."

For Friends' Review.

REVOLUTIONS.

The following eloquent passage, selected from a foreign journal, may afford the subject of interesting and consolatory thought to those who have learned to look beyond present evils, to final results. Such a habit of mind eminently befits the Christian. It is the natural result of those comprehensive views which habitually regard the life to come as the vast theatre on which the great problems of the life present are to be certainly solved. But it by no means disregards the manifest overruling of a beneficent Providence in those events which are of daily occurrence. It leads us to confide in His wisdom, whether he see meet to interfere immediately for the control of men's purposes, or whether he permit his ends to be carried out and perfected through the agency of those motives which ordinarily influence the acts of individuals or of associated bodies. A great political revolution, such as that which has recently convulsed France, when considered in reference to the waste of life, the public distress, and far more to that untold misery which broods silently around thousands of family circles, blasting the hopes, and paralyzing the energies of whole generations of sufferers, is an evil, than which perhaps no greater is permitted by an all-wise Providence to overtake a community. Yet He who permits it, has not withheld a restoring influence even from this dreadful display of human passion. Doubtless, by the immediate influence of his ever present power, he causes their sorrows to return with showers of spiritual blessings upon the heads of humbled and repentant sufferers. Doubtless, He teaches to many in this school of adversity, lessons which they would have been slow to learn in prosperity. But it is also true that through those laws by which he has seen fit to surround us, and which, although to the casual observer seemingly irregular and intermitting, are known by the comprehensive mind to be constant and sure in their operation, he provides a remedy for much of the evil which flows from the unrestrained passions, or the misguided judgment of men. The philosophy which suggests the reflections in the passage to which we are referring, although here applied to great political movements only, has an application no less consolatory to events of less extensive character. We may see much around us to excite reasonable apprehension. We may deplore the sacrifice of great principles in order to meet present real or supposed evils. We may tremble under the conviction that the present tendency of things is opposed to the permanency of institutions which we believe to have originated in a wisdom higher than our own, and which we had hoped might have descended to our children's children as a wall of defence against the encroachments of a world lying in wickedness. But let us look beyond the present anxieties; let us remember that the same Divine Hand which by means hidden, or but partially revealed, often controls the motives of men or overrules their actions on some great public theatre, to the promotion of his beneficent ends, watches no less over those who act in more retired stations, and will eventually, under all circumstances, make "the wrath of man to praise Him." L. L.

"The balance is preserved in social life by contending passions and interests, as in the physical world by opposite forces, under circumstances when, to all human appearance, remedy is impossible and hope extinguished. The orbit of nations is traced out by the wisdom of Providence not less clearly than that of the planets; there are centripetal and centrifugal forces in the moral as well as the material world. As much as the vehement passions, the selfish desires, the inexperienced zeal, the expanding energy, the rapacious indigence, the mingled virtues and vices

of man, lead at stated periods to explosions or revolution,—do the desire of tranquillity, the interests of property, the horror at cruelty, the lessons of experience, the force of religion, the bitterness of suffering, reinduce the desire of order, and restore the influence of its organ, government. If we contemplate the awful force of the expansive powers which, issuing from the great mass of central heat, find vent in the fiery channels of the volcano, and have so often rent asunder the solid crust of the earth, we may well tremble to think that we stand suspended, as it were, over such an abyss, and that at no great distance beneath our feet the elements of universal conflagration are to be found.* But, strong as are the expansive powers of nature, the coercive are still stronger. The ocean exists to bridle with its weight the fiery gulf; the arch of the earth has been solidly constructed by its Divine architect; and the only traces we now discover, in most parts of this globe, of the yet raging war of the elements, are the twisted strata, which mark, as it were, the former writhings of matter in the terrible grasp of its tormentors; or the splintered pinnacles of mountains, which add beauty to the landscape; or the smiling plains, which bring happiness to the abodes of man. It is the same in the moral world. Action and reaction are the law of mind as well as matter, and the equilibrium of social life is preserved by the opposite tendency of the interests which are brought into collision, and the counteracting force of the passions which are successively awakened by the very convulsions which seem to menace society with dissolution."

Blackwood.

For Friends' Review.

NEW RELIGIOUS INTEREST—GOV. BRIGGS.

The following is forwarded for insertion in the Review, should the editor think it proper. It is pleasing to notice the public avowal and earnest enforcement of those great truths, at the same place and by the same class of men, where and by whom some of our early Friends suffered so much, for promulgating the same doctrines.—J.

Correspondence of the N, Y. Express.

Marlboro Hotel, Boston, Feb. 7.

The Union Conference of churches for this week was crowded and deeply interesting, and was held in one of the largest churches. After appropriate prayer, and singing by the congregation, Mr. Huntington remarked, that what we especially needed, to inspire us with confidence and hope, as well as with due solemnity, was to feel that God by his Spirit was present with us. *Practically,* we had been too much in the condition of those who replied to Paul that they "had not so much as heard that there was any Holy Spirit." We needed a deep realization of his being, and of our dependence on his influences.

One object, he said, of Christ's coming into the world was to "show us the Father," and to open the way for a mission of "the Spirit of Truth—the Comforter—who might abide with us forever." We needed a new realization of this doctrine of the Divine presence and power among us,—such as the Saviour promised; and such as the Apostles and Augustine, Fenelon, and others, have described, as their highest joy and confidence. How soon would despondency, and doubt, and perplexity be dispersed, could we say in faith, "The Lord is our helper."

The promotion of this living faith, this spiritual elevation, was the immediate object of the present meeting. He would not say the work was holier than that of another great meeting, the same evening, in the neighbourhood, embracing in its generous purposes the heathen world. Both were essential to the completion of human character in a high tone of enlightened piety—involving faith in the Redeemer and communion with the source of all good—neither could fail to manifest itself in enlarged philanthropy.

It was not so much infidelity as *indifference* that was now the just occasion of alarm. Men did not *reject* Christianity: but still, in their view, sorrow and death had no voice speaking of retribution—eternity had no awfulness—God, no loveliness—Christ, no beauty, to arouse men to the real sublimities of their being. We needed to be renewed, regenerated, renovated, through the power of Divine love in Jesus Christ,—then nothing would divert us from the simplicity of the Gospel, and from the great work assigned us.

Gov. Briggs, being present and invited to speak, said, he had learned from the papers with deep satisfaction, the object and progress of these meetings. What object of attention could be more becoming, to beings accountable and immortal? If spiritual interests were real, which none doubted, they were every thing. Here we are, amid the busy scenes of life, rushing forward to endless destiny—to be happy with the saved, or to mourn with the lost! Spiritual interests, he said, involved *individual* responsibility. Religion was a personal concern to each. The divine appeal was, "Give me thine heart." Let the *heart* be really consecrated to God and his works, and the fruits would at once manifest themselves,—exhibiting the spirit of Christ. Social religious services of this kind had always met with divine approbation. "They that feared the Lord spoke often one to another; and the Lord hearkened, and heard it." But if we were truly wise, we should carry this spirit into our retirement; and, as individuals and members of families, at once settle the question, to be wholly "on the Lord's side." Hesitation in a matter of such acknowledged importance, was consummate folly, as well as guilt.

It was the idea, he said, of some, that religion was not befitting the *young.* But really they

*Thirty five miles below the surface of the earth, the central heat is everywhere so great, that granite itself is held in fusion.—Humboldt, *Comos* i. 273.

were not fitted for any thing, and nothing was truly valuable to them, without religion. It regulated the whole man—restrained from all that was evil, and stimulated to all that was good—gave serenity and true dignity amid the trials of life and the terrors of death. It was, indeed, the only true riches—the wisdom from above. Such was the pure religion of the Bible, a perfect illustration of which was found in the example and teachings of Christ. To gain his spirit, and that "peace which passeth all understanding," the young must open the Bible, and reviewing their unworthiness, ingratitude and guilt, devoutly seek pardon and reconciliation through Him.

Read, he said, the Sermon on the Mount, Matt. v. vi. vii. It contains enough to "make wise unto salvation through faith." And it was as important now, and to each individual, as to the assembled thousands, who heard it with silent wonder, and at its close attested its overwhelming power; when, it is added, "great multitudes followed him."

The Governor here commented with inimitable solemnity and pungency on the closing sentences of that Sermon; and, turning to the Chairman, added in substance, O, sir, each of the immortal beings now looking on you will yet realize the tremendous import of those truths! Happy! everlastingly happy! if we now build on the "Rock of Ages;" but great and irreparable must be our fall, if we "build on the sand."

The soul, he said, could not be estimated. The benevolent and all-wise Saviour had weighed it against the whole world. And yet here, with his plain teachings before us, which all profess to admire, the multitudes, hastening to his immediate presence, are still *practically* saying that spiritual realities are doubtful! Let us, he said, fix our affections on the Saviour. Let us practically believe on him to the saving of our souls; and thus should we be prepared to labour, in his spirit, for the salvation of others.

Men, he said, were ambitious of distinction,—desirous of being remembered with honour. The Gospel did not disparage the loftiest aspirations. "They that be wise, shall shine as the brightness of the firmament." "The righteous shall be in everlasting remembrance;" while "the memory of the wicked shall perish." Let us then, as wise men, capable of appreciating spiritual and eternal realities, aspire, above all things, to "be found unto praise, and honour, and glory, at the appearing of our Lord Jesus Christ."

Mr. Waterston, in conclusion, remarked, how sad would be our state, if it were now declared to us, that we could not enter Heaven—that God would not hear our prayer, though offered through his Son! Yet how many place themselves in this condition, by neglecting prayer!—neglecting the great salvation! It was a solemn thought, that, after all the wondrous provisions of mercy, our destiny was, in great measure, placed in our own hands. We could grieve away the Holy Spirit,—shut the gate of salvation—exclude ourselves from the Kingdom of God, by resisting, or even neglecting the appeals of infinite love.

"Whoso is wise, and will *consider* these things, shall understand the loving kindness of the Lord."

A. D.

For Friends' Review.

NEW PATENTS.

When Solomon declared that there is nothing new under the sun, he was probably careful to keep to the present tense, and did not mean to say there never would be any thing new. At any rate, there have certainly appeared within the memory of most of us, many things, which not only Solomon never thought of, but of which even wise men as low down on the scale of time as our grandfathers, never dreamed.

I was amused the other day in looking over a list of Patents issued from the United States Office during the last month, to find one for an "Improvement in making shirts." "What I claim as my invention," says O. F. Winchester, the Patentee of Baltimore, "and desire to secure by letters patent, is constructing the neck of a shirt, or yoke, by having a curved seam on the top of the shoulder, substantially as set forth." It is said that trifles make up the sum of human life—and in confirmation of the saying, we often find it is not the bulkiest achievements that add most materially to the general comfort. The invention of Lucifer Matches, for instance, the writer will venture to assert, has vastly more increased family convenience, than did the construction of *Queen Anne's pocket piece*, which, it was said, could throw a ball across the straits from Dover into the dominions of her good brother of France.

Whether the housewives of our day will admit that our friend Winchester can instruct them in the art and mystery of cutting out a shirt, is not within my province to determine. But, I inferred from the grave announcement of the patent, that, truly, ingenuity was turned in all directions, and that the field for its exercise was as broad as the interval between the making of a pin's head, and the building of a steamer of 2000 tons burthen. In the same list of patents referred to above, I find one for an "Improvement in Knitting," and three for improvements in "Molasses Faucets."

Often, when I have observed youngsters dropping potatoes, has the recollection of the tribulations of my boyhood led me to sympathise with their backs; judge then of the gratification I must feel on being able to congratulate them on the granting of a patent, as stated in this same list, for an "Improvement in Potato planting!"

Thus, we perceive, in this busy and selfish world, as it is not unfrequently termed, some thought is expended in the apparently trifling, yet

useful concerns of life, and the accommodation of the housewife and the farmer, is properly regarded as being worthy to claim the solicitude of the long headed thinker. P.

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 24, 1849.

Some of our readers may, perhaps, be surprised, after the copious notice taken in last week's number, of H. Clay's letter on emancipation, to see so much space in the present, devoted to the same subject. It is not expected that the opinions advocated in this journal, in relation to slavery, will exercise any sensible influence on the proceedings of the people of Kentucky. Yet the Editor would not feel himself excused, without entering his protest against the doctrine advanced in Henry Clay's letter, that colonization must be an essential condition, without which no plan of emancipation ought to be adopted. If we admit the supposition, that the coloured race, must, while they remain among us, continue what H. Clay says they are now—a degraded population—it must be owing to their natural incapacity to rise above that situation, or to the obstructions which the white race are placing in their way. The doctrines of the colonizationists, of whom H. Clay is none of the least conspicuous, fully admit the capacity of the negro race to exercise and enjoy all the rights of freemen, when transported to Africa. We hear nothing of their being necessarily a degraded race, after they are colonized in their father-land. Upon what principle then do we determine that they cannot rise to respectability on the west as well as on the eastern side of the Atlantic? Does any man venture to assert that the Anglo-Saxon race is so intrinsically and indomitably cruel, as to keep the coloured population always oppressed, and sunk below the level for which the faculties bestowed upon them by a gracious Creator, have qualified them?

It is freely admitted that a cruel prejudice against the coloured race has found a place both among the people of the North and South; which unavoidably presents a stubborn obstacle to their elevation in civil society. But this prejudice is itself the offspring of slavery, and would necessarily decrease, and eventually vanish, if the cause was removed. But further, the assertion that the people of colour, in the free states, are a degraded class, may be confidently denied.

When we reflect that the whole coloured population of the United States has descended, at least in part, from ancestors imported as slaves from pagan Africa—that their transition from slavery to freedom generally placed them in the lowest rank of freemen—that such of them as have risen to wealth or respectability, have generally made their way through difficulties and opposition, with which even the poorest of our colour are not obliged to contend—and that notwithstanding these adverse circumstances, many of them hold situations in civil society, of which no man of either race need be ashamed; we must agree that the problem of their capacity to rise to respectability even among us, has been already solved. We are told that when a sophist was labouring to demonstrate to a philosopher, the impossibility of motion, the latter got up and walked; and when H. Clay authoritatively declares that the coloured people among us must always be a degraded race, we may return an answer, equally conclusive, by pointing to hundreds of the present coloured inhabitants of Philadelphia, and other parts of the free states.

As probably no man, in his sober senses believes that it would be practicable, if it was even desirable, to colonize on the African coast, the three millions of slaves now in the United States, or their continually increasing descendants, to say nothing of the free coloured, the principle assumed in H. Clay's letter, if applied to the United States in general, would exclude every plan for the extinction of slavery.

The formation of colonies on the African coast, if judiciously conducted, may be useful as a means of extending civilization there. Yet if we could adopt the opinion that the negro race must always be a pest, while they remain among us, they would not appear the most eligible missionaries to send to civilize and christianize the pagans of the torrid zone. But as a mode of extinguishing slavery in the United States, colonization is totally futile. And even if practicable, the compulsive transportation of this part of our native population would be irreconcilable with justice. The civilization of Africa would be an object worthy of our strenuous exertions; but to us it is a secondary object, while the restoration, to the common rights of humanity, of the millions who have been planted here by acts of the most flagrant injustice, is unquestionably a primary one. The injustice of the existing system is too glaring to require an argument. Every year of its continuance adds to the load of guilt already incurred. Prudence may be justly consulted as to the mode of its extirpation; but it appears vain to attempt reconciling either with wisdom or justice, a plan of emancipation which is so gradual as to make no impression on the system, unless indeed it may be an increased impetus to the internal slave trade, till after the lapse of more than a third of a century.

MARRIED, At Mississinawa Meeting House, Grant Co., Indiana, on Fourth day, the 20th of 9th

month last, Isaac R. Smith to Mary, daughter of Jesse Thomas.

——, At the same place, on the 20th of 12th month last, John Ratliff to Sarah Pearson.

——, At the same place, on the 24th of 1st mo. last, Joseph Overman to Anna Jones.

Died,—On the 5th inst., Hannah Dennis, widow of the late George Dennis, of Portsmouth, R. I., aged about 75 years, a worthy member of Rhode Island Monthly Meeting; gathered in a good old age, we trust, to that rest which is unchangeable.

——, On the 6th inst., Mary A. Potter, wife of William T. Potter, of Newport, and daughter of Abraham Anthony, late of Portsmouth, R. I., aged 60 years, and member of Rhode Island Monthly Meeting. This dear friend, though of a slender constitution, was enabled to minister largely to the comfort of her family and numerous friends, and had appeared latterly to be improving in general health, when she was suddenly arrested, and in little more than a week was taken from works to rewards.

——, On the 12th inst., at her residence near Westminster, Guilford Co., N. C., Polly, widow of William Beard, deceased, in the 70th year of her age, a member of Deep River Monthly Meeting.

For Friends' Review.

MACAULAY'S HISTORY.

We find in the National Era a notice of this popular writer, from which we take the following criticism upon his style. However adapted to a review, it strikes us as peculiarly inappropriate to history. The perpetually recurring antithesis, which for a time gives point to the narrative, at length wearies by its elaborate monotony, and one's confidence in the truthfulness of the history is shaken by the author's evident temptation to suit his facts to the structure of his sentence. We fear that he is liable to a more serious charge than a defect in style. We find in his volume little evidence of that appreciation of virtue for its own sake, that instinctive admiration of high moral qualities, without which the historian will certainly fail to take rank among those who have benefitted mankind. Macaulay is far in advance of most of his predecessors in a comprehensive view of the subjects included under the title of history; he has learned that those who are governed are at least objects of as much interest as those who rule; and that the progress of society means something more than the acquisition of territory, or the concentration of power. He is below Clarendon in artistic delineation of character; inferior to Hume in the purity and lucidness of his style, and not to be compared with Hallam in elevation above partizan opinions, or in the judicial impartiality of his decisions. As a contribution in aid of this great subject, his work has unquestionable value, but the History of that unparalleled period of English annals, which he has undertaken to elucidate, will be written by a wiser and better man. R——s.

"A brief notice of this volume has already appeared in the Era, and we shall not now undertake an analysis of its contents. It has ere this found its way into the hands of a large class of our readers, and to most of them it is becoming somewhat familiar, from the numerous extracts which are quoted in the newspapers and magazines. It is an exceedingly readable book. The style is that which lends such a charm to the author's essays—brilliant, epigrammatic, vigorous. Indeed, herein lies the fault of the book, when viewed as a mere detail of historical facts. Its sparkling rhetoric is not the safest medium of truth to the simple-minded inquirer. A discriminating and able critic has done the author no injustice in saying that, in attempting to give effect and vividness to his thoughts and diction, he is often overstrained and extravagant, and that his epigrammatic style seems better fitted for the glitter of paradox than the sober guise of truth. The intelligent and well-informed reader of the volume before us will find himself at times compelled to reverse the decisions of the author, and deliver some unfortunate personage, sect, or class, from the pillory of his rhetoric, and the merciless pelting of his ridicule. There is a want of the repose and quiet which we look for in a narrative of events long passed away; we rise from the perusal of the book pleased and excited, but with not so clear a conception of the actual realities of which it treats, as would be desirable. We cannot help feeling that the author has been somewhat overscrupulous in avoiding the dulness of plain detail, and the dryness of dates, names, and statistics. The freedom, flowing diction, and sweeping generality of the Reviewer and Essayist are maintained throughout; and, with one remarkable exception, the "History of England" might be divided into papers of magazine length, and published without any violence to propriety as a continuation of the author's labors in that department of literature, in which he confessedly stands without a rival—historical review. * * * * * * * * *

"Personal portraits are sketched with a bold freedom, which at times startles us. The 'old familiar faces,' as we have seen them through the dust of a century and a half, stand before us with life-like distinctness of outline and coloring. Some of them disappoint us; they come in a 'questionable shape.' Thus, for instance, in his sketch of William Penn, the historian takes issue with the world on his character, and transforms the saint into a pliant courtier. Of the grounds upon which he attempts this reversal of the verdict of six generations, we are not informed as fully as we could wish; and it will certainly be safe, until these are fairly presented, to allow the Founder of Pennsylvania the benefit of a doubt as to the accuracy of the historian's decision. J. G. W."

Those who preach to others what they do not practice themselves, would do well to remember the rebuke implied by the proverb, "Physician heal thyself."

For Friends' Review.

LETTER OF HENRY CLAY ON EMANCIPATION.

(Concluded from page 411.)

In a part of this letter, which is not here copied, the writer alludes to the abolition act of Pennsylvania, by which the immediate descendants of slaves were rendered liable to serve till they attained the age of twenty eight years. This reference was probably designed to bring the legislation of Pennsylvania as authority for exacting the service of the emancipated slaves to the same period, with the modification of applying the profits of the last three years to their transportation and support.

It would be no great compliment to the people of Kentucky, to suppose them as enlightened, in regard to human rights, at the present day, as those of Pennsylvania were seventy years ago; yet in several important points the scheme of the Kentucky Senator, falls greatly below the legislation of Pennsylvania.

1. The law for the gradual abolition of slavery came into force as soon as it was passed. All the children born subsequently to the passing of the act, (3d mo. 1st, 1780,) became free at twenty eight, if not at an earlier period. As this law was enacted during the revolutionary war, there was probably no internal slave trade at the time, and consequently very little opportunity of selling the slaves out of the state.

2. As this law was generally understood, and at length legally construed by the Supreme Court of the State, none but the immediate descendants of slaves could be held beyond the age allotted to white persons.*

3. As H. Clay observes, "No provision was made for colonization." In plain English, all children of the first generation, descended from slaves, born after the passage of the act, became free at twenty eight, and those of succeeding generations, became free like white children; and no authority was given to expel them from the land of their birth.

4. By a supplement to the law of 1780, enacted eight years afterwards, the sale or removal of any slave beyond the limits of the state, except in certain specified cases, was prohibited, under a penalty of two hundred dollars. The separation of slaves, being husband and wife, to a greater distance than ten miles, was also subjected to a penalty. Such was the legislation of Pennsylvania between sixty and seventy years ago. In this commonwealth, the slavery of all children born in the state since the first of Third month, 1780, is forever abolished; and servitude till twenty eight years is confined to one generation. The children of all subsequent generations became free, the males at twenty one, and the females at eighteen. The slaves of immigrants removing into the state became free, and the forcible removal of a slave out of the state was a penal offence.

In New Jersey, the last which has joined the list of non-slaveholding states, a law was enacted prohibiting the removal of slaves out of the state, except in case of emigrants who were leaving the state to settle elsewhere, about sixteen years before their abolition law was passed. In their law for the gradual abolition of slavery, passed in 1804, it was provided that children born of female slaves, subsequent to the 4th of July of that year, should be free, the males at twenty five and females at twenty one years. This servitude we observe is confined to one generation, for it applies only to those born of female *slaves*.

Thus we see how greatly the plan proposed for Kentucky, falls below that adopted sixty nine years ago in Pennsylvania, and forty five in New Jersey. In the former the law went into operation immediately, and in the latter in less than five months; and in both, the modified slavery which was created, could extend only to one generation.

The reasoning of H. Clay, in the beginning of his letter, seems to show that the slavery of the negro race is susceptible of no justification which would not equally apply to the subjugation of our own race. Upon what principle, then, could he justify the continuance of the existing system during eleven years? His *liberal margin* corresponds to Solomon's account of the legs of the lame; for unfortunately the liberality is all on one side. Let us view this letter a little further:

"The colonization of the free blacks, as they successively arrive, from year to year, at the age entitling them to freedom, I consider a condition absolutely indispensable. Without it I should be utterly opposed to any scheme of emancipation. One hundred and ninety odd thousand blacks, composing about one-fourth the population of the State, with their descendants, could never live in peace, harmony, and equality with the residue of the population. Their colour, passions and prejudices, would for ever prevent the two races from living together in a state of cordial union. Social, moral and political degradation would be the inevitable lot of the coloured race.

"Even in the free States, that is their present condition. In some of these free States the penal legislation against the people of colour is quite as severe, if not harsher, than it is in some of the slave States. As no where in the United States, are amalgamation and equality between the two races possible, it is better that there should be a separation, and that the African descendants should be returned to the native lands of their fathers.

"It will have been seen that the plan I have suggested proposes the annual transportation of all born after a specified day, upon their arrival at the prescribed age, to the colony which may be selected for their destination, and that this process of trans-

*The opinion of the court in the case of Miller vs. Dwilling, 14 Sergeant & Rawle 442, shows quite conclusively that the construction there given to the law of 1780, was the only one which was reconcileable with the intention of the Legislature, as inferred from a view of the whole act. This decision was in affirmance of that of the court below.

portation is to be continued until the separation of the two races is completed. If the emancipated slaves were to remain in Kentucky until they attained the age of 28, it would be about 34 years before the first annual transportation begins, if the system commence in 1855, and about 39 years if its operation began in 1860.

"What the number thus to be annually transported would be, cannot be precisely ascertained. I observe it stated by the Auditor, that the increase of slaves in Kentucky last year was between three and four thousand. But, as that statement was made upon a comparison of the aggregate number of all slaves of the State, without regard to births, it does not, I presume, exhibit truly the *natural* increase, which was probably larger. The aggregate was effected by the introduction, and still more by the exportation of slaves. I suppose that there would not be less, probably more, than five thousand, to be transported the first year of the operation of the system; but after it was in progress some years, there would be a constant diminution of the number."

He then enters into an enquiry respecting the practicability of transporting five thousand annually to the African shore, and arrives at the conclusion that this may be done, and the cost defrayed from the proceeds of their labour during the last three years of their servitude. The principle on which this estimate of numbers is founded, is not quite clearly laid down in the extract before us. He speaks of the *increase*, as if that was the basis of the calculation. But the scheme ostensibly includes the transportation of all the children born after a specified day. By the census of 1840, it appears that about one third of the slaves then in the United States, were under ten years of age. In Kentucky, the whole number was one hundred and eighty two thousand two hundred and fifty eight, of whom sixty five thousand two hundred and ninety four, or more than one third, were under ten years. These, of course, must have been born within the last ten years; and as there was a constant increase in the number of slaves, the births during the last year must have exceeded the average for the whole period. Consequently, we should set down the annual births now, at not much, if any less than seven thousand. This, however, is of no great importance, as we may sincerely hope, that the compulsive expulsion of all the children born after any given time, whether their number is small or great, will never disgrace the legislation of Kentucky.

The whole argument on which the necessity of colonizing the emancipated slaves is professedly founded, is not very creditable to the understanding or to the heart of its author. That the two races cannot live together in peace, is an assertion supported neither by correct theory, nor unquestionable facts. If the prejudices of our race are yet too strong to allow the coloured the full enjoyment of their rights, we may reasonably hope that our successors, of the next or a future generation, will be wiser and more liberal than we are.

"Colonization will be attended with the painful effect of the separation of the colonists from their parents, and in some instances from their children; but from the latter it will be only temporary, as they will follow and be again re-united. Their separation from their parents will not be until after they have attained a mature age, nor greater than voluntarily takes place with emigrants from Europe, who leave their parents behind. It will be far less distressing than what frequently occurs in the state of slavery, and will be attended with the animating encouragement that the colonists are transferred from a land of bondage and degradation for them, to a land of liberty and equality.

"The expense of transporting the liberated slave to the colony, and of maintaining him there for six months, I think, ought to be provided for by a fund derived from his labour in the manner indicated. He is the party most benefitted by emancipation. It would not be right to subject the non-slaveholder to any part of the expense; and the slaveholder will have made sufficient sacrifices, without being exclusively burthened with taxes, to raise that fund. The emancipated slave could be hired out for the time proposed, by the sheriff or other public agent, in each county, who should be subject to strict accountability. And it would be requisite that there should be kept a register of all the births of all children of colour, after the day fixed for the commencement of the system, enforced by appropriate sanctions. It would be a very desirable regulation of law to have births, deaths and marriages, of the whole population of the State registered and preserved, as is done in most well governed States.

"Among other considerations which unite in recommending to the State of Kentucky a system for the gradual abolishing of slavery, is that arising out of her exposed condition affording greater facilities to the escape of her slaves into the free States and into Canada. She does not enjoy the security which some of the slave States have, by being covered in depth by two or three slave States intervening between them and free States. She has a greater length of border on free States than any other slave State in the Union. That border is the Ohio river, extending from the mouth of Big Sandy to the mouth of the Ohio, a distance of near 600 miles, separating her from the already powerful and growing States of Ohio, Indiana and Illinois. Vast numbers of slaves have fled from most of the counties of Kentucky, from the mouth of Big Sandy to the mouth of the Miami, and the evil has increased, and is increasing. Attempts to recover the fugitives lead to the most painful and irritating collisions. Hitherto countenance and assistance to the fugitives have been chiefly effected by persons in the State of Ohio; but it is to be apprehended, from the progressive opposition to slavery, that in process of time similar facilities to the escape of slaves would be found in the States of Indiana and Illinois. By means of railroads, Canada can be reached from Cincinnati in a little more than twenty-four hours."

When H. Clay was considering the injustice of subjecting either the non-slaveholders or the masters of slaves, to the expense of colonizing the coloured race, it appears rather singular that he did not stop to enquire whether the expense could, with any colour of justice, be cast upon the eman-

cipated slave, who could have no fund derived from his ancestors, and who had been compelled to serve four years beyond the period when, according to the usages of civilized society, he ought to enjoy the profits of his own labour. If the emigrant "is the party most benefited," it is because he is escaping from the injustice and oppression imposed upon him by our race. If the master makes sufficient sacrifices, he is only giving up a possession, to which, according to H. Clay's own argument, he has no just claim.

"The plan which I have proposed will hardly be accused of being too early in its commencement or too rapid in its operation. It will be more likely to meet with contrary reproaches if adopted. It is to begin thirty-four or thirty-nine years from the time of its adoption, as the one period or the other shall be selected for its commencement. How long a time it will take to remove all the coloured race from the State by the annual transportation of each year's natural increase cannot be exactly ascertained. After the system had been in operation some years, I think it probable, from the manifest blessings that would flow from it, from the diminished value of slave labour, and from the humanity and benevolence of private individuals prompting a liberation of their slaves and their transportation, a general disposition would exist to accelerate and complete the work of colonization.

"That the system will be attended with some sacrifices on the part of slaveholders, which are to be regretted, need not be denied. What great and beneficial enterprise was ever accomplished without risk and sacrifice? But these sacrifices are distant, contingent, and inconsiderable. Assuming the year 1860 for the commencement of the system, all slaves born prior to that time would remain such during their lives, and the personal loss of the slaveholder would be only the difference in value of a female slave, whose offspring, if she had any, born after the first day of January, 1860, should be free at the age of twenty-five, or should be slaves for life. In the meantime, if the right to remove or sell the slave out of the State should be exercised, that trifling loss would not be incurred. The slaveholder, after the commencement of the system, would lose the difference in value between slaves for life, and slaves until the age of twenty-five. He might also incur some considerable expense in teaching, from their birth, the issue of those who were to be free at twenty-five, until they were old enough to be apprenticed out; but as it is probable that they would be most generally bound to him, he would receive some indemnity for their services until they attained their majority.

"Most of the evils, losses and misfortunes of human life have some compensation or alleviation. The slaveholder is generally a landholder, and I am persuaded that he would find in the augmented productiveness of his lands some, if not full indemnity for losses arising to him from emancipation and colonization. He would also liberally share in the general benefits accruing to the whole State from the extinction of slavery. These have been so often and so fully stated, that I will not, nor is it necessary, to dwell upon them extensively. They may be summed up in a few words. We shall remove from among us the contaminating influences of a servile and degraded race of a different colour! We shall enjoy the proud and conscious satisfaction of placing the race where they can enjoy the great blessings of liberty, and civil, political and social equality; we shall acquire the advantage of the diligence, the fidelity, and the consistency of free labour, instead of the carelessness, infidelity, and the unsteadiness of slave labour; we shall elevate the social condition of the white labourer; augment the value of our lands, improve the agriculture of the State, attract capital from abroad to all the pursuits of commerce, manufactures and agriculture; redress, as far and as fast as we prudently could, any wrongs which the descendants of Africa have suffered at our hands, and we should demonstrate the sincerity with which we pay indiscriminate homage to the great cause of the liberty of the human race." E. L.

POPULAR CUSTOMS QUESTIONED.

[Concluded from page 392.]

9. Where do the Scriptures teach us to call individual persons by the appellation of saints, as St. Matthew—St. Mark, &c. Whence do public buildings derive their names, as St. Brides'—St. Dunstan's—St. George's—St. Mary's—St. Saviour's—All Saints? &c. Where do we read, that the upper chamber, or the place where prayer was wont to be made, or whatsoever house the disciples assembled in, for divine worship, was previously consecrated for that service, by any form or ceremony? Or the parcel of land, where they buried their dead, pronounced to be Holy Ground? Is not the whole earth the Lord's, and the fulness thereof?

Compare 1 Tim. ii. 8. Acts x. 9; xx. 7, 8, 36. Matt. xiv. 23; xxvi. 36. 1 Cor. xvi. 19.

10. Where do the Ministers of Religion find, in the New Testament, that Christ or his Apostles ever preached for money, or appealed to the sword of the magistrate to enforce them a maintenance from the people? Are not all true preachers of the Gospel, now, as ever, "inwardly moved thereto by the Holy Ghost?" Does not the love of Christ constrain them? Yea, is not a wo unto them, if they preach not the Gospel? Did not the apostles and disciples of our Lord formerly, freely preach the Gospel, as they had freely received it? Did they not work at their own trades and callings; and did not their own hands minister to their necessities, that they might not be burthensome to others?

Compare Acts xviii. 3; xx. 33—35. 1 Cor. ix. 16—19. 2 Thess. iii. 8.

11. Where do we find it asserted, that a college or classical education is *necessary* to a true Gospel ministry? Does not the Holy Spirit now, as heretofore, send by whom He will send? anointing and moving, here one and there another, to preach the glad tidings of the gospel, not in the enticing words of man's wisdom, or in

the learning of this world, but in the demonstration of the spirit and with power? Were not some of the most eminent of the Apostles "unlearned and ignorant men," chosen of the Lord from amongst the poor of this world? and was it not given them, in the same hour, without any previous study, that which they should speak to the people?

Compare Matt. x. 16—20. Mark i. 16—20. Acts iv. 13; xiii. 2—4. 1 Cor. ii. Chap. Gal. i. 15—17. Ephes. iii. 7, 8.

12. Lastly. Taking the Bible for our rule, does there appear any consistency in the practices animadverted on, with the purity and simplicity of the Gospel of Christ, or with true Protestantism? Candidly and carefully weighing the precepts and the example of our blessed Lord and his immediate followers, must we not acknowledge, that the genuine principles of Christianity appear to lead out of all these things? Practices, that superstition has engendered, and which education and example, and want of consideration, have sanctioned amongst those, who profess themselves to be followers of Him, whose searching query to some of his followers was, "Why call ye me, Lord, Lord, and do not the things which I say?"

INTELLIGENCE IN A FISH.

At a recent meeting of the Liverpool Philosophical Society, Dr. Warwick related an extraordinary instance of intelligence in a fish. 'When he resided at Durham, the seat of the Earl of Stamford and Warrington, he was walking one evening in the park, and came to a pond where fish intended for the table were temporarily kept. He took particular notice of a fine pike, of about six pounds weight, which, when it observed him, darted hastily away. In so doing, it struck its head against a tenterhook in a post—of which there were several in the pond, placed to prevent poaching,—and, as it afterwards appeared, fractured its skull, and turned the optic nerve on one side. The agony evinced by the animal appeared most horrible. It rushed to the bottom, and boring its head into the mud, whirled itself round with such velocity that it was almost lost to the sight for a short interval. It then plunged about the pond, and a length threw itself completely out of the water on to the bank. He, the doctor, went and examined it, and found that a very small portion of the brain was protruding from the fracture in the skull. He carefully replaced this, and with a small silver tooth-pick raised the indented portion of the skull. The fish remained still for a short time, and he then put it again into the pond. It appeared at first a good deal relieved; but in a few minutes it again darted and plunged about, until it threw itself out of the water a second time. A second time Dr. Warwick did what he could to relieve it, and again put it into the water. It continued for several times to throw itself out of the pond, and with the assistance of the keeper, the doctor at length made a kind of pillow for the fish, which was then left in the pond to its fate. Upon making his appearance at the pond on the following morning, the pike came towards him to the edge of the water, and actually laid its head upon his foot. The doctor thought this most extraordinary; but he examined the fish's skull, and found it going on all right. He then walked backwards and forwards along the edge of the pond for some time, and the fish continued to swim up and down, turning whenever he turned; but being blind on the wounded side of its skull, it always appeared agitated when it had that side towards the bank, as it could not then see its benefactor. On the next day he took some young friends down to see the fish, which came to him as usual; and at length he actually taught the pike to come to him at his whistle, and feed out of his hands. With other persons it continued as shy as fish usually are. He, Dr. Warwick, thought this a most remarkable instance of gratitude in a fish for a benefit received; and as it always came at his whistle, it proved also what he had previously, with other naturalists, disbelieved—that fishes are sensible to sound.'

Chambers's Edinburgh Journal.

For Friends' Review.

THOUGHTS ON BOOKS AND READING.

The following little tract has been placed in my hands, and read with so much interest, that I have supposed not a few of the readers of the *Review*, both elder and younger, might peruse it with profit, gathering from it some useful hints, on which we may very well afford to practice. It becomes rational and reflecting beings to remember, that we are "bought with a price," and without a disposition to judge others uncharitably, the writer apprehends that many persons take a liberty in regard to their reading, that is beyond the liberty which is in the truth. It has been said so often, that the repetition is like a tale many times told, yet it is nevertheless a serious truth, that the light, popular reading of the day, is not only useless, but exceedingly mischievous in its tendency; and the young person who would cultivate a correct taste, and a vigorous intellect, and a lively moral and religious sensibility, must not allow himself to abuse them by an indulgence in an enervating and poisonous aliment. A.

He who duly reflects on the exquisite delicacy and susceptibility of the human mind, and its vast capacity either for good or evil, will not easily overrate the importance of its right culture, or the desirableness of having the influences which are brought to bear upon it of a pure and healthful character. Among the agents affecting it, few are more powerful or constant than books.

The choice and character of our reading may, therefore, profitably form a frequent subject for reflection.

Some persons are anxious to be thought great readers; but it is well for such to remember that it is not what we read, but what we digest, that nourishes the mind. "It matters not," says an old writer, "how *many* books thou hast, but how *good:* multitude of books do rather burden than instruct, and it is far better thoroughly to acquaint thyself with a few authors, than to wander through many."

The mind requires nourishing food. Trifling reading enfeebles it. Lord Bacon wisely says, "Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to WEIGH AND CONSIDER." This is undoubtedly the great secret both of reading to profit and of making the best choice of what we read. If books were more commonly judged by their real weight, how many popular works would at once shrink into insignificance. It is melancholy to think of the millions of immortal minds, that accustom themselves to reading, which, when weighed in the balance is found to contain little else than the lightness of vanity. How many that might have attained the stature of full grown men, have thus become enervated, dwarfish, deformed, or crippled. With desires formed for the highest enjoyments, and understandings capable of the noblest improvement, the reading of trifling and pernicious books, the habit of mental association with low, mean, and unworthy thoughts, has prostrated the energies of thousands, and debased them below themselves.

As an intimate friend has sometimes been styled a second-self, so our favourite books may be justly called the mirror of our minds. It may be well for us to look at ourselves in this glass. It is to be feared that some would have reason to be ashamed of their own reflected image. The vast accumulation of trifling publications of late years, makes it needful to be especially on our guard against them. The plain truth is, we have no time for such reading; and we must be bold enough to say so and act accordingly. Let none of our young friends be ashamed to confess that they have never read much which the world loudly applauds. Let them beware of being led astray by a vain desire to keep pace with the literature of the age. Let them not imagine that any reading is necessary to their character or standing in general society, which is inconsistent with Christian purity of taste or feeling. Some of them have very little time for reading of any kind; such ought to be especially careful that the little which is granted them be duly improved. Let not the precious moments be squandered upon trifles. Lay out the little that you have to spend, upon the best investments. Remember that that which costs nothing is not worth the buying. The book that can be read without thinking, will be read without improvement.

Let it not be thought hard and uncharitable thus summarily to dismiss the crowd of inferior authors. All that is asked is that they should be treated according to their merits. No one ought surely to think it unreasonable, that the best and worthiest should be first entertained. And it may be safely affirmed that he who takes the trouble to READ AND DIGEST the good books first, will not only be amply rewarded, but will have neither time nor inclination for any others. "A good book," says Milton, in characteristic language, "is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life." And when all may enjoy the privilege of communion with such spirits; an intellectual companionship with the wisest and best men of all ages; is it not surprising that any should seem to prefer mean and low-lived acquaintances? Here are those whose characters are well known, who have stood the severest tests, who come recommended to us by the best judges, who have proved themselves worthy of our esteem and confidence; they invite us to partake of their choicest gifts, and, as it were, court our society and friendship; and shall we be so unwise as to reject their favours, and rather choose associates that will degrade instead of ennobling us, who intrude upon us without suitable recommendations, and leave us unimproved, or it may be disgraced and polluted, by their idle, worldly, or sensual conversation?

But in making choice of our favourites, we should beware of being dazzled by the splendour of genius. It is not the possession, but the right employment of talent, that gives real worth to the character; and they who have perverted and abused their gifts and opportunities, however abundant, are surely more worthy of our just aversion, than of being treated as familiars and friends. The man who employs wealth not his own, for his own purposes and enjoyments, who openly sets at nought the most express declarations of trust, and makes himself great by the shameless fraud: such an one is accounted a disgrace to society. And shall they be thought worthy of our confidence and regard, who, having received all their boasted knowledge, illuminations, and wisdom, from "the Father of Lights," have indeed magnified themselves in them, but Him they have not glorified?

Even apart from the question of profit, if we desire the greatest amount of enjoyment, we must accustom our intellectual appetites to wholesome food, and in so doing, we shall quickly lose our relish for any other. The more our hearts are seasoned with divine grace, the less pleasure shall we have in writings which give evidence that the talents of their authors, however great or brilliant, have not been consecrated to the service of Him who gave them. The true disciple of the Lord Jesus knows the unspeakable privilege of an abiding in Him, and made sensible that communion with such a Saviour is altogether opposed to

any allowance of "corrupt communications," he is prepared not merely to breathe forth the fervent petition, "Incline not my heart to any evil way," but feelingly to adopt the subsequent language referring to the worldly and depraved, in a sense applicable to the present subject, "Let me not eat of their dainties." (Ps. cxli 4.) His joys spring from the pure fountain of Divine wisdom and consolation, and he ceases to long for the polluted streams. He feels how much is implied in the solemn injunction, "Grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption," and is often reminded while yet a stranger and pilgrim upon earth, that "that which is highly esteemed among men is abomination in the sight of God."

(To be continued.)

AUSTRALIA.

The world seems to have forgotten that a continent in the Southern ocean has been colonized with an offshoot of the Anglo-Saxon stock. Yet, while this has been all unnoticed, the peopling of that vast region has steadily progressed, and England, by settling its savage wilds with her surplus population, has insensibly established what bids fair to be a new and formidable nation, having the same manners and customs, language and institutions, as the mother country and her great rival, the United States. The population is now said to be between two and three hundred thousand, and it possesses large and well built cities, and displays all the features of a young and vigorous nation.

What is to be the futurity of this embryo, there can be but little doubt. The mother herself is conscious that she is breeding up children which will one day overshadow her, and eclipse the measure of her own glory. True, the young nation now growing up in Australia is of impure origin, sprung from the crime and depravity of the home British population. Yet was not such the origin of the far-famed eternal city which still sits in ghostly gloom upon her hills, brooding over her departed greatness,—and was Rome any the worse for having sprung from the refugees of all the surrounding nations?

Of late, strong efforts have been making in England, to direct to Australia the vast tide of emigration which has been flowing from her own shores to America. Numerous companies have been formed with this object, and although the attractions possessed by the United States are too great in the eyes of the emigrating millions, to be rivalled succesfully by the new land under British rule, still these efforts will not be without their effect. Australia will be benefitted thereby, and while receiving into her bosom this industrious and useful population, she will also receive all their aspirations for liberty, their hatred of the oppressions under which they have suffered, and from which they have fled, and their energetic determination to struggle against them. This species of population is essentially republican, and the London Times has lately frankly confessed this important fact. It foresees the ultimate end of British rule in Australia, and admits that it, and all other colonies of Great Britain, must, perforce, become republics, and set up business on their own account in imitation of their big brother Jonathan, who has made out so well at it.

It needs no prophetic power to discover in the dim future the nations which shall rule the civilized world. The sagacity of John Bull has already perceived that his son, whom he is rearing in the Southern ocean, is likely to prove too much for his father. When Australia shall have grown up to the stature of a nation, and the Western republic occupies the continent, what will become of the importance of old feudal Europe, and who will govern the empire of the seas?

A NOVEL ENTERTAINMENT.

The Mayor of Liverpool and his lady gave a *soirée*, or *conversazione*, at the Town-hall, on Tuesday evening week, at which about 1,400 ladies and gentlemen were present. One of the most interesting attractions of the evening is said to have been the working of the electric telegraph, the introduction of which novel invention of scientific skill had been effected by a line of wires from the office of the Electric Telegraph Company to the front of the Town-hall, and so on through the windows of the centre drawing-room. All the apparatus of the Electric Company had been perfectly arranged for the purpose, and the instrument was worked with as much ease and regularity as in the office itself. By this novel arrangement, guests had an opportunity, at any time during the evening, of communicating with their friends at Manchester, Birmingham, Rugby, or London. The company, moreover, were informed at intervals what was taking place in the Houses of Parliament, the names of the members who were speaking at the moment, and upon what subjects they were addressing the Legislature. The first communication, which took place at half-past nine o'clock, informed the company that Colonel Sibthorp had just given notice of a motion for the reduction of the salaries of Ministers of one-half. A subsequent communication, received at ten o'clock, stated that Lord John Russell had given notice, that he should move for a bill to alter the oaths to be taken by members of Parliament. A third communication, received about half-past ten, was to the effect, that Sir George Grey had moved for leave to continue the suspension of the Habeas Corpus Act in Ireland, and that Mr. John O'Connell had vehemently opposed it. Similar communications were received during the whole of the evening, at short intervals; and, altogether, the

amusement thus afforded by this portion of the evening's entertainment was exceedingly interesting to the company. The printing telegraph was also in active operation, and, by its wonderful workings and lightning-like communications, perfectly astonished every one present.

FAITH AND WORKS.—A TALE.

Good Dan and Jane were man and wife,
And liv'd a loving kind of life.
One point, however, they disputed,
And each by turns his mate confuted.
'Twas Faith and Works: this knotty question,
They found not easy of digestion.
While Dan for Faith alone contended,
Jane equally, Good Works defended.
"They are not Christians, sure, but Turks,
Who build on Faith and scoff at Works,"
Quoth Jane; while eager Dan replied,
"By none but Heathens Faith's denied.
I'll tell you, wife," one day quoth Dan,
"A story of a right good man:
A Patriarch sage, of ancient days,
A man of Faith, whom all must praise.
In his own country he possess'd,
Whate'er can make a wise man blest;
His was the flock, the field, the spring,
In short, a little rural king.
Yet pleas'd he quits his native land,
By Faith in the Divine command.
God bade him go; and he, content,
Went forth, not knowing where he went;
He trusted in the promise made,
And, undisputing, straight obey'd;
The heav'nly word he did not doubt,
But prov'd his Faith by going out."
Jane answer'd with some little pride:
"I've an example on my side;
And though my tale be somewhat longer,
I trust you'll find it vastly stronger.
I'll tell you, Daniel, of a man,
The holiest since the world began;
Who now God's favour is receiving,
For prompt *obeying*, not believing.
One only son this man possess'd,
In whom his righteous age was blest;
And more to mark the grace of heav'n,
This son by miracle was giv'n.
And from this child, the word Divine,
Had promis'd an illustrious line.
When, lo! at once a voice he hears,
Which sounds like thunder in his ears!
God says, 'Go, sacrifice thy son!
'This moment, Lord, it shall be done.'
He goes, and instantly prepares,
To slay this child of many pray'rs.
Now here you see the grand expedience,
Of *Works*, of actual, sound *obedience*.
This was not Faith, but act and deed;
The Lord commands the child shall bleed:
"Thus Abraham *acted*," Jenny cried;
"Thus Abraham trusted," Dan replied.
"Abraham!" quoth Jane, "why that's my man."
"No, Abraham's he I mean," says Dan.
"He stands a monument of Faith."
"No, 'tis for *Works* the Scripture saith."
"'Tis for this *Faith* that I defend him,"
"'Tis for *Obedience* I commend him."
Thus he, thus she; both warmly feel,
And lose their temper in their zeal.
Too quick each other's choice to blame,
They did not see each meant the same.
At length, "Good wife," said honest Dan,
"We're talking of the self-same man.
The works you praise, I own indeed,
Grow from that Faith, for which I plead.
And Abraham, whom for Faith I quote,
For Works deserves especial note,
'Tis not enough for faith to talk:
A man of God with God must walk.
Our doctrines are at last the same,
They only differ in the name.
The Faith, I fight for, is the root:
The Works, you value, are the fruit.
How shall you know my creed sincere,
Unless in Works my Faith appear?
How shall I know a tree's alive,
Unless I see it bear and thrive?
Your Works not growing on my root,
Would prove they were not genuine fruit.
If Faith produce no Works, I see,
That Faith is not a living tree.
Thus Faith and Works together grow,
No separate life they e'er can know.
They're soul and body, hand and heart;
What God hath join'd, let no man part."

SUMMARY OF NEWS.

CONGRESS.—The special session of the Senate still continues. A considerable number of nominations have been acted upon. James Shields, the new Senator from Illinois, has been declared ineligible, not having been nine years a citizen of the United States.

PENNSYLVANIA LEGISLATURE.—A bill providing for a railroad to avoid the inclined plane near Philadelphia,—the Canal Commissioners to select the route,—passed the Senate on the 15th, yeas 17, nays 13. A bill to limit the hours of labour, and prevent the employment in factories of children under thirteen years of age, making sixty working hours equivalent to a week's labour, passed the Senate on the 17th,—14 to 11.

A great flood prevails in the Mississippi, and the inhabitants of New Orleans and the country for a considerable distance above, are in much fear of the levees giving way. In several places this has occurred, and much property has been destroyed in consequence.

The New Hampshire Congressional Election has resulted in the re-election of Tuck, Peaslee and Wilson, from the first three districts, and the election of Hibbard, Democrat, from the fourth district, in place of a member of the same party.

The first steamboat of the season arrived at Albany from New York on the 18th, having forced a passage through large quantities of ice.

WEST-TOWN SCHOOL.

The Committee charged with the care of the boarding school at West-Town, will meet there on Sixth day, the 6th of next month, at 10 o'clock, A. M. The Committee on Instruction to meet on the preceding evening, at 7½ o'clock.

The semi-annual examination of the schools, in presence of the Visiting Committee, will occupy Third, Fourth, and Fifth days of the same week. And the usual arrangements will be made for the removal of the scholars on Sixth day morning.

THOMAS KIMBER, Clerk.

Philada., 3d mo. 24, 1849.—2t.

FRIENDS' REVIEW.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

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NO. XXXIV.

(Continued from page 419.)

Rebecca Jones was, in person as in mind, finely majestic. In her earlier years, and until her embarkation for England, she was slender, but at her return, and for the rest of her days, she was much increased in size, and was lame from rheumatism, which was contracted in Ireland by sleeping in damp beds. Her manner was marked by ease and grace, and (in honour preferring others to herself) the gentleness of her Master was conspicuous in her. Yet there was, without assumption on her part, a queenly dignity, a *tout ensemble* of nobleness, which drew from all the willing tribute of respect. "HERE SITS OUR QUEEN UPON HER THRONE"—said Thomas Scattergood, playfully, as he entered her chamber in her declining years. "*Ah, Thomas,*" she replied, "*sometimes my palace, sometimes my prison.*" "Oh, it is well that thou bowed to the convictions of Truth in thy early days," said Samuel Emlen (senior) as they started from her dwelling, to walk to the Second-day morning meeting in Chestnut street—"for thou wouldst have been a most powerful instrument in his Satanic Majesty's hands." And truly the qualities which through grace enabled her so conspicuously to "adorn the doctrine of God our Saviour," had they remained unsanctified, would have rendered her influential for evil, and "injurious," as was Saul of Tarsus before he yielded to the heavenly vision. In her ministry she was particularly clear of expletives, or superfluous expressions, and the solemnity of her manner, and the genuineness of the gospel message which she eloquently imparted, impressed the audience with a sense that she was addressing them under the commission of "the King immortal, invisible," for whom she was an ambassador. At such times, an influence accompanying the sound of her voice seemed to fill the house, and hence an impression was produced which the mere repetition of her words, (especially to those who did not know her,) would fail to convey. Her religious communications, in which she was not very frequent, were remarkably untinctured by what is significantly styled "creaturely activity;" and even the very young were overawed, their attention was riveted, and their tender minds were enlightened. So evident was it that the Holy Spirit spoke through her. When moved, as mouth for the people, to address the throne of Grace, her petitions were indescribably solemn, and may be classed with the "*effectual* fervent prayers" of the righteous, being signally owned by the alone Author of availing prayer.

Martha Allinson, in a letter to R. J., Eleventh month 3d, 1798, says:

"Dear S. Emlen has been in to see us this morning, and on hearing thy message of love says, "tell her the name of Rebecca Jones has been pleasant to me these forty years. Tell her that I love her as a co-worker in the fellowship of the Gospel, which I hope will last for ever and ever."

From Edgely she writes to a friend, Eleventh month 3d:

"I do not think I shall get to my lonely dwelling in the city till next week, when, if I am favoured once more to arrive thereat, I hope it will be under a suitable sense of the Lord's mercy and goodness, which, having followed me all my life long, has not withdrawn from me during the late awful visitation: and with renewed desire to be kept low and humble in his fear the few remaining days that I may be continued in mutability.

"Many of our friends in the city, and divers who, in support of the precious cause of Truth, ventured in at the time of the Yearly Meeting, are removed,—and these having been 'faithful unto death,' have, I doubt not, received 'a crown of life.' But it is not for us to arraign the wisdom of him whose we are, and who, most certainly, *doeth all things well.* And therefore it becomes us to submit to all his dispensations, and pray for strength daily to improve under them, that so, when the like summons is sent unto us, we also may be found ready, and,

through the adorable mercy of our dear Redeemer, obtain an admission into the joy of our Lord.

"Perhaps thou mayest have heard that Sarah Harrison, Charity Cook and Mary Swett, have gone to Germany and the South of France. T. Scattergood is low in London: other friends there pretty well. By a letter this day received, from Sarah Dillwyn, she and George are well, and in London."

* * * * *

It may interest our readers to know that during this absence from the city the keys of her house were left with two friends, who were authorized to take therefrom anything which could minister to the comfort of the sick. She had a quantity of fine bottled cider, which was much valued as a medicine for the convalescent, and the friends, by her direction, would take a bottle and wine-glass and go from house to house, administering to each patient as was needed. R. J. was also diligent in making collections of money and clothing, which she sent, from time to time, to the city, to be judiciously expended for the benefit of her suffering fellow-beings. She had singular penetration in discovering cases of distress, and delicacy in affording relief. And although her friends often placed funds in her hands, without asking how they were to be appropriated, (confiding in her judgment and fidelity,) she was always careful to let it be understood, when such was the case, that the money she was bestowing was not her own.

The following incident may serve to exemplify that sympathy in exercise, free from all confusion, which is at times experienced by those disciples who, having their fellowship with the Father and with the Son, are perfected in true Christian unity of the Spirit. At a meeting during the winter of 1798–9, R. Jones and her tenderly beloved friend Jane Snowdon kneeled simultaneously, and R. Jones (who did not, till after the meeting, know of the coincidence) very solemnly gave utterance to the spirit of supplication, which arose as incense from the hearts of the assembly; and Jane Snowdon, remaining upon her knees, felt herself fully relieved by the expression of the very prayer which had been begotten in her own mind.

Eleventh month 4th, 1798. Being First-day, R. J. had a solemn parting opportunity with a miscellaneous assembly at Germantown meeting, impressively recommending the performance of the vows made in the time of distress. The next day Katherine Howell notes:—"This morning Johns Hopkins waited on Rebecca and Bernice to Philadelphia, they having spent just a month very agreeably with us. And let me with heartfelt gratitude acknowledge, that my own large family, (consisting of twenty,) with the circle of my near connexions around me, have been favoured in a peculiar manner, while sickness, distress and death, have visited the habitations of many in the poor deserted city of P.: and the sincere desire of my heart is, that we may walk humbly, and be enabled to bring forth much good fruit, to the praise of our kind Benefactor, who, for this and for every other blessing which we enjoy from his bountiful hand, is indeed worthy, now and for evermore."

"Our Yearly Meeting," she writes to a transatlantic friend, "fell in course in the Ninth month. Divers valuable friends from different quarters ventured in, just to adjourn it. Of these, ten took the fever, went home and departed —whose loss to the church is great. The Yearly Meeting was adjourned to the 10th of Twelfth month, when we had the company of dear Mary Prior and Gervase Johnston. It was large, held the week through, and was, in all its sittings, the most weighty and solemn assembly that I ever remember to have attended." Of the friends above mentioned, she says: "They are so clothed with love and meekness, that all ranks of the people seem united to them; and truly they have my cordial fellowship and near sympathy, as beloved fellow disciples and servants of our blessed Master, who will, I humbly hope, go with them, and be their exceeding great reward." To an English correspondent she writes: "The consideration of the time of holding our Yearly Meeting, which was referred to our last Yearly Meeting, was resumed. A committee of sixty men and thirty women was appointed, who all united in reporting that the third week in the Fourth month was most eligible, and that our general Spring Meeting be discontinued; which was united with by the meeting. So that, of course, your epistle will not be answered till that time."

First month 9th, 1799. Referring to the prospect of more messengers from Great Britain, she says: "Surely the great and good Father of his family intends, by thus sending his servants to and fro, that divine knowledge shall be increased. So be it, saith my soul. As for me, my dwelling is much among my own people. This city is a large field, and much labour, exercise, watchings and fastings fall to the lot of those who are travailing, for its prosperity in divine things. Oh, that I could say that we have learned righteousness by all we have undergone! Then might we hope that the Lord's anger would be appeased, and that his hand may not again in judgment visit us for our iniquities."

[The third Second-day in the Fourth month was the time then agreed upon for the commencement of the Yearly Meeting; the first, commencing at that time, being held in 1799. That meeting has regularly convened on the day then fixed, from that time to the present. The General Spring Meeting to which R. Jones alluded, was a meeting of Ministers and Elders, which the Friends in those

stations, from all branches of the Yearly Meeting, had held, up to that time, annually in the Third month.]—Ed.

Account of Mary Dudley, *late of Peckham, England, who died Twelfth month 14th, 1847, aged* 65.

It may safely be said of this dear friend, that she feared the Lord from a child, and increasing experience of his love and mercy caused her to delight in his holy law. As years advanced, her benevolence of heart expanded, and whatever was designed to improve the temporal or spiritual condition of her fellow creatures was readily entered into, and her best assistance given to the subject. Perhaps few, if any, would more entirely renounce any other dependence, but on free, unmerited mercy, than this beloved individual; for fully did she receive and appropriate the solemn truth, "Ye are not your own; ye are bought with a price;"—recognizing this as a sacred call to that faith and obedience, wherein she sought to serve and glorify her heavenly Father—not living to herself, nor seeking her own ease or gratification, *apart* from what tended to the benefit or comfort of others, in which she had true pleasure; to do good, and to communicate, was the chief business of her life.

The education of the poor, and the abolition of Negro slavery, were objects of peculiar interest to her. During the years of anxious labour which preceded Negro emancipation in the West Indies, she was unceasing in her endeavours to make known, in this country, the wrongs of Africa, and consequent degradation of vast numbers among our fellow-subjects in those extensive colonies; thus calling forth Christian sympathy, in order to augment the weight of influence against what she was wont to call, "our great national sin." With her, prayer was continuous and fervent for the oppressed and suffering, for she fully believed this was never unavailing, however hope might be deferred, and patience long tried. Making her requests known unto God was the relief and solace of her soul; and a life of faith and prayer was one great means, by which this humble minded Christian was prepared for the performance of her various duties, with diligence and a quiet spirit.

Passing through things temporal, and laying hold on things eternal, was so the habit of her mind, that departure from this world was generally alluded to as "far better" than any state to be known here—because, with death she reverently connected the glorious prospect of being "with Christ," in whom, as her Redeemer and Saviour, was her sole reliance for a blessed immortality.

Thus, when the end drew near, there was neither alarm nor uneasiness; this wise virgin had not to look around and ask for oil—her light was burning; and she waited with calmness, and, at times, joyous hope, for the coming of her Lord.

A long season of indisposition gradually reduced what was never a robust frame; yet, when, from day to day, almost continual pain was added to distressing weakness, she would thankfully acknowledge the mercy of not having uneasiness of mind to bear. Inability to collect her thoughts was sometimes mentioned with great tenderness;—"What would become of me *now*, if I had to seek an interest in Christ, or endure stings of conscience? This would be an inconvenient season indeed! for I cannot even think." And, on being reminded that she had not now to seek a Saviour, but knew him, and was happily sensible of his love, she replied quickly, "Oh yes! and he is with me, and he gives me his own peace, all unworthy as I am, and it is perfect peace. I can rely on him for the pardon of all my sins, for his blood cleanseth from all sin." Her patient, trustful demeanour, and the gratitude with which every attention was received, were instructive and endearing to all around her.

Toward the close of her life, the sinkings of nature rendered conversation difficult; yet there were intervals when concern and love for those most dear to her were expressed. Sending a message to some of her young connexions, she sweetly said—"Tell them I cannot speak; but love, interest, tender solicitude, and prayer, are unceasing." On its being remarked, that no cloud seemed to darken her happy prospect, she replied —"I cannot say so; for sometimes a cloud does come, perhaps for the trial of my faith, but a ray from my heavenly Father's presence soon disperses it, and quiet confiding trust never has failed for a moment."

She listened with pleasure to portions of Holy Scripture; and even when articulation and sight were failing, her interest for others was evinced; she sent messages of love to many of her friends, remarking, "I am in the region of love." Broken sentences escaped her dying lips, amongst which were,—"My heavenly Father,"—"The light of the Lamb," &c. No indication of pain marked the loosening of the silver cord, but a deep and peaceful sense of entire rest and happiness, in blessed accordance with the words—"Asleep in Jesus."—*Annual Monitor.*

GAS METER FOR THE HOUSES OF PARLIAMENT.

A view was yesterday afforded to a number of scientific persons and others interested in the consumption of gas, at Messrs. Glover's iron foundry, Drury lane, of the immense meter constructed and cast under the superintendence of Mr. Defries, of 67 St. Martin's lane, the inventor and patentee. This machine, which is to be placed in the new Palace at Westminster, is an almost

stupendous piece of mechanism, being upwards of ten feet in height, and twenty feet in circumference or girth; it is in form a hexagon, the designs are in the Gothic manner, and in exact keeping with the interior of the Houses of Parliament, so that it is an ornamental as well as a useful addition to them, and ought to be placed so as to be seen by the public. The machine weighs four tons, and is of capacity to pass 10,000 feet of gas per hour, and of supplying 2,000 lights with the loss of only half a tenth of pressure; at which pressure it will work with the greatest ease. The principle and the action of the machine are very simple, and yet very accurate. There are two chambers, the lower containing three partitions, called diaphragms; as the gas, in its passage through the valve, acts upon these diaphragms, they move the machinery in the upper chamber, and by these means the quantity of gas consumed is registered. The index consists of six small dials, almost similar to those of watches; on these the consumption can be calculated with very minute accuracy. The iron has been bronzed, and has a fine surface, the castings being remarkably sharp and clean. The name of the patentee, and the title of the Chartered Gas Company and the Royal arms are introduced. This meter far exceeds in dimensions any of the sort ever before attempted.

English paper.

RICHARD HOODLESS, THE HORSE-SWIMMER.

We supposed we had heard of all sorts of heroes, but find ourselves to have been mistaken. A hero in humble life has been made known to us of quite a new order. This brave man, by name Richard Hoodless, following the occupation of a farmer near Grainthorpe on the coast of Lincolnshire, has for many years devoted himself to the saving of mariners from drowning, and this without any of the usual apparatus for succouring ships in distress. Unaided by such appliances, and unaccompanied by any living creature but his horse, Hoodless has been the means of saving many unfortunate sailors from perishing amidst the waves.

Cultivating a small piece of ground, which is, as it were, rescued from the sea, and almost cut off from the adjacent country by the badness of the roads, this remarkable man may be said to devote himself to the noble duty of saving human life. On the approach of stormy weather, he mounts to an opening in the top of his dwelling, and there, pointing his telescope to the tumultuous ocean, watches the approach of vessels towards the low and dangerous shores. By night or by day he is equally ready to perform his self-imposed duty. A ship is struggling amidst the terrible convulsion of waters; no human aid seems to be at hand; all on board give themselves up for lost, when something is at length seen to leave the shore, and to be making an effort to reach the vessel. Can it be possible?—a man on horseback! Yes, it is Richard Hoodless, coming to the rescue, seated on his old nag, an animal accustomed to these salt-water excursions! Onward the faithful horse swims and plunges, only turning for an instant when a wave threatens to engulf him in its bosom. There is something grand in the struggle of both horse and man—the spirit of unselfishness eagerly trying to do its work. Success usually crowns the exertions of the horse and his rider. The ship is reached; Hoodless mounts two or three mariners *en croupe*, and taking them to dry land, returns for another instalment.

That a horse could be trained to these unpleasant and hazardous enterprises may seem somewhat surprising. But it appears that in reality no training is necessary: all depends on the skill and firmness of the rider. Hoodless declares he could manage the most unruly horse in the water; for that, as soon as the animal finds that he has lost his footing, and is obliged to swim, he becomes as obedient to the bridle as a boat is to its helm. The same thing is observed in this sagacious animal when being hoisted to the deck of a ship. He struggles vehemently at first against his impending fate; but the moment his feet fairly leave the pier, he is calm and motionless, as if knowing that resistance would compromise his safety in the aërial passage. The only plan which our hero adopts is, when meeting a particularly angry surf or swell, to turn his horse's head, bend forward, and allow the wave to roll over them. Were the horse to face the larger billows, and attempt to pierce them, the water would enter his nostrils, and render him breathless, by which he would be soon exhausted.

In the year 1833, Hoodless signalized himself by swimming his horse through a stormy sea to the wreck of the Hermione, and saving her crew, for which gallant service he afterwards received a testimonial from the Royal Humane Society. The words of the resolution passed by the society on this occasion may be transcribed, for they narrate a circumstance worthy of being widely known. 'It was resolved unanimously, that the noble courage and humanity displayed by Richard Hoodless for the preservation of the crew of the "Hermione" from drowning, when that vessel was wrecked near Donna Nook, on the coast of Lincolnshire, on the 31st of August, 1833, and the praiseworthy manner in which he risked his life on that occasion, by swimming his horse through a heavy sea to the wreck, *when it was found impossible* to launch the life-boat, have called forth the lively admiration of the special general court, and justly entitle him to the honorary medallion of the institution, which is hereby unanimously adjudged to be presented to him at the ensuing anniversary festival.'

As it may not be generally understood that a horse can be made to perform the office of a life-boat, when vessels of that kind could not with

safety be launched, the fact of Hoodless performing so many feats in the manner described cannot be too widely disseminated. On some occasions, we are informed, he swims by himself to the wreck; but more usually he goes on horseback, and is seldom unsuccesssul in his efforts. About two years ago he saved the captain of a vessel and his wife, and ten seamen—some on the back of the horse, and others hanging on by the stirrups. Should a vessel be lying on her beam-ends, Hoodless requires to exercise great caution in making his approach, in consequence of the ropes and rigging concealed in the water. On one occasion he experienced much inconvenience on this account: he had secured two seamen, and was attempting to leave the vessel for the shore, but the horse could not move from the spot. After various ineffectual plunges, Hoodless discovered that the animal was entangled in a rope under water. What was to be done? The sea was in a tumult, and to dismount was scarcely possible. Fortunately, he at length picked up the rope with his foot, then instantly pulled a knife from his pocket, leaned forward into the water, cut the rope—no easy task in a stormy sea—and so got off with safety!

All honour to Farmer Richard Hoodless, who still in his own unostentatious way, performs acts of humanity as singular as they are meritorious! Only by accident have we become acquainted with his name and deeds of heroism, and we could not deny ourselves the pleasure of giving them all the publicity in our power.—*Chambers's Edinburgh Journal.*

From the Eureka.

NATURAL PHENOMENA.

In a recent meteorological and geological tour, I visited the Cratean Lakes of Manlius, in Onondaga county, in this State. In examining the water of these lakes, I found that the sun's rays, brought in a focus through a bubble that floated on the water over a horizontal strata of rock, presented a four-pointed star in that focus.

These lakes are very deep, and the shores bold. The vertical shores are green; the horizontal, white. Limbs and bodies of trees that fall into the water become covered with an incrustation like coral; the pieces which occupy a vertical position under the water are green, and the horizontal white. The surface of the lakes, seen from a distance, has a bright, deep, green shade, but the water, when lifted in a glass, is perfectly transparent and colourless.

The upper lake of the series is on the top of a hill. This lake is represented to be more than 400 feet deep; its surface covers about 30 acres; the banks are high, and formed of gypsum, and the whole presents in its shape that of the inside of a common tea-cup. I examined the temperature of the air at the top of the bank, it was 26°; at the foot above the water, 35°; and 10 feet below the surface of the water, 46°. There are about ten acres of land within the slope of the crater from the top of the bank to the water. The concave here presented to the sun's rays, and the shelter given the lake from the winds, gives to this place an atmosphere that will qualify it for a vineyard. Trees and shrubs within the crater grow luxuriously, evidencing the adaptedness to cultivation.

These lakes have been noticed to rise suddenly seven or eight feet, and to recede as suddenly, showing a volcanic energy beneath.

On the 27th of November I found in the black earth, (which is dry,) near the shore of the lower lake, ice or frost blossoms. These were splendidly beautiful, and in the shape of the white pond lily in its bloom. The leaves are of ice, and in shape of the white leaf of the white flower of the lily, and about as large and as thick; the centre transparent, next translucent, and the edges opaque; they formed around a vegetable stalk of a plant as a nucleus. I gathered some of them, but they melted on my basket-lid. They contrasted beautifully with the black earth.

About a mile below the lake on the great level of sixty miles in length, I found calcareous tubes of various sizes now formed into hard stone. These tubes had been thus formed: trees and limbs had become encrusted in water, and when the wood decayed, the encrustation was sufficiently hard to maintain and retain its shape.

On the 27th of October I visited the White Face Peak of the Adirondacks. I commenced the ascent at 8 A. M.; at 10 reached the snow line; travelled in the snow which was about six inches deep, till half-past 12, M. The air was clear, the sun was shining in all its beauty, until half-past 12, M., when a snow cloud perched upon the pinnacle of the mountain, like as a bird would light upon a tree. It soon came towards us, and we turned and travelled down the mountain, and reached the foot at 3 P. M., when rain began to fall, and continued till 7 P. M., when it ceased, and the weather became cold and the atmosphere clear of clouds. When I ascended the mountain a boulder of more than 100 tons weight was noticed by me, about 1,500 feet above where I commenced the ascent. This boulder stands upon the edge of a precipice several hundred feet perpendicular descent, *a mute memento.* It is a wonderful place for such a lone rock, and the mystery is, how it came there; and yet, the greater mystery is, what purpose it was placed there for—for it was not in vain. This boulder afforded me a land-mark as I ascended; I could look up to it, and when I had passed up the mountain, beyond it, I could look down upon it, and when I reached the foot of the mountain in descending, I noticed the rain clouds covered it: thus the storm here was less than 1,500 feet from the common surface, which is here about 1,500 feet higher than tide-water. The temperature of air on the mountain was at 33° from 10

A. M., to 1 P. M. Icicles of large size hung from the clefts of rocks. I perspired very freely until I reached the snow line in my ascent, and there it ceased, and I commenced eating snow. The air became lighter and lighter—respiration was easy, and thoughts grew big, as they came in freeness to the lofty chambers of the mind; a wonderful place for contemplation,—here thoughts are born that could never reach maturity on the common surface. Not a tree scathed by lightning could I find on the mountain; and there was not a bird's-nest to be seen. Two species of birds came around us high on the mountain; they appeared glad to see us, were full of joyance, and full of song, and they sang sweetly, and seemed almost disposed to alight upon our shoulders. I was glad to see them on the lofty mountain,—was glad to meet them there. The deep green foliage of the mountain spruce and balsam contrasted prettily with the white snow which was here in purity. It was pretty scenery, and well did I enjoy the mental feast. When I reached the foot of the mountain in my descent, I walked three miles and halted for the night, and next morning when I arose, long before the sun was up, I could see the snow line of the mountain and its white snow cap, as I had found it the day before. The rain had not reached it, and I still gazed upon it when the orb of day was coming from his chambers in the East, and saw the sunshine in all its bright rays embrace the snow on the mountain-top in all its whiteness: it was a pretty union—so full of harmony—so beautiful. Although I had walked twenty-two miles the previous day, and seven miles of that up a mountain, I felt no fatigue whatever. Such is the great and good result of breathing high mountain air. Here health is obtained as one would seek hidden treasure—by labor—the reward of which is always sweet. Near the foot of the mountain I saw a raven battling with a hawk: they soon separated. I have often met the raven, but it is always a lone bird, and like as it was when the patriarch Noah sent it to explore the earth ere the dove was commissioned, so it continues its lone wanderings, going "to and fro over the earth."

In the spring of 1843, I ascended this mountain, but was driven from it by a forest fire, that clad this height with a cloud of smoke, then one side of this mountain was wrapped in flame, its trees consumed, and on that very ground, (not twelve inches thick on the rock,) was completely calcined by the flames, and now it is covered with *blue*-berry bushes in such profusion, that it is computed that 2,000 bushels were picked there the last season for the Montreal market. The germ of the blueberry was in the flames—what a seed!—and what a husbandman to sow it!—how wonderful—and yet it is nature in all her harmony.

I ascended the mountains east of this locality, to endeavor to pass at a great elevation between the head waters of the Au Sable, that meet the ocean in the Gulf of the St. Lawrence, and the waters of the Hudson, that reach the same ocean in the Bay of New York; but there is no such locality here, for these waters have one and the same head in one meadow, near 5,000 feet above the sea, and thus our continent here is bound together by a water band—what a decoration!—and when the frost comes, and makes a crystal of the band, what a pretty gem to decorate the bosom of mother earth!

When I was examining the Cratean Lakes of Manlius, I had near me the head waters of the Susquehannah, going to the ocean through the Chesapeake Bay; those of the Mohawk going to the same ocean through the Hudson by way of New York Bay, and the waters of the Chitteningo that go through Lake Ontario to the ocean through the St. Lawrence. What a trio: here the energies of thunder storms display their powers; the trees are stricken, and bear witness in this; and this testimony—although mute, is unimpeachable.

I examined Lake Ontario. Here I have kept a lakeometer for ten years to measure the rise and fall of the water of the lake, to endeavour to ascertain if it is periodic or occasional. The water is now lower than it has been in ten years before. The rise and fall, so far as ascertained, is *not periodic*, but occasional; but it seems to me that the cause of rise is not from rain alone—it may, however, be so. In 1841, September 26th, Lake Ontario fell fourteen inches in twenty-six hours, and did not rise again that season. This quantity of water did not run out of the St. Lawrence. Its disappearance was doubtless the result of volcanic action, to which this lake is subject.

E. Meriam.

Brooklyn Heights, N. Y. Dec. 8, 1848.

AN INTERESTING AND REMARKABLE CASE.

Captain Brenton, of the English Navy, commanded the ship of war Minerva, of 38 guns. During the summer of the year 1801, while France and England were at war, in a thick fog, the ship grounded on the French coast, and after a short but severe fight the officers and crew were taken prisoners, and marched some hundreds of miles into the interior of the country. They were at first treated very harshly, but after a while their captivity became much more tolerable, and while at a place called Verdun, they were treated with hospitality.

He was visiting at the house of a French gentleman in Verdun, and was struck by a picture hanging up in the room, in which a person greatly resembling the master of the house was painted, as in the act of giving charity to a ragged little boy; and on inquiring what the picture was intended to represent, M. Godard (the gentleman himself) related the following incident: During the terrible revolution in France some years

before, both Madame Godard and himself were arrested, and confined in prison, in the hourly expectation of being sent to the guillotine; while their family, consisting of six young children, were left totally unprotected. After passing some days in the most dreadful anxiety, Robespierre having been put to death, the prisoners were released, and flying to their home found all their children but one; and after the most indefatigable search, they could obtain no information respecting him. It was supposed that he must have perished in some of the conflicts which were then daily occurring in Paris; and he was accordingly given up and mourned over as dead. Three or four years afterwards, M. Godard, having business in Holland, went to Rotterdam, and was accosted in the streets by a boy in rags, begging. The child's accent was evidently French, and attracted M. Godard's notice. On asking from what country he came, he said France, and that his name was Romain. "And what besides?" asked the gentleman with great agitation. The boy replied, "Romain Godard."

It was the missing child! The father found that the child, expecting to be put to death at Paris, had contrived to join a party going to Holland, where he had long subsisted upon charity. He was soon returned to the bosom of his family, and received as one from the dead by his afflicted mother.

On Captain Brenton's continuing his inquiries respecting the youth, he was told that he had been afterwards sent out to St. Domingo on business; and on that island being evacuated by General Rochambeau, in 1803, Romain had embarked in a merchant vessel for France; but he was taken on the passage by an English cruiser, and was at that time actually on board the Sultan, a prison ship in Portsmouth harbour. Captain Brenton immediately wrote to his own government, stating all the circumstances of this most affecting case, and suggested that as M. Godard was very much respected at Verdun, the indulgence of his son's release might have a happy effect upon the welfare of the British prisoners then confined in that place. The government immediately ordered him liberated; and in a few weeks he arrived once more in the paternal dwelling.

The story shows how wonderfully, and yet how mysteriously, the purposes of Providence are accomplished; but it also shows how various are the opportunities of doing good, which are placed within the reach of those who are diligent in seeking for them. The young Godard was delivered from a very miserable and protracted captivity, and his family were made happy by his restoration. A kindly feeling was generated towards the English prisoners by the interference which led to his release; the bitter feelings which war has a tendency to produce in hostile nations were mitigated, and an interchange of kindness must have reminded the parties concerned, that the real happiness of man is the making of others happy.—*Youth's Magazine.*

A TRUE STORY OF YANKEE ENTERPRISE.

Literally one of the *coolest* operations that we ever knew, says the Providence Journal, in the annals of trade, recently came to our notice from a source worthy of entire credit. New England is said to have but two native products, granite and ice. We have an ice story to tell that is worth hearing. A gentleman long identified with the ice trade, having entered into it as early as 1805, after some twenty-five years of successful enterprise, thought to enlarge his sphere of knowledge and action by entering into other mercantile business. He soon became entangled by his relation to some unfortunate mercantile houses, and found himself a debtor to the amount of $210,000. This must have given him more of a chill than his ice-houses ever did. But he knew that faint heart never won either fair lady or noble prize. He told his creditors that if they would give him time and not hamper him at all, he would pay the whole, principal and interest. For thirteen years he labored for it, and last year made the closing payment on $210,000 principal, and about $70,000 interest.

He did it in his old business, as the ice king of the globe. He sold his cargoes in the great southern ports of the two hemispheres, at low prices, kept rigid faith, bought largely the needed storehouses in the various centres of the trade, secured the lands around his ponds, made friends everywhere, and now comes out with an independent fortune, and free of debt. Such was his generous policy that the English residents of Calcutta presented him with a fire-proof stone store-house, as a token of respect and to retain him in that market. He takes a very cheerful view of his past misfortunes, and thinks himself, on the whole, better off for embarking in the disastrous business which caused his embarrassments, and yet enlarged his faculties for his old traffic more than enough to make up the loss.

Honour to the man who labours to pay his debts, instead of creeping out of his responsibilities through any small hole in the crevices of the law, and allowing his creditors to suffer while he pampers himself over his ill-gotten gains. The above incidents show the power of a cheerful purpose, and the worth of veracity on the one hand and confidence on the other. But we will not spoil a good story by a long moral.

ARCTIC DISCOVERIES.

An interesting discovery has been made recently in the Arctic Ocean, by the captain of a Sag Harbor whaler named Boyce. For a long time Capt. B. had believed that a new and more profitable whaling ground existed to the North of Behring's Straits, an opinion he formed from read-

ing the voyages of Captain Cook, Clarke, Beachy and others. The principal reason which induced him to put away for that ocean was a remark which he recollected to have read in Beachy's Voyages, viz:—"Off here we saw a great many whales, more than I remember ever to have seen even in Baffin's Bay."

From this new whaling ground, Capt. Boyce has lately returned, having made important discoveries North of Behring's Straits. During his cruise in July and August, he saw no ice, and the weather was ordinarily so pleasant that his men could work in light clothing, and it was so light through the night that whaling might have been carried on through the entire 24 hours. Capt. B. found the whales numerous, and of a different species from any he had before seen, and of three different kinds—all very tame. Both the American and Asiatic shores he found inhabited by numerous tribes of Indians; some of whom he saw passing from one continent to the other.—*Mass. Spy.*

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 31, 1849.

The Editor acknowledges his obligations to a New York correspondent, for an interesting communication, in compliance with a request contained in our 25th number, respecting the early settlements of Friends in the North-Western parts of New York, and in Canada. As our correspondent intimates an intention to furnish some additional information, on kindred subjects, and on points equally interesting, it is thought best to retain the communication already received, on file, until that which is expected comes to hand, when the whole may be published consecutively, or concentrated into a single article, as may then appear most eligible.

In the former volume, and some preceding numbers of the current one, we have inserted two instructive articles from Chambers' Journal, "The Chemistry of Summer," and "The Chemistry of Autumn." A third, "The Chemistry of Winter," is commenced in this week's paper. It is interesting and instructive to observe, how the various processes of nature, when examined by a philosophic eye, exhibit, in every part, the evidence of beneficence and wisdom. One of our English poets, when contemplating the starry heavens, declared that, "An undevout astronomer is mad." Though genuine piety has, unquestionably, a deeper spring, than admiration of the wonders of creation, whether we regard the countless orbs which traverse, in perfect harmony, the immeasurable fields of space, or the beauty and perfection observable in objects of microscopic observation; yet to the truly pious mind the contemplation of the evidence of beneficent design which may be traced by the hand of science in the visible creation, is both pleasing and instructive. While such contemplations furnish rational ground of confidence and hope, they also suggest a strong conviction of our dependent state. A suspension of any, even the smallest, laws of nature, would probably be destructive to the comfort, if not to the existence of animated beings; and the Power that established those laws, could as easily suspend or annul them.

We find by the British Friend of last month, that Bernard Barton, extensively known in the Society of Friends, and in the literary world, by his writings, died suddenly, at Woodbridge, Suffolk, on the 9th ult., aged about 66. He had been for some time indisposed with what was considered to be a disease of the heart, but was not more unwell than usual, until the evening on which he expired, when an attack of less than an hour's continuance, closed his earthly course.

MARRIED,—At Friends' meeting house, South China, on Fifth-day, the 28th of Twelfth month last, JEREMIAH R., son of Josiah Jones, to MARY COOK, daughter of Abel Jones, all of China, Maine.

DIED,—In New York, on the 9th of last month, PHEBE PALMER, aged 81 years.

She was an approved minister in our religious Society, who, in simplicity and godly sincerity, endeavoured to adorn the doctrine of God her Saviour: and when her change came, like a shock of corn fully ripe, was gathered, we reverently believe, into the heavenly garner.

——, On Seventh-day, the 17th inst., at the residence of her father, in New York, after an illness of two years, SARAH WOOD, youngest daughter of John and Sarah M. Wood, aged 16 years and 6 months.

——, In Greenfield, Saratoga county, New York, on the 21st of last month, in the 89th year of his age, JOHN WIBERT, a member of Greenfield Monthly Meeting, in which he had, during many years, acceptably filled the station of Elder. He bore a protracted confinement with patience and resignation, waiting the Lord's time to be called, as his friends and relations humbly trust, to the rest prepared for the righteous. Elizabeth, wife of the above mentioned Friend, departed on the 23d of Ninth month, 1846, in the 85th year of her age. She was likewise in the station of Elder, and was removed after a short illness, in the hope and assurance that a mansion of everlasting rest would be her portion.

——, In Waldoborough, Maine, on Fourth-day evening, the 21st of Second month, MARY WINSLOW, widow of Nathan Winslow, late of Westbrook, in the 89th year of her age, a respectable member of Vassalborough Monthly Meeting.

——, On the 19th of Third month, at her residence, near Westminster, Guilford county, North Carolina, PHEBE, widow of the late Joseph Stanley,

in the 80th year of her age, a member of Deep River Monthly Meeting.

——„On the 14th of 1st mo., at his residence, West Hill, Wandsworth, JOHN BELL, aged 74, a minister. After an illness of about a month, during which his mind was preserved in undisturbed peace, this dear Friend was permitted to exchange time for eternity. From the first he was impressed with the feeling that he should not recover; and to a friend who visited him soon after he took to his bed, he cheerfully remarked that he was "gently going home." His heart seemed to overflow with gratitude to his heavenly Father, and the feeling of humble reliance on redeeming love and mercy continued to the end.

THOUGHTS ON BOOKS AND READING.

(Concluded from page 431.)

It is not intended to be implied by the preceding remarks, that our reading can be confined to books that are absolutely perfect. But if, as must be admitted, the tares and the wheat are too generally found together, how important does it become that the senses should be in contant, and lively exercise, rightly to discern them. And yet, compared with the multitude of readers, how rare are the instances in which this is fully the case. How many are there, naturally bright and intelligent, who, it is to be feared, if they examined themselves strictly, would find that vanity has far too large a place in their motives for reading; who read, in short, not so much for use as for display. And are there not others, endowed with literary and refined tastes, who give themselves up without restraint to the varied fascinations of taste or imagination, and by habitual indulgence in mental stimulants, gradually lose their relish for that which is really wholesome? Others again, and some of them with good intentions, allow their moments of leisure to be wasted in a kind of "busy idleness;" they look over a great variety of books, but for want of settled diligence, their unsteady wanderings, in prose or poetry, are attended with no satisfactory result. While there is a yet larger class of listless triflers, who give way to lounging and indolent habits of mind, wholly unworthy of intelligent and responsible beings. If they take up a book, after the labours of the day, it is too often a feeble attempt to think, as it were, by proxy; and even this seems, not unfrequently, too great an exertion, and the future can alone fully disclose how many are the precious hours, now never to be recalled, which have been thoughtlessly trifled away in idle wandering over a newspaper, a review, or other publication of the day, with scarcely an object besides that of whiling away the time.

For these and many other kindred evils, there is no remedy more efficacious than a sound and healthy purpose, rightly directed, and steadily maintained. This is the magnet that can discover and gather to itself, even from the dust, all the scattered particles within the range of its attraction, that are to be found there. With this, all our reading will be improved to the greatest advantage: whilst without it the perusal of the best books will be desultory and comparatively unimproving; the best materials may be collected, but they will be in rude heaps that incumber, rather than adorn the ground. And how great is the danger where there is no fixed aim, that life may be frittered away in empty and profitless, because purposeless occupation. Time passes on; the mind still idly roaming over the vast fields of fact or imagination without restraint and without an object, until the end comes, in which the soul, on looking back, "can find no purpose that now she can abide by;" nothing laid up in store, talents unimproved, opportunities irretrievably lost:—and *then* how bitter the reflection, that it might have been otherwise.

And it is from a deeply felt desire that it may be otherwise with the readers of these passages, that they, and especially the younger portion of them, are now earnestly called upon to seek after and cherish an honest, and healthy, and steadily decided purpose in all their pursuits. Where this is maintained the faculties become invigorated; the mind rouses itself for the attainment of its object; in reading, the most suitable books relating to the particular subject are sought out and carefully perused; and as others are occasionally consulted, whatever in them is found to bear upon the chosen pursuit, attaches itself upon the mind. And if some of them, as may at times be the case, are of a mixed character, he who most diligently maintains a sound and healthy purpose, will be the best prepared watchfully to exercise a right discrimination, by which the unwholesome will be rejected, without injury to the mind.

With such a purpose, it cannot easily be expressed how abundant a store of true entertainment and delight will be found under the comprehensive head of improving and profitable reading. Let the reader who doubts, fairly give it a trial. Let him recollect the preciousness of time, the necessity for improving it, and his own deep responsibilities. Whatever others may do, he, at least, cannot afford to indulge in vague and indolent ramblings from page to page of vacant common-place, or even brilliant trifling. Feeling that he was born for worthier objects, he will rather seek to apply himself, in moments of leisure, to some one department of useful learning. He may perhaps have a relish for Astronomy, Natural History, or other kindred subjects. The study of these will not be denied him, only let him pursue with diligence whatever he undertakes, not failing earnestly to desire that in surveying the works of the Great Creator, his heart may be more and more filled with His love. Do his tastes or his circumstances lead him to prefer the pursuit of some practical useful art or science? Let him make himself master of it, not shrinking from the difficulties he will find in his way, but rather doing his best to surmount them; and thence proceeding gradually onwards to other branches, as his leisure and opportunities admit. If these

pursuits are not to his taste, there are others which may be followed, not less interesting or important. In the department of history, for instance, it would not be easy to enumerate the many volumes that may be not unsuitably read or consulted; of the history both ancient and modern, of our own and of other countries; embracing books on Chronology, the study of Geography in connection with History, some of the best accounts of important voyages and travels, and, if leisure permit, an inquiry into the origin and progress of the laws and institutions of his native country. Biography is another department of reading, from which, with suitable care, a judicious selection may be easily made of many books full of deep interest, and calculated to be eminently serviceable, as affording examples and encouragements in honest diligence, noble-minded exertion, or patient suffering. Besides the books associated with his more regular pursuits, the occasional perusal of the works of some of our best prose writers, and of such poets as Milton and Cowper, may be suitably intermingled with severer study; and he will relish them the more as his mind becomes braced by habits of connected and usefully directed reading; as he enjoys them, not to the neglect of duty, but by way of relaxation from it. He may perhaps be ready to think that enough has been already chalked out, but interesting and important as are many of the subjects above adverted to, there are yet others, more or less connected with still higher considerations, that invite his attention. He who takes a just view of his position, while not mistaking knowledge for experience, will assuredly not overlook, as things of little moment, the dealings of our Heavenly Father, whether with himself individually, or with the whole family of man. And how wide and rich is the field that is here opened to his view. A knowledge of the history of the Jewish church and people, a sound and discriminating acquaintance with the history of Christianity, more especially during the first three or four centuries, and the period subsequent to the dawn of the Reformation, in the age of our own Wickliffe; embracing, as opportunity admits, the more valuable of the contemporary writings and of the lives or journals of the devoted servants of Christ, in various ages;—this is but a part of that which must present itself to the enlightened mind. Whatever else is omitted, *one book* must not be neglected; and oh! that each reader may be duly concerned to seek after and abide in that state of mind in which his delight will be in the careful and diligent reading of the Holy Scriptures, with frequent meditation, in humility and prayer.

In calmly considering the above review, the reader will not forget that it is but an outline of much that may, and of some things that ought, legitimately to occupy an intelligent and rightly concerned mind. And yet, brief and imperfect as it is, where, it may be seriously asked, with such an array of important and inviting subjects, is the ground for complaining of any lack of real pleasure, delight, or profit, within the comprehensive range of useful reading? They who think themselves stinted cannot surely have sufficiently explored the extent of the treasures laid open to them. Is there not here enough for all; not only that which as it is of universal import, all are called richly to enjoy, but also an abundant variety sufficient to satisfy every healthy taste.

But to all readers, especially those who are young, it may be emphatically said, take heed that the *variety* of pursuits become not a snare. Recollecting your own limited powers, and that the human mind cannot compass every thing, be careful not to grasp at too many subjects, but rather confine yourselves to those within reach, which more immediately concern you, and of which you are capable. If your tastes are not decided, prefer subjects which are important and useful to those which are less so. Study not from motives of vanity or from the love of display. Be earnest diligently to seek for Heavenly wisdom, not only to choose your pursuits aright, but to follow them out, when chosen, steadily and usefully with true singleness of heart. Ever bear in mind the apostolic injunction, to "avoid foolish and unlearned questions," which are indeed "unprofitable and vain." If we duly consider the uncertainty and shortness of life, we shall think it needful to put a check upon many curious but useless inquiries, that may be often suggested to our minds, and be even content to remain ignorant of many things, because we have neither time nor opportunity here upon earth adequately to search them out. And if our first and greatest concern be, as it ought to be, "to give diligence to make our calling and election sure," we shall not be idle. Our talents will find abundant occupation in the plain path of practical holiness, and in the comprehensive duties of "pure and undefiled religion." And in this work of faith and labour of love, we may often be cheered with the recollection that the period of our intelligent existence is not limited by the bounds of time; that on the contrary, this present life is but, as it were, the childhood of the soul, (1. Cor. xiii. 11, 12,) and that in the eternity which awaits the faithful believer, all his desires for improvement, so far as they accord with Divine wisdom, will be abundantly satisfied, infinitely beyond his present conceptions. An eternity of love, light, and wisdom, shall fill his cup to overflowing. Freed from the contagion of sin and the weakness of mortality, with an understanding renovated and enlarged, and capacities fitted for his new enjoyments, he will be prepared for all the glorious discoveries that may be then unfolded of the wisdom and knowledge of God, and the mysteries of His kingdom, which in this world it is not possible he should ever apprehend or even conceive. "Then shall he know even as he is known."

From Chambers's Edinburgh Journal.

CHEMISTRY OF WINTER.

Science, though unimaginative herself, so far from repressing, regulates and sustains the flights of imagination, and is thus to a certain extent the handmaid of poetry.

Water is subject to a remarkable anomaly. There is a point in its temperature—about forty degrees in our common thermometer—at which it is most dense or compact, and from which it expands in heating till it becomes steam, and expands in cooling till it becomes ice, which takes place at thirty two degrees. This is a beautiful provision of nature. By being less dense than water, ice floats on the top, and, by forming a hard crust, prevents the mass of less cold liquid beneath from being greatly affected by the intensely-cold atmosphere. Thus the lower stratum of water in lakes and rivers continues to maintain a temperature from six to eight degrees above the freezing-point; and in this comparatively warm stratum fishes dwell as usual, till the return of spring brings them to the surface, to look out upon a new heaven and a new earth. Running streams resist congelation longer than lakes, and the ocean in temperate climates longest of all, partly from its depth, and partly from the quantity of saline matter it contains. This latter circumstance may be illustrated by mixing common salt and water so as to form brine, which will remain liquid at many degrees below the freezing point of fresh water. Salt water is so much denser than fresh water, that a person may swim more easily in the sea than in a river.

When a bottle is 'broken by the frost,' this is occasioned by the expansion of the water during congelation; but iron water pipes are burst in the same way, and an experiment is tried with a bottle of wrought iron, which is found to be no more capable than glass of resisting the occult power of the congealing process. In Canada, bomb-shells of cast-iron, thirteen inches in diameter, and two inches thick, filled with water, and firmly plugged with iron bolts, have been split asunder when exposed to the cold of winter. But this formidable force is used by nature for the most beneficent purpose. The water imbibed by the soil by capillary attraction, separates the particles during its expansion; and these, when the thaw of spring takes place, crumble down into a soil fit for the reception of seed.

In the same way is explained the rounded or weather-worn aspect of many rocks; for instance, limestone and sandstone, and the ruinous heaps that lie at the base of slate rocks, the strata of which, separated by this agency, glide down the sides of the mass. When the winter is very severe, the sap of trees is frozen, and the same effect takes place—the tree being rent asunder with a loud explosion. Acquainted practically with this law, the mason never uses mortar or cement during frost; and when frost is likely to come on after his work is done, he always covers it carefully with straw, the non-conducting power of which prevents the mortar from freezing. For the same reason, the service-pipe which runs across a kitchen area is usually covered with bands of hay or straw during frost. The part of the pipe under ground runs little risk of freezing, except in very severe weather; but when it comes into the open air, the metal, owing to its good conducting power, is in danger of bursting. To preserve ice, substances of bad conducting power are of course chosen. A small quantity, for instance, may be kept for a considerable time by being wrapped in folds of flannel, or placed in a wooden box, enclosed within another wooden box, in such a way so as to leave stagnant air between them—air being, as well as wood, a bad conductor.

When fish-ponds, or other small collections of water, are *completely* frozen over, it must not be supposed that the fish live very comfortably at the bottom in their forty degrees temperature. They can stand the cold very well, perhaps as well as the warmth of summer; but, like human beings shut up in a close room, they are poisoned by their own breath. The wintry sun is too feeble, after its passage through the ice, to exercise much influence on the aquatic plants, which would otherwise decompose the carbonic acid; and this accumulating, would prove fatal to the fish, if we did not break holes at the surface to admit the air, and let out the mephitic vapour. On this friendly service being rendered, the fish are seen rushing up to the aperture, as dancers in a crowded room, when the exhalations become stifling, fly to the open window to gasp. They often rush to their own destruction; for the fishermen know what they are about.

Nature is as beneficent as man on such occasions, and less selfish. Although the ice on a large pond or lake prevents the admission of heat from the top, and would therefore become of a uniform thickness, there are agencies at work below to counteract the danger. The springs by which the lake is fed, coming from the comparatively warm earth, throw up a column of water, which gradually thaws the ice on the surface, or renders it thin enough for the fainting fishes themselves to throw open their sash. When the cold is too intense for this process—when the very springs are frozen, and the covering of ice rests like a sheet of solid iron on the lake—what becomes of its inhabitants? The earth, unable to emit, exercises its power in attracting water into its bosom, and thus a vacuum is formed beneath the ice, which, unable longer to sustain the weight of the superincumbent atmosphere, gives way, and admits air, and light, and life, into the waters beneath. Were it not for their danger of suffocation, the fishes in keen frosts would be better off as regards temperature, than land animals; and indeed, persons who have accidentally fallen through the ice usually remark that the water felt much warmer than the air.

When the air is at zero, a warm vapour rises through a hole broken in the ice, and condenses into crytals so minute, that they have the appearance of smoke. In like manner the vapour from our lungs becomes visible on a frosty day; and in cold climates, such as that of Lapland, when a blast of air is suddenly admitted into a room, the breath of the inmates turns into snow. Another beautiful and less obvious effect of condensation is seen in the footprints of men and animals in a field. These are covered in some cases with a thin sheet of ice, and in others with a delicate network of frost; but in neither is there found a single drop of water in the cavity below—the hard surface crumbling into powder beneath our feet. The explanation of chemistry is, that the water which originally filled the footprints was wholly or partially frozen on the surface, and the remainder sucked by capillary attraction into the earth.

Snow is supposed to be formed by the gradual congelation of the thin watery vapour in the upper regions of the air. As this becomes solidified, it descends to the earth by the natural law of gravitation; and if immediately examined with a high magnifier, exhibits crystals with figures as regular and beautiful as those of a kaleidescope. Snow as well as ice is a bad conductor of cold; and as a covering of the latter preserves the water beneath at a temperature in which fish can live, so the snowy mantle with which winter wraps the fields protects the seeds and roots of the earth from the killing frost. Snow is actually 'given like wool,' as the Scripture says; and not only as regards whiteness, but warmth; for the fleecy coverings respectively serve the same purpose both for plants, and men, and animals. Under the surface, the temperature of snow is little colder than thirty two degrees, while above it is not unfrequently twenty or fifteen degrees; and thus wheat will continue growing beneath at a time when every blade would be killed that was exposed to the air. This accounts for the phenomena of spring in northern countries, where the plants are no sooner released from their covering of snow, than they burst suddenly into strength and beauty; and this although the temperature of the region during winter was many degrees below zero.

Hail is supposed to be formed from the sudden congelation of rain drops; but, unlike snow, it is found in all the other seasons as well as winter, and we have already had occasion to describe it.

Connected by contrast with the subject of congelation is the process so familiar in winter of boiling water, and between the two there are some curious analogies. Cold freezes the surface of a pond, and water being a bad conductor of cold, the ice thus formed keeps the rest of the water comparatively warm. For the same reason heat will cause the surface of water to boil, while the rest of the liquid remains perfectly cold. This is why we place the fire under rather than over the kettle. If we placed it over, the portions constituting the surface would boil, and the boiling film being lighter than the portions below, would float upon them. When, on the other hand, we place the fire under, the water it first reaches is expanded by the heat, or, in other words, becomes lighter, and rises in the vessel, while the heavier portions, obeying the same law, sink and take its place. These, again, are operated upon in turn by the heat, and so on, till the whole mass receives the desired temperature. When this reaches the point when water can no longer remain liquid, vapour rises and flies off—or, in other words, the kettle boils. The boiling point of water is not fixed and definite like the freezing point. It is two hundred and twelve degrees at the level of the sea, but in consequence of the diminished pressure of the atmosphere, becomes lower as we ascend, till on a summit fifteen thousand seven hundred and eighty one feet high it is one hundred and eighty degrees. At the bottom of a mine sixteen hundred and fifty feet below the level of the sea, water will boil at two hundred and sixteen degrees.

'Fire,' said Professor Griffiths, 'was anciently regarded as a peculiar, distinct principle or element, having a specific or inherent power of destruction; and in this sense it repeatedly occurs in many of the most sublime and forcible passages of Holy Writ. But science has been permitted to discover that fire, so far from being an element, is the invariable result of intense chemical attraction, between two or more substances.

'During ordinary combustion, the elements of the combustible or inflammable substance exert affinity for the oxygen of the air, and produce compounds which, in the generality of cases, are gaseous or vaporous, and therefore elude observation; but they admit of detection by the chemist, and from them he can educe or draw forth elements, the sum-total of which exactly equals the original weight of the combustible substance: therefore when a substance is burned, or apparently destroyed by fire, its physical form alone is changed; but its elements are perfectly unchanged, or in other words, the elements of the combustible have been induced by elevation of temperature, to relinquish their original affinities, and to assume new but definite arrangements. These, in all ordinary cases, are carbonic acid and watery vapour.

'Such compounds are ordained to travel throughout the creation; and under the recondite powers of vitality, are decomposed, and their elements secreted into the form of woody fibre, and other organic matters, and thus again presented as fuel, which again produces the same compounds; and so on, perpetually travelling and illustrating at every change of their affinities the indestructibility of matter, and the wisdom and power of the Creator.'

(To be continued.)

Things right in themselves, are more likely to be hindered than advanced, by an injudicious zeal in promoting them.—DILLWYN.

SLAVERY AND THE SLAVETRADE.

It appears by the London Friend of last month, that the following minute has been circulated throughout the Monthly Meetings.

Minute of the Meeting for Sufferings, on the Slavetrade and Slavery.

"The last Yearly Meeting referred, by minute, to the very serious attention of this meeting, the continued horrors and cruelties of the slavetrade and the iniquitous system of slavery, with a view to its acting therein as may be thought best, according to the circumstances of the case. This important subject has from one time to another, obtained the very close consideration of this meeting.

"We feel that the long-continued existence of these crimes should not in any wise weaken our sense of their enormity, but on the contrary, that the additional evidence of their true character ought to bring us increasingly to see their sinfulness.

"It is a very distressing reflection at this day, that since the commencement of the active exertions of the members of our Society, and of the inhabitants of this island, millions of innocent, unoffending human beings, children of the same merciful Parent with ourselves, have been subjected to the complicated inhumanity and injustice of the slavetrade and slavery. And we feel that the termination of British colonial bondage should not by any of us be considered as the period when our sympathies for the sufferings of the oppressed, or our sense of the injustice of the oppressor, and pity for him in his unrighteous doings, should cease.

"We know that at this very period the slavetrade is carried on from the shores of Africa to the Western World with unabated eagerness, and with cruelties aggravated by the very efforts used to prevent it; and we know also, that this trade cannot be pursued without the continuance of those scenes of plunder and barbarity on the African soil, and those horrors of the middle passage, with which we have, alas! been long made familiar. We know that, in violation of the law of Christ, millions of Africans, or of their descendants, are now held in slavery in the United States of America, in the Brazils, in Cuba, and elsewhere, who are entitled by that law, equally with ourselves, to immediate, unconditional freedom.

"We feel that it is not enough for us to know these things, and even to admit the force of them. The question should be brought home to us individually, whether we are doing our proper part towards their removal.

"We desire to commend the whole subject to the very serious attention and warm sympathy of Friends generally, believing that in this cause of righteousness and benevolence, we are called to steadiness, perseverance, and continual breathing of spirit to the God and Father of all, who formed of one blood all the families of the earth. As we maintain this individual religious exercise in the fear of the Lord, we shall be in that condition of mind in which we can discern our right course of procedure, and in which we believe that our efforts on behalf of these, our deeply injured brethren and sisters, will be most availing amongst men, and most likely to be owned by the Divine blessing." ROBERT FORSTER, Clerk.

A minute not widely different in its character, was issued from Philadelphia Yearly Meeting, in 1839, and circulated among the members, a sufficient number being ordered to supply every family.

"This meeting has been renewedly introduced into feelings of tender sympathy with our brethren, the descendants of the African race, in the numerous and complicated wrongs which are inflicted upon them, in many parts of our favoured, but guilty land.

"And whilst we wish affectionately to caution our members against the excitement of an unsanctified and intemperate zeal, or joining in associations founded, or conducted upon principles which may hazard the faithful maintenance of our religious testimonies, we earnestly entreat them to cherish and dwell under those feelings of Christian love and compassion, towards this afflicted class of our fellow men, which will lead them to regard with a just abhorrence, the crimes that the iniquitous system of slavery has introduced, and to bear an unwavering and consistent testimony against its obvious and multiplied violations of the dearest rights of humanity.

"Our worthy predecessors, actuated by a sense of religious duty, laboured in this righteous cause, with a steady eye to the leadings of the Holy Spirit, and made many sacrifices of worldly interest for its support. It is our fervent desire that we of the present day, may faithfully maintain the testimony on its original foundation; and under a solemn sense of the awful load of guilt which is impending over our beloved country, and of our share in the responsibility, may seriously and impartially examine what is required at our hands. If our hearts are softened and expanded by the love of God, we shall be prepared to view these oppressed people as children of the same Almighty Father, equally with ourselves the objects of his divine regard, and of that salvation which comes by Jesus Christ, and thus be enabled to enter into a lively feeling of the miseries and hardships they endure; to put our souls in their souls' stead, and in singleness of heart to follow every clear opening of duty in their behalf, whatever sacrifice it may cost us, either of worldly treasure or popularity.

"The close connexion, and intimate intercourse which are maintained between the different sections of our common country, through the diversified and widely spread channels of commerce

and business, may, unless we are very watchful, blunt our sensibilities to the cruelties of slavery, and diminish our abhorrence of its injustice. We wish tenderly to incite our dear friends to an individual inquiry, with a single eye to the pointings of truth, how far they are clear in these respects; and should such an examination awaken serious apprehensions as to any part of their traffic, that they may be willing to forego every prospect of gain, arising from the prosecution of business, which is incompatible with the purity of our religious profession.

"We also desire that the attention of Friends may be particularly directed towards those people of colour who reside among us, and are nominally free. This class of our fellow men are the objects of a cruel prejudice, which there is reason to fear is rather increasing among us, and they are subjected to numerous disabilities which are very unfavourable to their moral and religious improvement. May Friends in their respective neighbourhoods be excited to renewed efforts for ameliorating their condition, and endeavour to promote the education of their children, and extend to them such advice and assistance as their situation requires, and our superior advantages enable us to afford."

Extracted from the Minutes,
WILLIAM EVANS, Clerk.

We learn from a notice in the London Friend of the present month, that, in pursuance of the concern expressed in the preceding minute of the London Meeting for Sufferings, a conference was held on the 23d ult., by the members of that body residing in various parts of England, of which the following account is given:

"After a solemn interval of retirement of spirit before the Lord, supplication was offered, first on behalf of the unhappy victims of slavery, and also for such as were then assembled, that heavenly wisdom and the divine blessing might be granted them, both individually and collectively. The circular, which has been generally distributed, and which appeared in our last, was read; after which a Friend, whose mind has long been exercised with the wrongs and sufferings of the negro race, proposed that memorials should be prepared in the name of the Society, to such European and other nations as are still guilty of encouraging the slave-trade and slavery. It was afterwards proposed that a petition on the subject should be presented to our Queen, or her government. These views received the cordial approbation of the meeting; and it was urged that the addresses to the governments of Spain, Portugal, and Holland, should be couched in a Christian, earnest, feeling manner, intreating them to put a speedy end to those outrages on humanity which so grievously afflict the Africans and their descendants, demoralize and debase their oppressors, and obstruct the spread of the Christian religion throughout the world; and that the memorial to our Queen should appeal to her in the language of affectionate entreaty, to employ all her influence with other nations towards inducing them to accomplish, at the earliest possible period, the great object so long pursued by this country, the final and universal extinction of slavery and the slave-trade.

Amongst the subjects referred to were the colonization of the coast of Africa, and the requiring a fulfilment of the treaties for the abolition of slavery. There was entire harmony in the meeting. A solemn sense prevailed of responsibility and religious duty resting upon our privileged Christian country, and in an especial manner upon the members of our religious Society; and the meeting was closed by a devout acknowledgment of divine favour experienced in the satisfactory character of its deliberations, which, we may believe, met with a full response in the hearts of those who were assembled.

It was also proposed to draw up a brief statistical statement of facts relating to slavery and the slave-trade, to accompany the memorials, in consequence of the ignorance believed to prevail as to the real extent of these evils, in some of the nations concerned in their continuance.

A numerous committee was appointed to prepare the respective addresses, for the adoption of a future Meeting for Sufferings. It is intended to defer their presentation until after the Yearly Meeting, with the exception probably of the memorial to our own Government."

Correspondence of the N. Y. True Sun.

INDIANS IN CONGRESS.

Washington, Feb. 17th, 1849.

Before the House met yesterday, there occurred in the hall a rich piece of lobbying on the part of persons who, of all others, are the last from whom one would expect any such trick. There is a band of some ten or a dozen Chippewas here, pressing a demand upon Congress for a grant of money. They were on the floor of the hall a few moments before the House met, when the door-keeper conducted the old chief up to the presiding officer's seat, and placed him in the speaker's chair. It should be remarked, that he and his companions were in full feather, paint and blanket. No sooner was the old chief seated, than one of the band addressed him in the Chippewa tongue, quite a speech, at which the interpreter laughed so heartily that the members crowding around, called at once for its interpretation. It proved to be thus wise:

"Mr. Speaker—You see before you a band of red children, who have travelled a great distance to ask justice at the hands of the body over which you preside. They ask but justice, which the grand council of a great nation such a yours

should promptly accord to allies and dependants who have strictly kept faith with you, and, besides, have generously given you lands which have contributed much to your national greatness. We pray you to take our case into consideration with as little delay as possible; and considering it, to speedily come to a favourable conclusion upon it."

To this speech the old fellow in the speaker's chair responded, rising, and speaking loudly, and with grace and animation :—"My red children, I am happy to welcome you in this magnificent house, dedicated to the purpose of hearing the just demands of all who in any manner live under our government, as well as to righting all who have just demands on the public treasury. I know well that the Chippewas have been our fast friends —that none of our red children deserve more of our love, confidence, and liberality. I feel deeply for the condition of your nation, and acknowledge the justice of your claim upon our great council, which will be very soon acted upon, and favourably."

The interpreter rendered this speech, too, into English, to the infinite amusement of the bystanders. The wit of this clever trick will doubtless do more towards the attainment of their object than the services of half a dozen professional claim agents would have done. There were half a dozen members present among the crowd, who would have withstood almost every other manner of approach in favour of their claim. Indeed, the effect of this trick of the native American, was visible to day, in the readiness with which the House gave its unanimous consent to the proposition of Bingham, to consider and refer the Senate's joint resolution to grant their prayer.

THE CONWAY TUBULAR BRIDGE.

On Thursday week the second tube was floated on pontoons to the piers. Its entire length is 424 feet, the actual span over the Conway being 400 feet; its greatest inside width is 14 feet throughout; its height 22½ feet at each end, but rising to 25 feet in the middle, the additional three feet being given to lessen the deflexion of the basis. The total weight of each tube is 1,300 tons, so that the superimposed weight, now that the two tubes are at rest over the Conway, is 2,600 tons burthen from bank to bank. The fabric may be said to form a series of iron plates riveted together, like armor-work. It has taken twelve months to complete. Each tube has cost about £60,000.—*Lond. Build., Oct.* 1848.

By recurring to the first and second numbers of our present volume, it will be seen that a particular account is there given of a tubular bridge over the Conway. The bridge above noticed, appears to be similar, in weight and dimensions, to that which we had previously described, and is probably placed by the side of the former, thus affording an open passage in each direction.—Ed.

Thames Tunnel.—The number of passengers who passed through the Tunnel in the week ending October 7th, was 15,947; amount of money, £66 8*s.* 11*d.*—*Ibid.*

NATIONAL INSANE ASYLUM.

Dorothea L. Dix, the distinguished philanthropist, has been urging Congress to set apart 5,000,000 acres of the public lands, from the income of which to establish a National Insane Asylum. She exhibits, in the following table, the number of insane, and the proportion they bear to the whole population, in each State of the Union.

	Total insane, White and Coloured.	Population.	Proportion of insane to the Whole.
Maine,	631	501,793	1 to 795
New Hampshire,	505	284 574	1 to 563
Massachusetts,	1,271	737,699	1 to 580
Rhode Island,	216	108,830	1 to 503
Connecticut,	542	309,978	1 to 572
Vermont,	411	991,948	1 to 701
New York,	2,310	2,428,921	1 to 1038
New Jersey,	442	373,306	1 to 844
Pennsylvania,	2,133	1,724,033	1 to 803
Delaware,	80	78,085	1 to 976
Maryland,	565	470,019	1 to 852
Virginia,	1,433	1,239,797	1 to 866
North Carolina,	801	753,419	1 to 940
South Carolina,	513	594,398	1 to 1158
Georgia,	428	691,392	1 to 1615
Alabama,	357	580,756	1 to 1655
Mississippi,	198	375,651	1 to 1897
Louisiana,	100	352,411	1 to 3524
Tennessee,	851	829,210	1 to 974
Kentucky,	975	779,838	1 to 799
Ohio,	1,360	1,519,467	1 to 1117
Indiana,	562	685,866	1 to 1220
Illinois,	292	476,183	1 to 1630
Missouri,	270	383,702	1 to 1420
Arkansas,	66	97,574	1 to 1478
Michigan,	65	212,267	1 to 3265
Florida,	22	51,477	1 to 2476
Wisconsin,	11	30,945	1 to 2813
Iowa,	11	43,112	1 to 3919
Dist. of Columbia,	21	43,712	1 to 2081
Total,	17,457	17,069,453	1 to 977

OUR WONDROUS ATMOSPHERE.

The atmosphere rises above us with its cathedral dome, arching towards heaven, of which it is the most familiar synonyme symbol. It floats around us like that grand object which the apostle John saw in his vision—"a sea of glass like unto crystal." So massive is it that when it begins to stir it tosses great ships like playthings, and sweeps cities and forests, like snow flakes, to destruction before it. And yet it is so mobile, that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous that iron shivers before it like glass; yet a soap bubble sails through it with impunity, and the tiniest insect waves it aside with its wing. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south winds

bring back colour to the pale face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle in our cheeks; even its north blasts brace into new vigour the hardened children of our rugged climate. The eye is indebted to it for all the magnificence of sunrise, the full brightness of mid-day, the chastened radiance of the gloaming, and the clouds that cradle near the setting sun. But for it the rainbow would want its "triumphal arch," and the winds would not send their fleecy messengers on errands round the heavens. The cold could not shed its snow feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hail storm nor fog diversify the face of the sky. Our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary, monotonous blaze of light and heat would burn up all things. Were there no atmosphere, the evening sun would in a moment set, and, without warning, plunge the earth in darkness. But the air keeps in her hand a sheaf of his rays, and lets them slip but slowly through her fingers; so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and each creature, space to find a place of rest, and to nestle to repose. In the morning, the garish sun would at one bound burst from the bosom of night, and blaze above the horizon; but the air waits for his coming, and sends at first but one little ray to announce his approach, and then another, and by and by a handful, and so gently draws aside the curtain of night and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and, like man, she goes forth again to her labour till the evening.—*Quarterly Review.*

For Friends' Review.

SPRING.

'Tis now sweet spring-time, yet the woods and meads
Are flowerless, and solitude is felt
Of life just waking from its cold suspense,
More dreary than mid-winter. Tardy Spring
To reconnoiter sends her earliest birds,—
The bluebird warbles and song-sparrows trill,
But 'tis in concert with the hoarse, rude crow.
He, like the Danish raven, still doth float
On Winter's royal banner!
Gentle Spring,
How dost thou slumber by some Southern stream,
Forgetful of the North! Our waters free
With dance and song await; the trustful Earth
For thee reserves her Floral charms. Thy smile
From the damp mould will call the violet,
Anemone, and earlier still, sweet Epigea.
At thy loved voice the amiable flowers
Choose their own beds to bloom in,—heath or glen,
Or shadowy wood, or breast of silver lake.
Some love the lowliest vale, and others bold
Will hang their blue bells on the cliff's tall tower,
And, tongued with dews, ring forth a mellow peal
For danger-loving fairies.
Haste, blithe Spring,
For now the lover of thy early flowers
Meets not the welcome of their laughing eyes.
The sun's bright chariot higher rolls in vain;
Most envious clouds deprive us of his beams,
And o'er the tranquil river's glassy breast
No swallow glides to dip her arrowy wing.
Yet may we not repine, since in the heart,
If clouds of sin hide not Love's holy ray,
Tis always spring,—for there the wilderness
Doth still rejoice and blossom as the rose.
Keep but the spring-time of the heart's pure love,
And all the flowers that erst in Eden bloomed,
Shall bloom perennial there! E. B.

SUMMARY OF NEWS.

CONGRESS.—The Senate adjourned *sine die* on the 23d inst. Among the nominations confirmed is that of ex-Governor Pennington of New Jersey, to be Governor of Minesota Territory.

PENNSYLVANIA LEGISLATURE.—The North Branch Canal bill was again before the House on the 21st, and was defeated by 39 to 46.

EUROPE.—The steamer Canada arrived at New York on the 25th, with Liverpool dates to the 10th. The Cotton market continued very active, and prices were well maintained. The market for bread stuffs was dull, and prices drooping. Cobden's long expected Financial Reform motion, providing for a reduction of ten millions of pounds in the annual national expenditure, was brought forward in the House of Commons on the 26th ult., and after a short debate, was rejected by a vote of 275 to 78. The number of cases of cholera is now stated at about fourteen thousand, whereof about six thousand have proved fatal, more than four thousand have recovered, and more than three thousand remain under treatment, or the result is not stated. The disease is said to be declining. The American barque Floridian was wrecked in the British channel on the 28th ult., and out of nearly two hundred persons on board, mostly German emigrants, only four were saved. These four remained two days in the rigging before they were rescued. Advices from India have been received of a bloody conflict on the 13th of 1st month, between the British and the Sikhs, the result of which was considered very unfavorable to the former. In France the principal attention is taken up by the proceedings of the Court assembled at Bourges for the trial of the insurgents of 5th month last. The Court opened its sessions on the 7th inst. In Italy no important movement appears to have yet taken place, though there are many rumors of impending war and bloodshed. The war in Hungary seems to have turned in favor of the Hungarians. Russia has however, it appears, marched an army into Transylvania to assist the Austrians. Much uneasiness is expressed at the threatening attitude of Russia, which, it is feared, may lead to a general European war.

WEST-TOWN SCHOOL.

The Committee charged with the care of the boarding school at West-Town, will meet there on Sixth day, the 6th of next month, at 10 o'clock, A. M. The Committee on Instruction to meet on the preceding evening, at 7½ o'clock.

The semi-annual examination of the schools, in presence of the Visiting Committee, will occupy Third, Fourth, and Fifth days of the same week. And the usual arrangements will be made for the removal of the scholars on Sixth day morning.

THOMAS KIMBER, Clerk.

Philada., 3d mo. 24, 1849.—2t.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

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NO. XXXV.

(Continued from page 435.)

On the 31st of Fifth month, 1799, R. Jones and Jane Snowdon, having been liberated for religious service in New England, left Philadelphia; and reaching Rahway on the 1st of Sixth month, they attended meeting there the next morning, and crossing the North river from Pawles' Hook, reached New York that evening. Next afternoon they embarked on board the packet "Eagle," for Newport, having for fellow passengers, Joseph Whitall, Gervase Johnson, Jonathan Evans, Ruth Anna Rutter, Sarah Cresson, Richard Mott, Abraham Barker, and many others. After a passage of forty nine hours, they reached the abode of Thomas and Abigail Robinson, at Newport, on the 5th, "which," she says, "excited thankfulness in each of our minds." The 6th, being Fifth-day, they attended meeting, where the service devolved upon Jane Snowdon and Sarah Cresson. "It was," says our friend, "a good meeting." "On the 7th," she says, "Jonathan Evans, with R. A. Rutter, and S. Cresson, went to Conannicut, A. Robinson with them, to attend some meetings before the Yearly Meeting. Dear G. Johnson and company went to Portsmouth, &c. I felt most easy to stay here over First-day. In the evening we had a solemn opportunity in the family, in which J. Snowdon appeared in supplication. Being rainy, I wrote to C. Hustler and others. Seventh-day, the 8th, towards evening, it blew a heavy storm, which continued through the night. Oh, how kind is our blessed Master to his poor servants, in that we are not now on our passage."

In the letter to C. Hustler, she says: "I have for my companion, Jane Snowdon, a niece of dear Sarah Harrison, who is, in her gift and manner, enough like Sarah to be her daughter. She and her valuable husband, Leonard, are my near neighbours, and attached to me as to a parent. They are, in short, as I often say of a faithful friend, *a living treasure* unto me, for indeed, my dear, I feel in a very stripped state now in my declining years, many of my most intimate cotemporaries being removed from works to rewards; and oh! for some who have broken the solemn ties of friendship in a way still more to be lamented and deplored! But on this subject I cannot proceed. The Yearly Meeting at this place is to commence next week, and we have, with the consent and help of our dear friends at home, got here timely for it. In the same vessel, came with like prospect, dear Gervase Johnson, an innocent, humble disciple, much beloved in this land, and Ruth Anna Rutter and Sarah Cresson, from our Quarterly Meeting. The former has an excellent gift in the ministry, has had an excellent education, and in early life indulged much in gaiety, &c., but is now fervent in spirit, calling others to come, taste, and see for themselves, how good the Lord is.* Sarah Cresson was for several years

*It may perhaps be acceptable to some of our readers, to see a brief notice of the worthy Friend of whom R. Jones bears the above testimony.

Ruth Anna Rutter was descended from parents of considerable wealth, and highly respectable character, in the view of the world. They were not in profession with Friends, and this daughter received what was no doubt then considered a liberal education, including the accomplishments of fashionable life. But at an early period, her mind became deeply and solemnly impressed with considerations respecting her future condition. The gaieties of the world soon lost their attractive influence, and she became solicitous, above all other considerations, to seek and to purchase the pearl of great price, the favour of her Redeemer, whatever it might cost. Her father, though he felt and manifested a tender attachment to her, yet not comprehending the nature or depth of her exercises, made her way for a time more trying than it otherwise would have been. But the rectitude of her conduct, her filial regard to her parents, and the steadiness with which she adhered to the course to which she felt herself called, at length overcame all opposition, and procured from her parents and connections a degree of love and respect which could have been obtained in no other way.

Having passed through a series of preparatory baptisms, she came forth acceptably in the ministry, about the twenty second year of her age.

Among the Friends who attended the Yearly Meeting during the prevalence of the Yellow Fever, in 1798, Hannah, the wife of Jacob Lindley, was one. She was a valuable minister, and in almost all respects, a very

under my care, and I often thought she would be more than a common member, for she more resembled a Nazarite from her birth, than any other of my scholars. She is now eminent in gospel service. They have certificates for more extensive labour than I have any prospect of, and our coming together is mutually comforting and strengthening. Besides these, within a few years, many choice plants have been raised in and near our city, who, if they keep near the preserving Hand, will be blessed to the Church, when mine and other heads are laid low. * * * *

I am at times mentally visiting and conversing with my fellow labourers now in your land. They are different in constitution and in their gifts,—but all of them being anointed by the great Head of the church, they will, I trust, have their own peculiar line of service among you, and, in the Lord's time, return with sheaves of solid peace. Of these, none are more dear to my best life, than dear mournful Thomas Scattergood, whose return, if it so please his blessed Master to hasten, may have a cheering effect on his dear and valuable wife."

We pass over the brief and cursory notes in the diary, respecting the time intervening between their arrival and the Yearly Meeting, during which our pilgrims were occupied in frequent religious service. The testimony of the church was given in the following minute, made on Second-day of the Yearly Meeting—by a subsequent one on Fourth-day, declaring their "company and religious services" to have been acceptable, and by endorsements upon their certificates.

Minute of N. E. Yearly Meeting.—"Having had the acceptable company of our beloved Friends, Rebecca Jones, Jane Snowdon, and Sarah Cresson, from Philadelphia, and Ruth Anna Rutter, from Exeter Monthly Meeting, Pennsylvania, at this meeting, their respective certificates were read, and their gospel labours [were] to our comfort and edification."

In her diary she notes, "First-day, Sixth mo. 16th, the Yearly Meeting began, and was continued till Fourth-day, the 19th, when we had a parting meeting with men and women Friends, wherein I had, in the fear of the Most High, to proclaim a time, when

> 'The Lord shall roar from Zion,
> And utter his voice from Jerusalem,
> And the habitations of the shepherds shall mourn:
> And the top of Carmel shall wither." Amos 1 : 2.

The very year succeeding this solemn communication, symptoms of an insubordinate spirit appeared, especially in the Eastern Quarters, and confined almost exclusively to select members, so as to induce the appointment of a committee, in the Select Yearly Meeting. In 1801, the defection was still farther developed, and numbers who had been regarded as "Shepherds," went into manifest ranterism. This disease was measurably put down, and held in check, but even to those who only remember the trials with which Friends of this Yearly Meeting were afflicted, about the year 1821, it will not appear strange that Rebecca Jones had to deliver the solemn warning to which she has thus made a brief reference. Several Friends, who were, at the time of R. J.'s visit, in good standing, became victims of the fearful storm of ranterism, which carried from the fold even some who had been commissioned to "feed the sheep." And, although New England Friends were remarkably favoured to conduct themselves in this trial with meekness and wisdom, so that the church, as a body, remained "stedfast, unmovable," yet princes, and honourable and devout men and women, were clothed with lamentation; and it is vividly remembered, how signally mourning was brought into "*the habitation of the shepherds*," on behalf of cherished ones who turned away from 'the footsteps of the flock of Christ's companions.'

R. J. to Henry Drinker.

Nantucket, Seventh mo. 10th, 1799.

Dear friend H. Drinker,—I believe thou knowest how to make large allowance for such a poor and almost worn out fellow pilgrim, or else I should make a long apology for omitting till now to acknowledge the receipt of thy friendly communication of the 16th ultimo, which both revived and encouraged my companion, Jane Snowdon, who, thou knowest, is neither among the forward nor too confident servants. She has, however, to my comfort, been favoured to relieve, at different times, her own mind, and to approve herself unto the church, "a workwoman that need not be ashamed." Thou hast, I expect, through ours to L. S., heard how we have got along to this island, where we landed, after a passage of seven hours from Bedford, two weeks ago, wanting a day; and the next Seventh-day, came the other detachment, with Jonathan Evans, viz: Richard Mott, and his companion A. Underhill, R. Rutter, and S. Cresson; G. Johnson and Joseph Whitall with us. After attending two Monthly Meetings, and the Quarterly Meeting, &c., our young ministers have had two special meetings for the public, and are all gone to another

superior woman. Soon after her return from Philadelphia, she was seized with the prevailing epidemic, and in a few days removed from works to rewards. About two years after this event, Jacob Lindley and Ruth Anna Rutter were united in marriage, and she, in consequence, removed within the limits of the Western Quarterly Meeting, where she continued to reside during the remainder of her days, respected and beloved by those who knew her, and were capable of appreciating her worth. Being, from early life, of a delicate constitution, she spent the latter portion of her days chiefly at and near home. While her strength was equal to the exertion, she continued to attend the meeting to which she belonged, where her voice was not unfrequently, sweetly, though feebly raised, in advocacy of the cause to which she had dedicated the morning of her day. In the autumn of 1810, after a decline of several months, she was quietly released from the pains of mortality, being in the forty third year of her age.—Ed.

appointed at 3 o'clock this afternoon, about seven miles on the island, amongst a number of people scattered about there. Not feeling bound to this meeting, and not being very well, J. S. has left me to write, at Wm. Brown's, and she, with many Friends of the town, has gone to the meeting. We are all, seven in number, with four of W. Rotch's children, waiting for a fair wind to Bedford,— it is now a-head, and so it seems it will be, according to the received opinion of Friends here, *while any thing further is to be done.* So that, perhaps, after this said meeting to-day, the work may be ended for which we were sent hither. But I grow so old, and am, as thou knowest, so poor a thing, that I am afraid to judge even for myself, and more so for others. Yet the remembrance of the advice of the Apostle, "Ye have need of patience, that *after that ye have done the will of God,* ye might receive the promise," keeps me pretty quiet, and desirous after best direction and help, without which, indeed, "we can do nothing." I omitted mentioning that G. Johnson and J. Whitall left us last Fifth-day, on their journey further eastward, and that I expect the other Friends will go toward Salem, &c. As to us two females, we hope, after tarrying a while at Bedford and Newport, to be at liberty to return home. But hearing a report, which was current here last evening, of the yellow fever having broken out again in our poor city, has made us sad. If it should prove fatal, lamentable indeed will our situation be, but doubtless there must be a cause therefor, which I as an individual do most sincerely desire to inquire into, and to be enabled, for one, to endeavour after its removal, that so the sorrowful effects may cease. Alas! alas! for our once flourishing city; she that was once great among the nations, and princess among the provinces! Is she to become a hissing, a by word, &c? It is a subject I cannot pursue, and therefore beg that my poor mind may be stayed under this persuasion, that the Judge of the whole earth will do all things right.

I have felt, though absent in body, as I ought to do in spirit, on hearing of the departure of our friend and brother, James Cresson. We had a sweet opportunity together the second day before I left home, wherein my persuasion was settled that with him all would be well; and yet his removal will be a loss to society, as is that of dear Joseph Delaplaine, to New York. Thy account of West Town school is very acceptable. I lately wrote to C. Hartshorne, and hope that she, with others there, will not faint nor grow weary. If thou writes to her or dear Rebecca Archer, please, with my love, tell them so. I have since received a letter from dear T. Scattergood, dated Dover, Second month 13th. He does not know his wife's situation; says nothing about returning; desires his love to H. Drinker and his, and M. Sandwith. He mentions a memorable opportunity he has had at Foulkestone, where were several goodly *soldiers,* concerning whom he makes this remark: "Oh, the sweetness, meekness, and love, that were to be felt in their minds, though to appearance mighty men! Great has been the sympathy and love that I have felt for this class of people, and I should not wonder if they are numbered among the first fruits of a precious visitation, approaching towards this favoured island. The Lord in his love hasten it!"

J. Evans, R. Rutter, and S. Cresson, unite with me in love to thee. Thine to them was encouraging. Please offer mine to our friends J. Pemberton, M. Cresson, dear K. Howell, and others in thy freedom. I note thy brotherly hint about "nooks and corners," and hope to profit by it, but dear Henry, thou knowest we old folks cannot *see* as in the days of youth, and therefore it is a comfort that there is a lively prospect of a succession among the dear youth. This is indeed rejoicing to my poor mind. May they be kept down to the immortal Root in themselves, and preserved as fruit bearing branches in the heavenly vine, is my prayer for them. Report says our dear S. Emlen is coming to New York and Newport. He will be gladly received there, but if he is long about it we may miss his company. Our love to him.

And now, feeling the renewal of that love which in earlier life was our encouragement, and desiring it may now, towards the evening of our day, become our song of rejoicing, I therein conclude, and remain thy sincerely obliged friend and sister in the truth, R. JONES.

(To be continued.)

Account of HANNAH BROWN, *an Elder, late of Great Ayton, in Yorkshire, England, who died 1st mo. 17, 1848, aged 78 years.*

There are not a few to whom the blessed testimony might be borne, that in simplicity and godly sincerity, they have had their conversation among men, of whose quiet and practically Christian course there is but little to be spoken out of their own circle, when they are gone. It might be well if we felt more deeply than we do, how considerable a portion of the means provided for the edification of the Church, consists in the practical lessons of the life, given by its least conspicuous members. They leave a grateful and attractive savour behind them, in their own circles, but we believe that this has sometimes been lessened by the attempt to force the character unduly on the public attention. We trust this may not be the case in the present instance, believing that there are some lessons of general instruction to be found in the little sketch of our departed friend, which we are about to give.

Hannah Brown was the daughter of the late Nicholas Richardson, of Ayton, a friend well known fifty years ago, as a merchant of great probity, much attached to, and faithfully upholding, the Christian testimonies of our religious Society. He had three daughters, who were brought up

with great care, and their early training seemed to be blessed in no common degree. They were all exemplary in their youth, having been favoured with the touches of Divine grace upon their hearts, and led measurably, by yielding thereto, to love and fear their heavenly Father. They appear to have been exemplary alike in the discharge of their filial duties, and in their conjugal and maternal relations.

Hannah was the youngest daughter, and was married in the year 1800 to William Brown, of Thirsk. For some time, their prospects in life were those of prosperity and outward comfort; but, in a few years, the clouds spread over them, and she was called to the trial of her faith under circumstances of pecuniary adversity. In the former condition, though thoughtful of, and kind to the poor, she was ever marked by personal industry, by great simplicity in all things, and by a careful avoidance of needless expenditure. It is believed, that, when the change in her husband's circumstances took place, she had no ground of self-reproach—it is certain she was not reproached by others—and she immediately came down to her altered circumstances without a murmur, acting the part of a servant as well as mistress in her family; mainly concerned, that, by their failure, any one should lose his rightful due, or any shade should be cast upon their christian profession. She was then the mother of five children, the objects of her anxious solicitude.

Soon after this painful occurrence, they removed to Ayton, taking a small farm for their support, and had, for many years, an arduous struggle to maintain their family. In the requisite efforts, the wife took an important part, both mentally and bodily, doing all she could to save expenditure or the labour of others. Her early principles, her industrious habits, and her natural decision of character, were here strikingly exemplified, and materially contributed to the degree of success, small as it was, which attended their exertions during the twenty years in which they were engaged on the farm. Her christian walk, throughout this long period, as it respected the training of her children, and her endeavours to provide things honest in the sight of all men, were truly exemplary. She might be spoken of in the words of Solomon—"The heart of her husband doth safely trust in her; she will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. . . . . Her children rise up and call her blessed."

In the year 1831, she had a legacy left her by a relation, which, (her children being able to support themselves,) she thought afforded a competency for the maintenance of her husband and herself; and they retired from the arduous labours of the farm, to a small house in the village of Ayton. This change had become the more desirable from the decreased bodily powers of her husband, who survived only about three years.

The "competency" on which this couple retired, did not exceed £45 a year. The industrious habits, however, of our friend being unabated, she made a little addition to her income, by knitting; and it might occasionally be further enhanced by a few other means. These items, however, it is certain, did not very considerably increase her income. Yet out of it she could be hospitable, spreading her table occasionally, and having a spare bed, for her friends. She could be charitable too: administering to the wants of the poor around her, and ever ready to sympathise with them under their trials. She was a subscriber to the Bible and Peace Societies; to the National Stock; to Ackworth School; and was ready, on special occasions, as for instance, for the poor Irish, or the building of a school-house, with her one, two, or three pounds, as her free-will offering to the several objects. Thus, no inconsiderable portion of her means was expended in the luxury of doing good; and yet, such was her economy, and her strict regularity and punctuality in all things, and so little did she expend upon herself, that she was able to lay by a few hundred pounds for unforeseen calls, or for her surviving children. The last seventeen years of her life may be said to have been passed in ease and comfort, checkered, however, by those domestic and other incidents to which humanity is exposed. She was concerned for the welfare of the Church, and endeavoured to discharge the duty of one of its overseers faithfully. The Bible was to her, in all the vicissitudes of her life, the Book of books. She greatly loved the privilege of meeting with her friends for religious worship, and thought it a favour that she was so near to the meeting-house that, in her advanced age, she could attend regularly. She had the comfort during the last few years of her life, of the care of one of her affectionate daughters. Thus passed the quiet evening of her days. Her life was her testimony; and her end, in the humble trust of redeeming love and mercy, was peace.—*Annual Monitor.*

MISSION TO THE LONDON THIEVES.

The following curious and interesting account of the labours of a Scotchman, named Walker, was copied originally from Hogg's Weekly Instructor.

Perhaps few men deserve so much of the sympathy and encouragement of their Christian brethren as those missionaries who condescend to men of the most wretched estate—who, full of a charity and sympathy which are rare in this cold world, go about amidst the most pestilential airs, and to the gloomiest homes, to point the sunken eyes of the thief and outcast, to purer air and brighter homes above. Few can estimate the harrowing scenes which hourly pain the home-missionary's heart; and few can ever know the discouragements that meet him in his progress,

as he toils on in the service of his Heavenly Master; and perhaps as few can realize that glorious fulness of faith which sustains him in his Master's work. Perhaps there is not in the world a man better qualified to discharge the home-apostleship than is Mr. A. Walker, whom we have called the "Lion of Westminister" at York, and the "Lamb of Westminister" in London. He is more than a lion in strength of purpose and moral courage; he is a lamb in the gentleness of his soul and in the humility of his nature. For ten years he has been almost daily in the foulest and most demoralized purlieus of Westminster, entering freely and without fear where single policemen dare not venture alone, and preaching and doing good to brigands and robbers, who receive him with pleasure and listen to him with respect. Whilst lately in London, we collected several facts relating to this remarkable man and his services, and we had determined to lay them before our readers, but still we always shrank, from a feeling of delicacy towards the good missionary, from intruding on his modest path, and interfering with a course so nice and perilous as his. The proceedings of a thieves' meeting, published in the "City Mission Magazine," for Nov. 1848, has relieved us now, however, of all sense of responsibility in our doing so, and we can with peace open up to our readers a glimpse of the path in which Mr. Walker daily treads. He has the confidence and esteem of the veriest outcasts of the world; and, let the world sneer at the declaration if it will, he declares, and we believe him, that there are many virtues living side by side in the same souls with the sins which society sternly and inexorably punishes, and religion with pity condemns.

In the earlier part of his career, Mr. Walker had related to a friend his experience of the wilderness of woe to which he went in faith to sow the good seed, and this friend being much struck with what he had heard, published a particular account of the haunts and habits of the Westminster thieves. It must be recollected that these thieves are not totally illiterate, and that they have a special interest in watching public events. They subscribe for newspapers, and otherwise take a lynx-eyed cognizance of men and movements. The paragraph of Mr. W.'s injudicious friend met the eye of the leader of one of the Westminster gangs, and it was sworn in conclave, that, as the missionary had betrayed their confidence, he should be pushed into the Thames some dark night. Providence, however, prevented the consummation of this plot. The chief of the murderers revealed their purpose to a female associate, and she, remembering who it was that brought her medicine and cordials when she was lying at the point of death, and who it was that always spoke to her so gently of Christ's love for sinners who forsook their sins, and who exhorted her and prayed with and for her, rose in the night-time, and pale and trembling, repaired to the good missionary's home and revealed to him his danger.

The intrepid soldier of the cross saw at once that unless he acted boldly and openly, his usefulness was gone as well as his life menaced. He accordingly went to the band—accused them of their plot—explained the circumstances of the publication—appealed to their experience of his past connection with them—and so regained their confidence by his frankness, that every design against his life was foregone, and these very murderers are his warmest friends. Even so do love and truth quicken those who are dead in trespasses and sins.

We have often heard the adage bandied from mouth to mouth, "there is honour among thieves," and the fact is substantiated by Mr. Walker's experience. On one occasion, a friend expressed much anxiety to accompany the missionary on one of his visits to a band, whom he had promised to meet in a secret place on a Sabbath afternoon. "I shall take you to the outside of the building, but I cannot take it upon me to admit you to our meeting, unless I obtain permission," said the missionary, yielding to his persuasion at last. The permission of the captain was asked and obtained, and the friend was allowed to join the meeting. After prayer was over, his friend whispered in Mr. Walker's ear that his handkerchief was gone. The captain being informed of the fact, immediately commanded it to be restored, at the same time indignantly saying to the thief who had taken it, "You are no longer a member of our band, we shall have no dishonourable fellow with us."

Although driven from the paths of virtue, and peace, and honesty, many of these thieves retain a high sense of the dignity of probity, and often bear something like an honourable testimony to an honest life. One notorious thief in Westminster gives one pound a year to a ragged school, and on more than one occasion he has led children to its door and pointed their way towards it. "Ah," said he to the missionary, who one day had referred to his anxiety for juvenile instruction, "although I am a thief myself, I do not wish others to be so. I am not so with my will. The law made me so. My first imprisonment was a false one. I was innocent of the crime imputed to me, nevertheless I was punished and ruined. When I came from prison I was an outcast from society. Nobody would employ a 'jail bird,' and I was therefore forced to become what the blind law had made me appear to be, and what the world believed me to be."

This is not a singular case in the missionary's experience, and happily he has been the means of reclaiming one at least to peace and respectability, whom the law had punished in mistake, but unmistakeably thrown into the vortex of crime. One young man who robbed, not because he loved to do so, but because the honest would not give him honourable employment after a false im-

prisonment, was led back to the path of virtue by this minister of love, and now occupies a respectable position in society.

The life of the missionary in the homes and haunts of the vile, is a life of active charity, and such a one as prepares him for the apostolic measure of this cardinal Christian virtue. Mr. Walker has been somewhat censured by fastidious friends for his exertions to reclaim the weakest and the most pitiable portion of all those who have been seduced from the path of rectitude. Many poor unfortunates have been led back to the ways of pleasantness by this hero of philanthropy, and are now the favoured occupants of happy homes.

The secret of Mr. Walker's success in teaching these our poor brothers and sisters of humanity, is love. He went first amongst them and befriended them, and, having gained their confidence, he lifted up the veil that divided them from the Redeemer's kingdom—preached repentance, and pointed to the glorious heavens, through the merits of the crucified Saviour. "I would rather consent to die than divulge to the law officers anything that has been revealed in confidence to me by these people," says the good missionary; "I am the servant of Him whose ministry is love, and who reserves to himself vengeance."

For ten years has Mr. Walker lived amongst these people, condemning their practices, pointing out the evil of their ways, describing the peace and glory of virtue and religion, and never in one single instance suffering an expression palliating their ways of life to cross his lips; and yet the very thieves breathe his name in love. The poor and lowly scatter blessings perfumed with the incense of prayer upon his path, and the despondding and sorrowing sigh, and "wish that they were only as sure of heaven as he."

VITAL FAITH.

There is probably no reading, which gives more pain to the truly benevolent and Christian mind, than that which has relation to religious controversy; the humiliating story of the alienations, the mutual attacks, and persecutions of religious sects. Many, to whom a candid judgment cannot well refuse the attributes of sincerity and piety, have regarded each other with a degree of distrust and jealousy, which it would be difficult to explain, consistently with the principles and claims of religion. If this state of things had ended in distrust, it would have been more tolerable; but it proceeds oftentimes from distrust to hatred, from want of sympathy to positive and aggressive alienation, and does not terminate till it leads its victim to the rack, the prison, and the place of execution.

We are aware that the state of things to which we have alluded, has sometimes been ascribed to the Christian religion; and we are willing to concede to those who make this unfavourable suggestion, that a man who is entirely destitute of religion, cannot be expected to contend for religion. To him it is a matter of great indifference, whether the cause of Christ rises or falls, whether error is prostrated, or is triumphant. But place religion in the heart, and though it be but the beginning of religion, the "grain of mustard seed," it is a necessary result, that his indifference will be changed into watchfulness and solicitude. The person, who is the subject of Christian grace, though in a small degree, knows the difference between religion and irreligion: between a regard to God's glory, and neglect of it, and between the important results to which they respectively give rise. To be indifferent, therefore, is impossible. But it does not follow, that because he ceases to be indifferent, he must therefore be distrustful, passionate, and cruel. We entirely discard the inference, that these things are the result of religion. It is true, they are incidentally connected with religion, but are not its results; strictly and truly, they are the results of that still remaining in the heart, which is *not religion.* They are the results of those parts of man's nature, which religion has not yet been able to overcome; so that the difficulty is not with his religion, but with the small degree of it; and accordingly we proceed to say, that the spirit of controversy will cease, in proportion as holiness advances; not because there will be less love for the truth, but because there will be more faith in God. The man of a small degree of faith, loves the church undoubtedly, and the interests of the church; but he fears it will one day fall under the attacks of its adversaries. The man of strong faith loves the church, but he believes that the church is safe, because God is its protector. The man of little faith loves the truth, but he is jealous, and pained at every variation from it. The man of strong faith loves the truth equally well, but having confidence in the power of the truth to make its own cause good, he has less *anxiety*, whilst he has *equal affliction.* The man of little faith is a fearful, and to some extent, a selfish man; and these mental trials naturally react upon and exaggerate his distrust of others. The man of strong faith, is necessarily courageous and generous; and has every disposition, therefore, to give even his enemies what is justly their due. The man of little faith, not being able to see far, resorts to what is visible and tangible, to human instrumentality, mingled up, as it generally is, with human passion. The man of strong faith relies with confidence upon what is unseen; and conscientiously regrets all movements, all instrumentality, which has not God for its author. The results are obvious. History has declared them. On the one hand, we see distrust, jealousy, evil surmises, evil speaking, persecution, imprisonment, and death. The earth has been covered with Christian blood, shed by the hands of professing Christians, simply because they have not

been such Christians as they should have been, but were men of little faith. It was not because they had religion, but because they had not enough religion; not because they had faith, but because they wanted more faith. On the other hand, strong faith, by a natural and unalterable law, gives vigour to strong love; that love, which, in the language of the Apostle, "suffereth long, and is kind, envieth not, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things." Such faith, resulting in such love, does not *give rise* to contention, but *terminates* it. It hushes the voice of suspicion and unkindness; it breaks the chain of the prisoner, and quenches the fire of the stake. The time has arrived, in God's providence, when good men, in the increase of their faith, begin to see the propriety of imitating the example of the Saviour, and of sitting down, in the spirit of benevolence and sympathy, even with the "publican and sinner," not on the ground of a common character, but on the ground of a common humanity; not because the sin is not hateful, but because the sinner is an object worthy to be saved. The experiment has been tried, of making Christians, by separating Christianity from humanity, by means of argument embittered with contempt, by denunciation, by fines, by imprisonment, and by torture; it has been tried by those who were oftentimes very sincere undoubtedly: but it has failed, as it ought to fail, and as it always will fail. A new era, characterized by a higher confidence in God, has opened upon the world;—it is incipient, but it has come. We see but the first glimmer of the dawn; but it is rapidly increasing to noon-day effulgence. The unbeliever and the Christian can live under the shield of the same civil constitution, can recognise in each other the rights of conscience, can walk in the same road, can labour in the same field, can sit at the same table, and can sympathize and aid in their common trials and duties; and we cannot hesitate for a moment to say, that the spirit of forbearance and love, which is beginning to characterize the present age of the world, will present in behalf of Christianity its most triumphant argument, and will win more extensive and more glorious trophies to the cross of Christ, than have honoured any previous period.

We would not have it understood, as we suppose it cannot be understood, that we regard it unimportant to maintain and defend the truth. Far from it; the doctrine of faith does not require this. Belief can never rest upon negatives; it always implies something believed in; and it is no discredit to any man, or any body of men, to assert *candidly* and *frankly* what it is which they believe. It is their duty to do it. But what we mean to say is, that the truth itself regrets all defence and supports, which are not made in a true spirit; it does not need, and cannot accept any such aid. Every thing which is not done deliberately, justly, and benevolently, is done *falsely*. Any thing and every thing in human action, which is not prompted by the principle of *love*, and is not regulated by right, embodies a falsehood; it is not, strictly speaking, a natural falsehood; it is not a falsehood in mathematics, but it is a falsehood in life. It has that in it, which is inconsistent with the nature and order of things; and therefore, having the element of death in itself, it communicates disease and death to every thing it touches. There can be no greater or more injudicious error, than to suppose that the truth requires or desires to be sustained by a false spirit. Love the truth, maintain the truth, propagate it, *but not at the expense of truth itself;* not at the expense of the best and truest elements of man's nature; not at the expense of honour, of Christianity, and of everlasting life. The truth has power; but it is the truth, when sustained and anointed by a *true spirit*, which has the highest power to overcome all its enemies. It is the truth, thus anointed and thus supported, which shall harmonize every discordant interest, which shall bring to the true standard every erring intellect, which shall demolish every idol temple, and make every hill and valley vocal with the Saviour's name.

The principles which are involved in these remarks, apply to other forms of distrust and contention. All jealousy, all contention, all strife, both of individuals and nations will cease, whenever and wherever men have full faith in God. "It is better to trust in the Lord," says the Psalmist, "than to put confidence in man. It is better to trust in the Lord, than to put confidence in princes. The Lord is on my side; I will not fear what man can do unto me." When nations have faith, that is to say, when the just mass of the people which compose nations, have faith, such faith as the Gospel of God contemplates, but which has been as yet realized only in part, then wars will cease. "Vengeance is *mine;* I will repay, saith the Lord." The nation that has so much faith in God, as to proclaim itself governed by the principle of justice, of forbearance, forgiveness, and good will, and which in accordance with this announcement, shall cease to place its chief confidence in battlements and armies, will find itself stronger, in the panoply of peace, than other nations are in the munitions of war. It will be surrounded by a wall, not made of iron or brass, but stronger than either; which swords cannot pierce, and balls cannot batter down; the mighty rampart of a world's admiration and affection. More than all, it will be surrounded by that invisible and protecting arm, mighty, though unseen, which always follows in the line of God's promises. "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink. Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father, which is in heaven."—*Upham's "Life of Faith."*

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 7, 1849.

An article on Phonography, furnished by a correspondent, is introduced into the present number. This is a subject with which the editor freely acknowledges himself very imperfectly acquainted; yet, in common with every man of observation, he is fully sensible of the inconvenience and complicated character of our present alphabet, particularly in the orthography of words of Teutonic origin. If we consider the various sounds represented by the same combination of letters in the words *cough, plough, though, through, tough*, we see nothing but confusion; the letters *ough* representing sounds usually denoted by *of, ow, o, u*, and *uf*, respectively. This subject, many years ago, occupied the attention of Dr. Franklin, whose efforts to produce an improved alphabet are generally known, but his work has been permitted to sleep, with its author, the sleep of death.

Upwards of fifty years ago, Dr. Thornton, afterwards Superintendent of the Patent Office at Washington, employed his ingenuity in an attempt to devise an alphabet in which every letter should be the representative of a single sound. His mind was drawn to the subject in consequence, as the editor heard him assert, of an effort which he was making to teach a black boy to spell. The word *which* occurring, he could not make his pupil understand that w-h-i-c-h represented the word in question; and finding the skull of the black boy too thick to admit the conclusion, he began to try whether he could comprehend it himself; and after analyzing the word, and compounding the letters as well as he could, he came to the conclusion that w-h-i-c-h no more spelled *which*, than they spelled abracadabra.

He then commenced the labour of finding all the simple sounds in the English language, and assigning a character to each. In this he used the letters previously known, as far as they would go. His dissertation was published in the transactions of the American Philosophical Society. This plan, if introduced into general use, would obviate the difficulty of spelling, as every person, who understood the alphabet, and knew how a word was pronounced, would indicate it by the same character.

The plan now presented to the public embraces a much more important principle. It purposes not only to render the orthography perfectly simple and uniform, but to simplify the form of the characters, so as greatly to reduce the labour of writing. If the system should prove what it is represented to be, it can hardly fail to revolutionize the literature of the civilized world. As at present advised, the editor can readily conceive that this new method of writing may be a valuable improvement upon the stenographic art. But more time and experience appear necessary, before we can adopt the conclusion that our present system, as well as all that have preceded it, are to be swept away, or remain among the relics of antiquity, intelligible to those only who are deeply versed in the learning of the ages that are past. At the same time, it appears highly desirable that our young people should make themselves acquainted with phonography, so as to enjoy the advantages, partial or general, which it is capable of affording.

Intimately associated with this subject, it may be justly remarked that, irregular and confused as some portions of our orthography confessedly are, it is quite desirable that this confusion should not be increased by injudicious or capricious changes. If every author of a dictionary, and every writer and printer of books, feels at liberty to adopt an orthography of his own, the consequence seems inevitable, that instead of rectifying the existing anomalies, a greater degree of confusion will overspread the literature of the following age. The assertion of Judge Blackstone is, perhaps, quite as applicable to spelling as to jurisprudence, that it is often more important that the law should be known, than that it should be right. That which is uncertain cannot be known; and that which is continually and capriciously changing can hardly be certain.

The article, "Mission to the London Thieves," presents a subject of consideration which, though not new to the readers of the Review, or to the community in general, has not attained the place which its magnitude demands. Until a comparatively recent period, the penal laws of most, if not all nations, were exclusively vindictive. The person who had so far trespassed upon the order of society as to become the subject of penal law, was regarded as an offcast and enemy of the community; and the man who is treated as an enemy to the community, almost unavoidably becomes one. In a dense population, where the avenues to profitable employment are choked up, there must be many who find great difficulty in procuring a livelihood. There can be no reasonable doubt that a part of that difficulty arises from the artificial state of society,—a state which would be essentially improved if regulated entirely on Christian principles. In such a community, the man who is destitute of property has nothing but his industry and his character to depend upon. If the character is destroyed, the means of an honest support are withdrawn. The aversion and contempt which are cast upon the violaters of property, and which are ostensibly de-

signed to discourage dishonesty, operate in practice to produce the very evils they were supposed to diminish.

Too long and too exclusively has the world relied on the terrors of the law for the suppression or prevention of crimes. It is time to try more extensively, than has yet been done, the allurements of hope. While we would decry and discountenance that morbid sensibility to the sufferings of offenders, which would give encouragement to crimes, and restrain the exercise of a salutary discipline; it is important to remember that while vindictive punishments, even when visited on actual transgressors, tend to produce hardness and insensibility, their application, even by mistake, to innocent victims, produces a recklessness of feeling wofully destructive to rectitude of purpose. But, as few minds are so completely depraved as not to harbour some lurking inclination towards the paths of virtue, and scarcely any are so hardened as to be insensible to kindness, the most effectual method of producing reformation is to cultivate the better feelings of offenders, to give vitality to the latent seeds of virtue, to strengthen the things that remain and are ready to die, and especially to awaken their hopes of redemption through faith in the Saviour, who was set forth to be a propitiation for the remission of sins that are past.

It was mentioned in a former number that our friend Thomas Arnett, of Waynesville, Warren county, Ohio, but a member of Indiana Yearly Meeting, had been liberated to perform a visit in the love of the gospel to Friends and others on the other side of the Atlantic. In pursuance of this prospect, he passed through this city a few days ago on his way to New York, with an expectation of embarking at that port for Europe; and by the time this notice reaches our readers he will probably be rolling on the green Atlantic. May he be mercifully preserved in the line of his duty, and from perils on every hand.

House of Representatives of the Federal Government.—The number of representatives, in the first and second congress was fixed by the Constitution, as given in the first column of the following table. The members, at all subsequent periods, were deduced from the decennial enumerations, beginning with 1790. The representative number is computed by taking all the free persons, including those bound to a term of service, and excluding Indians not taxed, and adding three-fifths of the slaves.* The number allotted to one Representative is fixed by act of Congress. On the first and second census, one representative was allowed to thirty-three thousand. On the third, one to thirty-five thousand; on the fourth, one to forty thousand; on the fifth, one to forty-seven thousand seven huudred. The remainders, however large, were rejected. On the sixth census, a representative was allotted to every seventy thousand six hundred and eighty. But if the population of a state, when divided by this number, leaves a remainder greater than half the divisor, this remainder entitles the state to an additional representative.

It may be to some readers a subject of enquiry, why even thousands were not retained, in the two last at well as in former allotments. A little attention to the representation deduced from the sixth census, may reasonably induce a belief that there was a reason for it. Had seventy thousand been assumed as the number entitled to one representative, the remainders in the cases of Massachusetts, New York, Pennsylvania and Ohio, would have been thirty-seven, forty-eight, forty-four, and forty-nine thousands respectively, omitting the lower numbers. Thus we find that the addition of six hundred and eighty to the thousands, cut off four representatives from the free states, while it left the number representing the slave states unchanged.

It is also somewhat curious, that in the free states the numbers, not represented, by the rejection of remainders less than half the divisor, amount collectively to 191,153; while the numbers represented beyond the actual population, by the effect of remainders exceeding half the divisor, amount to 72,237; thus leaving 118,916 unrepresented: while in the slave states, those numbers are respectively 86,611 and 74,573; leaving unrepresented only 12,038.* If the representatives were computed in the same manner as they are, but upon the free population only, Maryland, Virginia, North Carolina, South Carolina, Georgia, Kentucky, Tennessee, Louisiana, Mississippi, and Alabama, would lose collectively twenty representatives. In other words, twenty members of the present House of Representatives are indebted for their seats to the representation allowed for the slaves.

As the free coloured people are not allowed in any but very few states of the Union, to exercise the rights of suffrage, the House may be justly regarded as composed of representatives of the white population. We have then in the free states, including Delaware, 9,615,626 white persons represented in Congress by 130 members; and in the slave states they have 4,573,592 whites represented by 100 members. In other words, a delegate from the free states represents 73,966 white persons,

* Each state, whatever its population, is allowed one Representative.

* In this enumeration, Delaware is reckoned with the free states, the slaves being chiefly in one county.

while a delegate from the slave states has but 45,736 white constituents. Surely there is no great reason to apprehend that the South will suffer injustice from the North.

The following table exhibits the number of representatives during the different decennial periods since the establishment of the existing government, and affords a striking illustration of the changes which have taken place in the relative numbers in different parts of the Union.

STATES.	1787	1790	1800	1810	1820	1830	1840
Maine					7	8	7
New Hampshire	3	4	5	6	6	5	4
Massachusetts	8	14	17	20	13	12	10
Rhode Island	1	2	2	2	2	2	2
Connecticut	5	7	7	7	6	6	4
Vermont		2	4	6	5	5	4
New York	6	10	17	27	34	40	34
New Jersey	4	5	6	6	6	6	5
Pennsylvania	8	13	18	23	26	28	24
Delaware	1	1	1	2	1	1	1
Maryland	6	8	9	9	9	8	6
Virginia	10	19	22	28	22	21	15
North Carolina	5	10	12	13	13	13	9
South Carolina	5	6	8	9	9	9	7
Georgia	3	2	4	6	7	9	8
Kentucky	0	2	6	10	12	13	10
Tennessee	0	0	3	6	9	13	11
Ohio	0	0	0	6	14	19	21
Louisiana	0	0	0	0	3	3	4
Indiana	0	0	0	0	3	7	10
Mississippi	0	0	0	0	1	2	4
Illinois	0	0	0	0	1	3	7
Alabama	0	0	0	0	3	5	7
Missouri	0	0	0	0	0	2	5
Michigan	0	0	0	0	0	0	3
Arkansas	0	0	0	0	0	0	1
Florida	0	0	0	0	0	0	1
Texas	0	0	0	0	0	0	2
Iowa	0	0	0	0	0	0	2
Wisconsin	0	0	0	0	0	0	2

MARRIED,—At Friends' meeting house on Twelfth street, in this city, on Fourth-day, the 28th ult., ISAAC LEEDS, of New Jersey, to SARAH D. POWELL.

DIED,—At his residence in Camden, New Jersey, on Seventh-day, the 3d of last month, after a short illness, JOHN HARTSHORNE, in the 87th year of his age, a member of the Southern District Monthly Meeting, Philadelphia.

For Friends' Review.

PHONOGRAPHY.

Phonography, as the term implies, is *the art of writing by sound.*

Those who are accustomed to teaching, can especially appreciate the importance of a system that will facilitate the acquisition of knowledge; and all classes are interested in improvements that will promote the economy of time.

Phonography was invented by Isaac Pitman, of Bath, England, and from its legibility, and simplicity, and the sound philosophy of its basis, bids fair to take rank as one of the great improvements of the day.

It is not uncommon to suppose, that what we have long been accustomed to, must have attained its highest perfection; but every day's experience satisfies us, that almost every thing is susceptible of improvement; and in no one particular, perhaps, is improvement more needed, than in the present mode of writing the English language.

After carefully analyzing the sounds of the language, Pitman displayed much good sense in selecting simple geometric signs to represent these sounds. These signs are capable of rapid combination, and also of considerable abridgement, without impairing their legibility; and the ingenuity and intelligence displayed in elaborating the art, are highly creditable to the inventor, and entitle him to be ranked among the benefactors of his race.

Each sign is used for a sound, and always represents that sound, and *that* sound only. Those who are not familiar with its principles, can hardly believe, that so simple, and so expeditious a mode of committing thoughts to paper, should so long have remained undiscovered.

The extraordinary talent displayed, even by that unlettered Cherokee Indian, George Gist, in the invention of his syllabic alphabet, shows what can be accomplished by an ingenious mind, acting upon the simple principles of nature.

Such has been the plan pursued by Pitman, and wonderful also the results.

When reasonable experience is attained, the generality of persons will write three or four times as fast, as by the present mode, and for the simple reason, that so much less labour is needed to express the same words.

Those who find it difficult to write twenty to twenty five words of our present long hand in a minute, can hardly conceive it possible, that a hundred to a hundred and fifty words can be written in the same length of time, and yet such is the fact; and to such perfection has the art obtained, that a compositor can set up his types from the phonographic manuscript.

On a recent occasion at Washington city, in the presence of a number of members of Congress and others, a lad from the Philadelphia High school, wrote one hundred and ninety seven words in a minute. This lad is but fifteen years old, and a year ago was not aware of the existence of such an art as Phonography.

In England the use of it is rapidly spreading, and a number of Phonographers are employed to act as amanuenses; and an Editor there who is so provided, has stated recently, that he is by this means enabled to get through three times as much work as he could otherwise accomplish.

The art is easy of attainment, and may be learned without a teacher, although the association of two or more persons in the study, increases the interest and facilitates the progress; and, although it is more rapidly learned by the

aid of an instructor, yet any one who will give it reasonable attention, will soon acquire a respectable proficiency. Children of even five or six years of age, learn it with readiness.

It has been called a beautiful art, and no one can study it without being impressed with the correctness of the term, and with admiration of its great ingenuity; nor without feeling the conviction, that it is destined to produce a wonderful revolution in many of the duties of life. M.

From Chambers's Edinburgh Journal.

CHEMISTRY OF WINTER.

[Concluded from page 444.]

All substances of organic origin are combustible, but all are not equally calculated for the evolution of light or heat. For these purposes substances are chosen that are without nitrogen. Animal and vegetable oils are composed of carbon, hydrogen, and oxygen; wood likewise is entirely free from nitrogen, and so is the best kind of coal. Fat or oil, we have all observed, does not burn of itself. The wick of the lamp or candle must be first lighted, and this drawing up the liquid oil or melted fat by capillary attraction, it vaporises, and then burns with a brilliant flame.

If we suppose, in the midst of summer, when the earth is fainting with heat, when the flowers are in their deepest dye and richest fragrance, and the animal creation, according to habits, are hiding in luxurious shadows, or basking or fluttering in the sun—if we suppose a sudden rush of winter to break in upon the gorgeous scene, what confusion, what dismay, what destruction, what horror would ensue! The streams already attenuated by heat, would be chained up in frosts, the flowers would wither, the leaves would fall, the insects would perish, and man himself would feel as if struck to the heart by the deadly and unnatural chill. How, then, is a winter of months, perhaps of many months, a season of positive enjoyment?—how are both animal and vegetable life preserved throughout all its rigours?—and how do human beings, with elastic step and buoyant spirits, pursue their ordinary avocations amid the frozen waste?

These questions are suggestive of grand, happy, and yet awful ideas. We are lost in the mysteries of creation; we are overwhelmed by the might, yet reassured and softened by the mercies of Providence; we are angry with ourselves for the stolid indifference with which we view the wonders by which we are surrounded, and yet a proud though terrifying feeling is superinduced by the thought, that we ourselves are seen and watched over by an Arm so mighty, an Intelligence so vast.

We have already shown how the lives of fish are preserved throughout the severest frosts of winter; but the same care extends to the whole of organised creation. Exceptions sometimes occur—just to remind us of the rule: the sap of a tree, for instance, as we have already remarked, is frozen, and as it expands, the trunk explodes, and is rent in pieces. What, then, becomes in ordinary cases, of the tender buds, from which new leaves are to issue in the following spring? The chemist has discovered that in autumn they are covered with a resinous substance, which protects them from frost, and in this state of security the tree goes to sleep for the winter. And this is not a figurative expression; for it is a true sleep, in which the usual functions of the tree are suspended, and in which it may be removed from its native soil without injury. The provision here mentioned is made only in the case of the trees and shrubs that require it: in the tropical regions, where it is unnecessary, there is no such thing. That the tree is 'not dead, but sleepeth,' is proved by these very buds thus wrapped up in their winter cerements; for if you cut off one of them, and hang it to the branch during a severe frost, it will be frozen through, while its *living* brethren remain uninjured. We may even say that during this vegetable torpidity there is a mystical process of preparation going on for a new term of active existence. How else can we account for the fact, that after an unusually late spring, the plants rush forth into leaf, and flower with a rapidity that appears to bespeak some principle within which is impatient of delay? It would seem as if the plant knew its season, and was in haste to make up for lost time! In regions where the summer is extremely short, this adaptation is still more wonderful. In Siberia, according to a well-known register, the snow and ice begin to melt on the 23d June; on the 1st July, the fields are clear; by the 9th they are quite green; by the 17th the plants are at full growth, and by the 25th in flower; by the 2d August the fruit is ripe; and by the 18th the reign of snow is resumed.

Similar to the protection afforded to the buds of trees, but still more wonderful, is the glutinous matter which at this season covers the eggs of various insects. This is insoluble by all the rains, and unchanged by all the frosts of winter. Such eggs have been exposed to a temperature of 22 degrees below zero, and then the substance within found in a liquid state, and wholly uninjured. The mucous with which the garden-snail surrounds itself in its winter quarters has properties of a similar kind; but the fur with which various caterpillars are clothed as the cold season advances, is perhaps a still more curious provision of nature; associating them in this respect with the larger animals, whose coats of hair become thick and shaggy upon the approach of the hyperborean snows. The white colour of these winter coats, however, although we cannot dwell upon it here, is a subject more within the province of chemistry. White is said, in common parlance, to be a cold color, but that means that it does not

radiate heat freely; and thus, although its power of absorbing warmth from the surrounding atmosphere may be small, it is the best calculated to retain the heat generated in the bodies of the animals by the vital principle.

Man has no provision of this kind, no instincts of hybernation. Naked and helpless he comes into the world, with no defence against the seasons, and no armour against enemies. His is not a species—although the vulgar still follow this classification of the old naturalists—but a genus, distinct, alone, supreme. By means of the reason with which the Almighty has endowed him, he adapts himself to all circumstances, invents artificial weapons, makes the lower animals his slaves or his food, and wrests from external nature the means of subsistence, comfort, and enjoyment. Wherever he finds, or can transport the materials with which he works, he is at home. With this condition, he is as much at home on the shores of the Frozen Sea as the polar bear—as much at home as the embryo in its egg, which no cold can kill—as much at home as the hybernating snail in its elaborate sarcophagus.

It is familiar to the experience of us all, that during keen frost we eat more than in hot weather; and this would seem to be as natural as that we should desire to wear heavier and thicker clothing. Our food is not intended merely to form bone and muscle, or supply the physical waste of our bodies, but likewise to keep up the vital heat; and for this reason it is not uncommon for an Esquimaux, within the polar circle, to eat twenty pounds of salmon at a meal without special injury. What this vital heat may be, chemistry has not ascertained; but at the present moment great excitement prevails in the scientific world, from the idea that stupendous discoveries are on the eve of being made, which will connect, if not identify, various hitherto unexplained phenomena with electricity. The dryness of the atmosphere in the polar regions may be supposed to be the great cause of the elasticity of spirits, and regularity of health, maintained there even by natives of temperate climates. At home, in a much less degree of cold, wet feet occasion disease; and they are supposed to do so because the water acts as a powerful conductor, and causes a sudden loss of the electricity with which our bodies are charged, and the due equilibrium of which is necessary for the maintenance of health. The use of flannel next the skin, summer and winter, is explained in the same way by its absorption of moisture, and by the wool of which it is made being a *non*-conductor. But science, however wonderful its discoveries may seem to our ignorance, has yet much to do: when men are better chemists, their residence on the earth will be both longer and happier.

[One remarkable law, which might, perhaps, with propriety have been explained in the Chemistry of Winter, but which the writer of the article has overlooked, appears too important to be passed over in silence.

The law in question is indeed one on which, when viewed in its utmost generality, a large portion of the science of chemistry, and consequently a large class of natural phenomena, depend. In the present note, only one application of the principle will be noticed.

It is found by experiment, that if equal portions of water, by weight, at different temperatures, be hastily mingled, the temperature of the mixture will be an arithmetical mean between those of the ingredients. Thus, a pound of water at 32° of Fahrenheit, mixed with a pound at 172°, form a compound at 102°. But take a pound of ice, broken into fragments, at 32°, and pour on it a pound of water at 172°, and the water thus formed will possess a temperature of 32°. Hence the water is cooled 140° while the ice has been melted, but not apparently warmed. In other words, a portion of heat or caloric, which raised the temperature of the water 140°, has been absorbed and rendered latent by giving fluidity to the ice. Now, as ice cannot be melted without the absorption of this quantity of caloric, it follows that water cannot be frozen without giving out an equal quantity. Water placed over the fire continues to indicate, when tested by the senses or by a thermometer, an increasing temperature, until it arrives at 212° of Fahrenheit, when, under the ordinary pressure of the atmosphere, it begins to boil. Then the thermometer becomes stationary in the water, and if placed in the escaping vapour, it still indicates a temperature of 212°. This shows that the heat or caloric communicated to the water after it has begun to boil, is all employed in giving it the vaporous form. By passing the vapour thus formed along a bent tube into a vessel of cold water, and observing the effect upon its temperature, it has been inferred that about 940° of caloric are rendered latent by the conversion of water into steam. Let us now observe the effect of this provision upon the seasons.

When, by the increasing length of our nights and the obliquity of the solar rays, winter approaches, the first effect of the chilling winds from the north, is to condense into water a large portion of the aqueous vapour which is afloat in the atmosphere. But that vapour, whether formed over the fire, or by the heat of the sun, holds its appropriate quantum of caloric in a latent state, and of course gives it out to the atmosphere upon its reconversion into water. Hence our autumnal rains, while they indicate the approach, also retard the advance of winter. The atmosphere is a storehouse in which is deposited, in a latent state, a large supply of heat to soften the rugged brow of winter. Hence

we may understand the philosophy of the Indian maxim, that winter never begins till the lakes are full.

As the winter assumes a sterner mood, a coat of ice is formed, which answers a double purpose in the economy of nature. It protects the water below from the action of the winds, and it gives out to the water, or to the atmosphere, or to both, its 140° of latent caloric.

Again, the formation of snow, that is, of aqueous vapour frozen before it was collected into drops, cannot be effected without eliminating the caloric of fluidity, and the caloric of vaporization. Taking the former at 140°, and the latter at 940°, it will appear that every pound of snow which descends to the earth must give to the atmosphere a quantity of heat sufficient to raise six pounds of water from the freezing to the boiling point. Paradoxical, therefore, as it must appear to those who have never reflected on the subject, we find that snow, as it forms, contributes powerfully to moderate the rigours of winter. We thus perceive that the snow which clothes the earth during the rigours of winter, answers a double, or more properly a triple purpose. It gives out to the atmosphere in which it is formed a great amount of heat or caloric, which was absorbed, not unfrequently, in a warm region, during its conversion into vapour; it furnishes the earth with a covering comparatively warm, and thus protects the nascent vegetation from the rigours of frost; and by its power of reflecting the feeble light, which is cast upon it, as well as by its capacity of emitting a phosphoric light, it renders the long nights of winter less gloomy.

The water formed from the gradual melting of snow is absorbed by the earth more copiously than when it descends in rain, and thus serves to replenish the stores from which our springs are supplied.

If the law of absorption, above explained, had been wanting, and the snow and ice formed during winter suddenly turned into water whenever the temperature of the atmosphere rose beyond 32°, what tremendous floods should we have frequently witnessed! But in consequence of this wonderful provision in the laws of nature, the snows and ices of winter, when penetrated by the vernal rays, are gradually reduced to the liquid state, and by the absorption of the caloric of fluidity, the atmospheric temperature is lowered; and thus the change from winter to summer is almost imperceptibly affected.

Ed.]

He that would employ his abilities, his influence, and his authority, in the reformation of others, must take care to reform himself, before he enters upon the work.

ARBITRATION INSTEAD OF WAR.

Mr. Cobden has engaged to bring before the House of Commons, at an early period of the next session of Parliament, a motion in favour of Arbitration Treaties between England and foreign countries, binding them, in case of future misunderstanding, to refer the subject-matter of dispute to the decision of Arbitrators. But as the subject is somewhat new as a matter of popular discussion, it may be necessary, in a few plain sentences, to explain the nature, object, and manifold advantages of this proposed method of Arbitration. By arbitration then, it is intended to apply to nations the same rational principles for the settlement of differences, as have been long ago adopted between individuals in all civilized communities.

There was a time when in this and other countries, not only were criminal cases decided by wager of battle, that is, by the accused asserting his innocence by fighting with his accuser, but even civil cases, such as related to disputed property, &c., were adjudicated by a similar appeal to brute force. This preposterous method of seeking justice has long ago been exploded, as between man and man, and any person who would propose it now, would be laughed out of society for his absurdity. But what is war but the perpetuation of this folly in regard to nations, an attempt to decide questions of right by violence and blood, which nothing but the inveterate power of habit could have so long saved from the reprobation and contempt of mankind.

If it be said that this project of settling international disputes by arbitration is impracticable, we can confidently appeal to history and fact, in proof of the contrary. It has been tried in a large number of instances, and it is evident from these, that whenever fairly applied, it is equal to any emergency that national affairs can present. Iceland and Norway have preserved peace, between their respective countries, for six hundred years, by arbitration alone; and by the same just and rational method, the Helvetic Union preserved peace among its different members for more than five hundred years. A disputed question between Great Britain and America was decided by the arbitration of the Emperor of Russia; and another between the same nations was submitted to the arbitration of the King of the Netherlands, and finally settled without war. A difficulty that arose between Britain and France, was satisfactorily terminated by the arbitration of the King of Prussia. The dispute on the "Sulphur question," between Great Britain and Sicily, was also adjusted by the arbitration of Louis Phillippe, then King of France. To these many others might be added, but the instances adduced are sufficient to prove that arbitration *can* decide great national disputes without war; and all that is now required, is, to adopt this *as a fixed and regular law of nations, instead of leaving it to be uncertain and occasional.*

The advantages of this method over war are so obvious, that they must strike the common sense of every man that has the courage, for a moment, to think for himself.

It is more rational.—War is the proper resource of brutes, not of beings endowed with reason. It reduces men to the level of tigers, it tramples right under the foot of might, and yields the victory to the strongest alone. History abounds with examples, where the superiority of mere brute force has triumphed over justice, humanity, patriotism, and liberty. But arbitration, calmly weighing contending claims in the scales of equity, and by the light of reason, will decide the question in harmony with their dictates.

It is more humane.—The horrors and cruelties which war perpetrates are unutterable. Destroying the fruits of the earth, laying waste cities, towns and villages, burning the hearths and homesteads of the poor, and without pity or ruth, involving in one indiscriminate massacre all ages, sexes and conditions, helpless childhood and venerable age, creating widows and orphans by thousands and tens of thousands, deluging the earth with blood, and filling the air with wailing voices of agony and terror. Arbitration will avoid all these atrocities, and leave the people in peaceful possession of the fruits of their industry, and the quiet happiness of their homes, while the quarrels of their rulers are settled by an appeal to reason and justice.

It is incomparably cheaper than War.—The enormous taxation which war entails is absolutely crushing down the industrial energies and resources of the people, hindering the development of commerce, and exhausting the earnings of labour, and not unfrequently endangering government itself, by making it the instrument of its own rapacious demands. In Great Britain it takes away 17s. 6d. out of every 20s. paid in taxation, and this year (1848) it will absorb the almost incredible sum of forty seven millions sterling of the people's money, in paying the interest of its past, and the cost of its present exorbitancy. Arbitration, by a far more economical mode of adjusting disputes, will effect an all but incalculable saving, and thereby diminish in every way the burdens of the country.

It is more consistent with the spirit of Christianity.—War involves an inversion of all the principles of morality, a perpetual outrage and affront to the genius of the gospel, an insolent and contemptuous disregard of the temper inculcated, by precept and example, by Him who came not to destroy men's lives but to save them. Arbitration, on the other hand, by appealing to Truth, Justice and Mercy, is in strict accordance with that benignant system which pronounces its choicest blessings on the meek, the merciful, and the peace-maker.

Such then, as compared with the customs of war, is the method of settling the disputes of nations to which Mr. Cobden is about to direct the attention of the British Legislature. But Mr. Cobden can do nothing effectually without the support of the public. The *people* must determine whether the absurd, wicked, sanguinary, and costly system of war is to last for ever; or whether arbitration shall take the place of the sword. To them, therefore, do the friends of peace appeal and say, unite without delay earnestly to petition Parliament to substitute arbitration for war. Let your petitions for this purpose be signed universally, and send them to your *own Members* for presentation, accompanied by a respectful, but decided request to support their prayer, as well as the motion, whenever it shall be brought before Parliament. The *Electors*, especially, should remember that they have in their hands the destinies of their country, and to a great extent those of the whole world. Let them see to it, that by a faithful discharge of the trust reposed in their keeping by possessing the franchise, none may have occasion to charge them with supineness, indifference, or neglect on this great occasion.

Christians of Great Britain!—You surely have at heart the cause of peace and humanity; let not the present opportunity of forwarding that cause pass away unimproved. Let a petition be prepared in every Christian congregation throughout the land, and signed universally by those who bewail the portentous insult and wrong which the continuance of the war system inflicts on Christianity, and who desire to advance the kingdom of Peace upon earth.

The British Public at large!—You have now a solemn duty to discharge, and a proper opportunity for discharging it. You groan under heavier burdens than any other people on earth; and unless by timely, earnest, and united exertion, you use the means to effect a change, your children will have to groan and suffer too.

As you would relieve your country from a weight of taxation, which is hurrying us to the verge of national bankruptcy; as you would advance the interests of truth, justice, and humanity; as you would discharge your own consciences from blood-guiltiness, by participation in the iniquitous system of war, rally around Mr. Cobden, and let the House of Commons be deluged with *Petitions for Arbitration.—Peace Congress.*

CHILDREN'S AMUSEMENTS.

The resources that children possess within themselves to create amusements for themselves are inexhaustible: the simplest objects are a source of delight and a stimulus to their ever-active minds. Their enjoyments are transient, and require continual change; because the child's attention cannot dwell long on one object or idea, it is soon wearied, and requires something new to enliven it. But children are not inconstant in their pleasures; they have their favourite toys, and plays, and stories, to which they recur with ever-fresh delight at intervals. Their affections

never tire, though their senses, and minds, and limbs do. They cherish a fondness for pictures, dolls, or other toys, as well as for animals, playfellows, brothers and sisters, parents and friends. Children who have few toys are more ready at amusing themselves than such as have many; for number and variety perplex their choice, while a few simple things stimulate their fancy and ingenuity to active exercise. It is very interesting to watch children at their play, and note how much the imagination is exerted; as for instance, in making houses and coaches with chairs and stools; keeping school or shop; travelling in railway trains or steamboats; in short, imitating whatever they see done. The healthy state of childhood is one of continued activity; but in a variety of ways it seeks those connected with the external senses. Children cannot form abstract ideas: they must have something visible and palpable to hold their attention; for it cannot be held long together by the same thing. But change is rest to them. Infants require something tangible: the first act of an infant is to touch and try to grasp what it sees. They like to examine also; and what is called love of mischief is not "destructiveness," but investigation misdirected. Toys should be made not only simple and strong, but to be taken to pieces, and put together again; thus "*des*tructiveness" would be converted into "*con*structiveness." A box of wooden bricks or blocks is one of the best and most lasting toys for children; for it exercises their ingenuity in building them up, and they are not easily damaged. Small wooden blocks—of geometrical shapes, that they may be built up into houses, castles, bridges, and crosses—are likewise amusing as well as useful to draw from;—a box of coloured pieces of wood or pasteboard in triangular form to be arranged in patterns something like the Chinese puzzle—is an excellent plaything.

It is not an uncommon mistake with writers for the young to present abstruse or complicated ideas in short words, or confusedly and vaguely; whereas, simple ideas clearly conveyed in longer words would be better understood. The art of the teacher or the entertainer of children, consists in first exciting, and then gratifying the child's curiosity about things that it is well for such an one to know. There are, of course, frequent opportunities, in the use of pictures especially, to inculcate very useful lessons of truth and duty, which a wise teacher or parent will not fail to improve.

It is very common also, in the progress of such plays, as keeping-house, going a visiting, receiving company to tea, governing children at home or at school, for bad passions or erroneous principles to be exhibited, which can never be so impressively corrected, as in connection with the very incidents that occasion them.—*S. S. Journal.*

Happy is he, who, when the hour of death cometh, hath nothing to do but to die.

VITAL STATISTICS OF PHILADELPHIA.

In a late number of the American Journal of Medical Sciences, Dr. Emerson presented some very interesting estimates, deduced from a period of ten years, ending with 1840, showing the increase of inhabitants, and mortality from particular sources, with the changes of population in Philadelphia. These estimates, added to previous results obtained by the same laborious investigator, embraces a whole period of thirty-four years, in which the vital statistics and changes in the population of our city are exhibited in minute detail.

The population of the city and districts in 1840, is estimated at 226,693, an increase of 57,255, in ten years. The white population numbered 208,237, of whom there were 98,168 males to 110,069 females. The excess of males at birth, usually about 7 per cent., disappears by the tenth year, so as to show a female preponderance of 1.68 per cent., which rises to 13½ per cent. by the fifteenth year, and by the twentieth year, the female excess is 22.38 per cent; by the thirtieth year, it declines again to 11 per cent., and at the fortieth, it is only 3 per cent. At this period again it rises; and between eighty and and ninety, shows a female numerical preponderance of no less than 59 per cent. On those, however, who pass the centenary period, the males are most numerous, as at birth.

The coloured inhabitants, in 1840, constituted about ⅞ per cent. of the total population, being 18,456, of which the males were 7,624; the females 10,832. The rate of increase is much lower than that of the white population, and the difference in the proportion of the sexes more striking.

The increase of population, from *births*, during the ten years, from 1831 to 1840, was 76,536; at least, this was the amount registered at the Health Office. Of the grand total, 39,512 were males, and 37,024 females. The excess of males, at birth, during the decennial period, was about 6¼ per cent., whereas it usually amounts to about 7¼ per cent.

The total mortality for ten years is 49,678. The average for the ten years was, for whites, 1 in 43.12; for the coloured, 1 in 31.05.

With respect to the greater mortality of the coloured, compared with that of the white population, the difference is much less than during the past decennial period, when it was 1 in 21, or at least double that of the whites alone.

TWO WORLDS CONTRASTED.

There is a fulness about the promises of a future life, that contrasts strangely with the trials of this present time. The inhabitant of the blessed city shall *never* say, I am sick. God shall wipe away *all* tears from off *all* faces. They shall hunger *no more*, neither thirst *any more;* neither shall the sun light on them, nor *any* heat. The

water of life, flowing from the throne, is not only clear as crystal, but it rolls a full swelling *river*. The tree in the midst of the paradise, on *either* side of the stream, not only yields the fruits of life, but yields them *every month;* and even its leaves are for the healing of the nations. There is *no night* there. Not a cloud intervenes between the raptured saint and the sunlike glories of God and the Lamb, and never do the curtains of evening close round that celestial day. Contrast this unmingled joy with "the sufferings of this present time," and how "beyond compare," is the "glory that shall be revealed!" Every wo here is mitigated by some accompanying blessing. There are thorns along the Christian's path, but the roses bloom among them in fragrance and beauty. There are clouds in his sky, but the sun breaks through, and darts golden rays to scatter the darkness. Storms gather, and thunders roll round his head, but they pass away, and the bow of hope is pencilled on the retiring cloud. How light then "the sufferings of this present time," mitigated and softened by Him "who tempers the wind to the shorn lamb," compared to the unclouded peace and glory of heaven, to the fulness of joy and pleasures for evermore at the right hand of God!

FEEE COLOURED SCHOOLS IN LOUISIANA.

The House of Representatives passed a bill appropriating annually the sum of one thousand dollars, for the support of schools for free children of colour. Up to this time the free people of colour have contributed their full share of taxes for the maintenance of the public schools, without in the slightest degree participating in their benefits. This is great injustice, compatible neither with Democracy nor Republicanism, as Mr. Pille observed. It is not an inconsiderable portion of the taxation that is borne by the free people of colour—the public schools are closed to them, although their property is burdend for the support of that institution. The bill is now before the Senate, having passed the House of Representatives, and it is to be hoped that the Senate will deem it, as the House has done, a mere act of justice, to say nothing of the general good to be derived from spreading the blessings of education among a class of people who have always been true to the State and faithful to their public duties, whenever called upon to discharge them.—*N. O. Courier.*

HYMN OF THE REAPERS.

Our Father, to fields that are white,
Rejoicing, the sickle we bear;
In praises our voices unite
To Thee, who hast made them thy care.

The seed, that was dropped in the soil,
We left, with a holy belief
In one, who, beholding the toil,
Would crown it at length with the sheaf.

And ever our faith shall be firm
In thee, who hast nourished the root;
Whose finger has led up the germ,
And finished the blade and the fruit!

The heads, that are heavy with grain,
Are bowing and asking to fall;
Thy hand is on mountain and plain,
Thou Maker and Giver of all!

Thy blessings shine bright from the hills,
The valleys thy goodness repeat;
And, Lord, 'tis thy bounty that fills
The arms of the reaper with wheat!

Oh! when, with the sickle in hand,
The angel thy mandate receives,
To come to the field with his band
To bind up and bear off thy sheaves,—

May we be as free from the blight,
As ripe to be taken away,
As full in the ear, to thy sight,
As that which we gather to-day!

Our Father, the heart and the voice
Flow out their fresh off'rings to yield;
The Reapers! the Reapers rejoice,
And send up their song from the fields!

SUMMARY OF NEWS.

Pennsylvania Legislature.—This body has been almost entirely occupied with private and local bills. Another North Branch Canal project was defeated in the House on the 29th, by 34 to 47.

The joint resolution providing for an amendment of the Constitution, so as to give the election of judges to the people, passed the House on the 2nd inst., by yeas 52 nays 25. It has already passed the Senate. Before becoming a part of the Constitution, however, it must also pass the next Legislature, and then be submitted to a direct vote of the people.

During the storm of the 27th ult., twelve spans of the new Central railroad bridge over the Susquehanna, six miles above Harrisburg, were destroyed by a whirlwind.

On the 30th ult., a vote was taken by the citizens of Cincinnati, on the question whether the city should subscribe one million of dollars to the Cincinnati and St. Louis Railroad, which resulted in a large majority for the subscription. This sum is to be expended on the Cincinnati end of the road.

A report was recently received from Santa Fe, to the effect that Col. Fremont's exploring party had sustained immense losses in attempting to pass the Rocky mountains, on its way to California. One account even stated that Fremont himself was the only survivor of the party. Later accounts represent that eleven men, and all the mules belonging to the party, perished in the mountains, owing to the severity of the weather, and the depth of snow. Among the dead, is reported the name of Preuss, the scientific companion of Fremont's first expedition. Fremont was supplied with another outfit at Santa Fe, and resumed his route to California.

HAVERFORD SCHOOL.

The semi-annual examination will commence on Second-day morning, the 9th inst., and terminate at noon on the Fourth-day following. 4th mo. 1849.

TO FRIENDS IN THE COUNTRY.

A number of coloured children in the school at the "House of Industry," in Catherine street above Delaware Seventh, are in want of good situations in families. Application can be made at the school, except on 7th days. 4th mo. 7th—2t.

FRIENDS' REVIEW.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

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NO. XXXVI.

(Continued from page 451.)

To resume the diary; she proceeds:—"During the holding of the Yearly Meeting, I had some private religious opportunities, and close labour, and some open service. So had dear Jane, and Gervase Johnson, the band of young ministers, &c."

On the 20th, they went with Wm. Rotch and other friends, to Bedford. On the 22d they had a satisfactory meeting at Long Plains, and on First-day two laborious meetings at Bedford. Various meetings are noted, and the several travellers appear frequently to have diverged in various directions, and to have occasionally rejoined each other. "Dear Jane," she notes, "is in her place, and is helped, from time to time, in the exercise of her gifts, which makes way in the hearts of Friends. * * Dear Joseph Whitall has a precious gift, and is much beloved by his friends." Having attended Bedford Monthly Meeting, to their comfort, on the 26th they all went in a packet sloop to Nantucket, "where my old friend S. Barney was waiting to see me, and we mingled tears of thankfulness." Of the Monthly Meeting of Nantucket, and that for the Northern District of Nantucket, she says: "both these were seasons of deep exercise and close labour, which, however, yielded peace to my mind." R. J.'s labours on this island were extensive, and her exercises in the numerous meetings she attended, deep and painful.

"*Seventh month* 3*d*.—The Quarterly Meeting here ended yesterday. It was, on the whole, a season of favour, as well as a time of deep exercise throughout; so that we have fresh occasion to ascribe greatness, with glory, to our blessed Helper and everlasting Friend. * * I dont yet see my way for a peaceful escape, so we must wait in the patience till we can move in the clearness towards Bedford, and thence take a fresh look out. It is no small matter to be brought such a distance from home, and it will be a comfort, if favoured to get there again, to look back without regret or condemnation."

On the 10th of Seventh month, 1799, they all took packet, and being driven ashore at Wood's Hole, did not reach Bedford till next afternoon. After several meetings in the vicinity, she mentioned to her friends on the 13th, a weighty prospect of visiting the families at Bedford, and received their sympathy and encouragement. On the 14th, being First day, she had the afternoon meeting postponed to 5 o'clock, for the more general gathering of the inhabitants: and next day "began the arduous task of visiting families in Bedford," accompanied by William Rotch and a female friend. "We set out," she writes, "in a low, poor and abased situation of mind, and were helped through the day by the Father of mercies." They appear to have visited 48 families, and to have been occupied till the 23d, when, she says, "we closed with a sitting with two schools, which were indeed crowning opportunities. Under the humbling sense of gracious daily help vouchsafed, our minds were enabled to ascribe the praise to our blessed Shepherd, who is now and forever worthy."

Having completed this service, she was careful not to leave New Bedford prematurely, "desiring that the Lord may be pleased to be near us in our return, even as he condescended to conduct hither in safety." She took a solemn leave of Friends at their meeting on Fifth day the 25th, "under the firm belief, that if those among them who are mercifully visited, do not progress in the Christian path, it will be owing to their not minding the day of small things." That day occurred several "precious opportunities," and in the evening many young Friends and others, who convened at the house of her host, Wm. Rotch, were "encouraged to *dare to stand alone* in the most important pursuit." Next morning was a "uniting, melting season" with many friends who thronged around her at her lodgings, and taking leave of them, our friends proceeded in W. Rotch's carriage to T. Robinson's, at Newport. At this place she was "deeply humbled" in several

meetings. "Poor Newport!" she writes, "yet a small remnant therein claim our sympathy." Although she does not record having entered on a regular family visit, either here or on Nantucket, yet a memorandum, furnished by a friend, shows a list of persons visited at each place. In the evening of Fourth day, the 31st, under a prospect of their sailing for home next morning, divers friends visited them at their lodgings, and being divinely favoured with that influence, which, among Friends, is significantly called "a covering," R. Jones was engaged in earnest solicitude that they might "be prepared to meet, with suitable resignation, the remaining portion of suffering, which, in divine wisdom, might be meted out to them, in order for their increasing sanctification and fitness for an entrance, when done with time, into the abodes of purity and bliss." Next morning our friends felt most easy to permit the vessel to sail without them, and again "had close service" at meeting. Next day she notes—"We were thankful in being with our dear friends at Newport." On Seventh day, the 3d of Eighth month, after a parting religious opportunity, in which J. Snowdon was fervent in prayer, they embarked with Captain Bliss—but rain coming, the wind shifting, and the sea becoming very rough, their captain had the candor to propose returning, after they had, in several hours, progressed but ten miles.

"Eighth month 4th—First day.—Attended a silent meeting in the morning—had some service for our blessed Master in the afternoon meeting, wherein dear Jane was marvellously helped under a mistake of the people, who rose when she stood up; but, when they became seated, she was strong in the work. At Samuel Thurston's in the evening, a morsel of true bread was handed and broken. On coming home, we found divers young friends, and I had a word of counsel to administer."

"5th. This being our Quarterly Meeting in Philadelphia, my mind was much with them there, and I trust that we may be brought into their remembrance for good."

Being still detained by strong head winds, they attended the Quarterly Meeting at Portsmouth, on the 7th and 8th, which, R. J. notes, "was large and solemn—in which I was enabled to be honest in a close and searching testimony, especially to the young men, a large number of whom were there."

On the 9th, attended to the last by many friends, they went on board "The Two Sisters," where, having dinner sent them from T. Robinson's, they all partook together in love, after which ensued a renewed and tender leave taking, and R. J. *finally* left the New England shore, where resided many to whom she was bound in close affection. On the 14th, they crossed the North river, having the company of Stephen Grellet, to Rahway, where they met Jonathan Evans, R. A. Rutter, and S. Cresson, "and we were," R. J. says, "mutually glad on seeing each other, after a separation of several weeks for the work's sake. They proceeded homewards next morning, and we staid to attend the Quarterly Meeting. On the 16th came dear S. Smith, R. Wright, &c.—Oh how iron still sharpens iron! In the Select Quarterly Meeting this day, some very painful exercise was experienced; the result was, that S. Smith had the Select members for Shrewsbury together, and desired R. Wright, J. Snowdon, and myself, might be present. He relieved his mind."

After attending Quarterly Meeting, and the meetings on First day, our friends proceeded homeward, pausing at Brunswick, at R. White's near Princeton, at Bristol, Frankford, &c., and reached Philadelphia, where great alarm respecting the yellow fever prevailed. "I was greatly fatigued," she says, "poor in health, also in great exercise of mind on coming into our poor city; yet humbly thankful for Divine help and preservation, which we had abundantly experienced in this trying journey, having travelled near 1000 miles, and been from home near three months. In a sense of the Lord's goodness, we had gratefully to acknowledge, hitherto the Lord hath helped us! Blessed forever be his high and holy name!"

The fever continuing in Philadelphia, she complied, on the 23d, with an invitation to visit her friends at Edgely. To this salubrious retreat she was followed with abundant evidences of the love of her friends; many thronging from the city and vicinity to enjoy the rich treat of her companionship. Rejoicing with those who rejoiced, and sympathising with the weepers, her lively feelings alternated as her suffering friends and acquaintances were raised from the bed of languishing, or removed from the mutations of time.

Being much confided in, on account of her wisdom, energy and benevolence, she was selected by numbers as their almoner, and about this date we perceive notes of sums lodged in her hands by fourteen individuals "for the relief of the worthy poor." From the fund thus created, her own contribution was not withheld.

On the 25th of Eighth month, she mentions a painful season, in service at Germantown Meeting, and Catherine Howell notes that it was "opened by a young man; but R. J., like a skilful workman, waited till the flocks were gathered before attempting to water them. She then recommended our being quiet, and minding our own business, and urged those to whom, at the eleventh hour, a gracious invitation was extended, to double their diligence."

On the afternoon of Ninth month 13th, she drove into the lawn of her friend Thomas Fisher, near Germantown. A Welchman, who was engaged in levelling the gravel way, caught a glimpse of our friend as she alighted, and, leaning on his spade, he stood earnestly gazing at her,

till satisfied at length in his joyous recognition, he threw down his implements, ran to her, and, taking her by both hands, exclaimed enthusiastically, "Yes—'tis her!—'tis her!—tis Rebarkar Joanes!" She shook his hand kindly, remarking, "I do not recollect *thee*." "Why doosentah?" he replied in surprise—"Thoo and Sarah Groobb had an appointed meeting at ———," [a market town in Wales, not remembered.] "I thowt I would go and hear what the Quaker women could sah. Why, dontah remember me?" he continued with increased earnestness—"Why I sot facint'a, and thoo lood at me all't time thoo wast preearchin! And oh! a brave meeting it was!"

T. Fisher, and our informant listened with much interest. This man was a convert of Rebecca Jones, and the communication referred to having reached the witness in his breast, he had supposed himself to be as much the object of *her* special notice and observation, as he was of that Divine love which had made her the instrument of good to his soul. Being thus awakened, he became an attender of Friends' meetings, and was, before leaving his own country, received into membership. He had never seen R. J. except on the above occasion; but, after the interview now narrated, she frequently noticed him.

On the 15th, (First day,) T. Fisher took her to Frankford Meeting, which she notes as "a large and solemn meeting, many citizens attending. N. Waln much favoured upon the subject of the preparation of wills." On Sixth day following, though indisposed, she went through a storm to Germantown Meeting. "I sat meeting with pain," she says, "yet I was glad that I was there, having a word of encouragement to the few who were present. Ralph Smith departed quietly this morning at his son Benjamin's, in a good old age. He had been lately received a member in our North Meeting; seemed in a happy, resigned state, and for near eighteen months was in the belief that he should die about this time, and had told his children so. Surely he must have been divinely favoured with such an intimation. On the evening of this note, Rebecca Jones and her friends at Edgely were conversing about Ralph Smith, when some one said that this was the day which R. S. thought that he would not survive. His presentiment being generally known among his friends.

Her own religious communications are rarely mentioned in her notes, even when she records those of other labourers; and we find from other sources that she was often engaged in a remarkable manner, when from the mention of the occasion in her diary, we might infer that her part of the work had been in silence.

During her tarriance in the neighbourhood of Germantown, she made frequent visits of sympathy to the sick and afflicted, in which, at times, she was enabled to communicate to them of those unsearchable riches which alone could be of avail to them in their extremity. Her daily entries frequently concluded with, "*Read the scriptures in the evening;*" and the frame of her mind is instructively indicated by the following memorandum—"Lord keep and preserve us humble and watchful, *is my constant prayer!*"

At Germantown Meeting, Tenth month 6th, she was led to speak instructively on the happy state of those who had the Lord for their friend; who would not forsake them in the time of their trouble, but would be to them nearer than a brother. On the 9th she says, "This day, and the rest of the week, I was under deep exercise on account of a beloved sister in Ireland." Sixth day, the 11th, "Being the anniversary of my being taken with the yellow fever in '93, my soul was solemnly humbled before the Lord, for his unmerited mercy under that trial."

Edgely Farm, Tenth month 19th, 1799.

My beloved friend, Martha Allinson,—Many times, during my sojourning here, under the hospitable roof of my dear friend, Catherine Howell, have I thought of my dear friends at Burlington, and reflected on the time spent with thee and thine last year on a similar affecting occasion, with the desire to salute thee with a few lines by way of affectionate enquiry after your welfare, especially as frequent reports have announced the indisposition of our valued friend and brother, S. Emlen. Be assured that my former intentions, as well as the present sensation of love, are truly sincere. Please offer the salutation of my sisterly affection to S. E. and his children, J. Hoskins and his family, J. and A. Cox, and all thy precious flock.

My own health, since returning from New England, has been various, yet thankfulness covers my mind to the great Author of all good, that I have been thus kindly accommodated and cared for, and enabled mostly to attend Germantown Meeting. I have now a hope, that our citizens who have been scattered abroad, may be permitted to return in safety, and, oh saith my soul, that we, myself especially, may return with fervent and renewed desires, to walk more humbly in the path of obedience to the law and commandments of Him who is indeed justly styled "the dread of nations," and "Prince of Peace;" that so, further chastisement for disobedience and ingratitude may not become necessary.

We have cause for thankfulness that our beloved friends Sarah Harrison and John Hall, have arrived in safety. They have left T. S. behind in the field of deep exercise. * * *

I have made several attempts to visit Westtown School, but as yet have not effected it; however, I hear that they are all pretty well. May thou and I, dear Martha, through all our trials and conflicts, be enabled to hold out in faith and patience unto the end, and finally obtain an admission into that rest which is undisturbed and full of glory, is the desire of thy affectionate friend, R. Jones.

[To be continued.]

For Friends' Review.

TOTAL ABSTINENCE.

A female, at the age of 76, has given the following testimony to the benefit of entire abstinence from alcoholic drinks. It may encourage some, for the sake of others, to refrain from the "little drop," who may have concluded they were rather benefitted than injured by the moderate indulgence. It has been asserted by some writers that intemperance may boast that its victims have been as numerous as those of war; and if this assertion approaches the truth, how important is it, that every one who regards the welfare of his fellows, should avoid even the appearance of wrong in this respect.

These two evils stand sadly prominent in their power and success to deface this fair world of ours, and spread over it a wretchedness which is alien to Christianity; and while the one, as we may be allowed to hope, will further and further retire from the influences of civilization and professing Christendom, may not every one be persuaded to resist in himself a propensity to the other, which is the source of so much misery?

P.

I had been in the practice for many years of taking at my dinner a couple of small wine glasses of Dublin porter, pretty much limiting myself to this quantity, and which I took with a relish, but at any other part of the day it would have been unpalatable. Being on a visit to two friends who were total abstainers from all alcoholic drinks, they used their endeavours to persuade me to enrol myself on the list of such. I told them that it would require some consideration, for I had bad digestion and bad circulation, and I thought my stomach required a stimulus; yet, from time to time, when we met, they renewed their solicitations, and as often did I tell them, that I approved of total abstinence for drunkards as much as they did, for I could see of no effectual cure for them, but "touch not, taste not, handle not;" but as regarded myself, I hoped ever to be able to say, "Hitherto shalt thou go, and no further." This they admitted might be my case, but said they wanted example and influence. I also pleaded, it was so little that I took; to which one of them replied: if we were not willing to make the sacrifice and give up our little drops, how could we expect the drunkards to give up their great draughts? "The little drop" was startling to me, because I thought I recognised in it the frequent expression of the drunkard, and which I could not at all relish; and also after my return home, "the little drop" would recur again and again; and I began seriously to think of discontinuing my beverage, though I then doubted the propriety of it, as it regarded my health; yet I considered the cause was one of such important magnitude to the well-being of our fellow mortals, both in time and in eternity, that if my example and influence would be of service, I would no longer hesitate; the sacrifice should at once be made, and I would give it up.

It is now about ten years ago, and about seven since I signed the pledge. I have never had cause to regret it, in any sense of the word. My health has been much improved by it, having much less of the heart-burn and acidity at my stomach, and very little of the rheumatism, compared with what I had formerly. Experience is the best teacher. And I think I never was more convinced of *anything*, than that malt liquor is injurious to the constitution, even when taken in small quantities, and so I believe are all intoxicating drinks. But if there be one part of the human frame to which they are more injurious than another, it is the *nervous system.*

Correspondence of the Mercury.

THREE HOURS WITH THE INSANE.

Trenton, N. J., March 5, 1849.

I have been spending the afternoon at the Lunatic Asylum in the vicinity of this city, a State Institution, that in many respects may be justly called the Model Asylum; and some of its features are so commanding and striking, that they will interest your readers.

The Institution is yet in the first year of its operation, and the success of its officers is, therefore, an experiment to be tested by time and its results.

It stands on the banks of the Delaware, about two miles above the city of Trenton, overlooking that beautiful stream, and the valley through which it winds its gentle way. The capitol of New Jersey is in full view, and a varied scene of wood and hill and dale, that even now while the robes of winter are yet upon it, is pleasing to the eye, suggesting that when spring comes on and summer clothes the fields with a mantle of green, the view will be one of rare loveliness and beauty. Such a site is to be desired, not for those only who visit the Asylum, nor for those who are here to minister to minds diseased, but for the patients themselves, that they may be gladdened with that cheering exhilaration which a fine prospect always creates, in all minds but those of the blind.

The building itself is an imposing structure, so large and well arranged as to afford under one roof, accommodations for three hundred patients. It has a central edifice, with a fine portico; two ranges of lateral wings on each side, so projecting, front and rear, as to afford short halls with abundance of light and ventilation, while on each side of the halls are the lodging rooms of the patients. This plan has been liable to objection, when the halls were so long as to render the central parts too dark in the day time for cheerful appearance; but here the hall has the look of a fine large saloon, with parlors and sleeping apartments opening out of it.

The lunatics are confined in separate wards ac-

cording to the nature and degree of their disease; regard being paid of course to their social condition, as far as is consistent with the regulations of such an establishment. In the sitting rooms adjoining the halls, to which they have free access, are books and newspapers which they read with interest, and many of them were engaged in amusements of their own with as much vivacity as saner men out of doors. Dr. Buttolph, the Superintendent, has made himself thoroughly master of his profession, by intimate familiarity with the best institutions in this country and Europe, which he has visited with single reference to the position which he now so worthily occupies. Among other modes of employing and improving his patients, he has had a *teacher of music*, giving lessons to the lunatics! "Music hath charms to calm the savage breast, to soften rocks," &c.; but it was new to me to use it as medicine in case of insanity. But it is a good practice, I see at once. It is good for children, as well as for kings like Saul, when they get mad, to give them music.

They have preaching on the Sabbath, from the clergy of Trenton; and here as elsewhere it is found, that in the most dilapidated ruins of the human mind, there seems to be a place where the truth of God's word can make a lodgment, and begin the work of repair and resurrection.

But I was speaking of the building. The arrangements for the comfort of the patients are carried to a degree of perfection rarely attained in any private or public institution of charity. The plan of warming the building is indeed a curiosity. Under the lowest floor is a cellar-chamber supplied with fresh air, which is heated by steam pipes circulating through its entire extent, corresponding to the length of the building. This chamber is seven feet high and twelve feet wide, and you may traverse its whole length by stooping so as to inhale the cooler stratum of air near the bottom, but if you stand upright, the temperature is at 140 degrees of Fahrenheit, and such a heat can be borne but a very short time. The perspiration starts at every pore as you hold up your head in this oven. From this chamber there are flues ascending to all parts of the building, warming sufficiently and pleasantly every hall, parlor and apartment where warmth is required. Two hundred openings admit this heated air into the various places where it is wanted, and none of the dry suffocating quality of the furnace heat is experienced. At the top of each room are ample flues for ventilation; and in visiting many asylums of divers names and characters, I have never seen one in which the atmosphere was so pure and free and healthful as in this.

Then seventeen bathing rooms, with the completest apparatus for the use of the patients, supply abundant means for cleanliness and healthfulness; as even here it is found that cold water is one of the best of preventives and cures.

One of the most beautiful arrangements, is the lighting of the whole establishment by the means of GAS, which is furnished by works for the purpose, on the ground. The effect is very beautiful in the evening, when the whole building is brilliantly illuminated, the halls being like spacious saloons, instead of the dark and cavernous appearance that the ill-lighted apartments of a lunatic asylum must present.

The Asylum is worthy of an enlightened Christian people, and will be a blessing to hundreds who, without it, would spend years of hopeless suffering in poor-houses or private dungeons. Insanity is a curable disease; and when it is beyond cure, the victim has the highest claim upon the largest sympathy of his race.

I left the Asylum deeply impressed with the value of these charities that adorn the age we live in, and especially pleased with this admirable Institution, which adorns the State that has called it into being. CAIUS.

From the National Era.

ENGLAND UNDER JAMES II.

History of England. By T. B. Macaulay.

The events which preceded the Revolution of 1688—the undisguised adherence of the King to the Church of Rome—the partial toleration of the despised Quakers and Anabaptists—the gradual relaxation of the severity of the penal laws against Papists and dissenters, preparing the way for the royal proclamation of entire liberty of conscience throughout the British realm, alluring the cropeared Puritan and the Papist priest to build conventicles and mass-houses under the very eves of the palaces of Oxford and Canterbury—the mining and counter-mining of Jesuits and prelates, are detailed with impartial minuteness; the secret springs of the great movements of the time are laid bare; the mean and paltry instrumentalities are seen at work in the under-world of corruption, prejudice, and falsehood. No one, save a blind, unreasonable partisan of Catholicism or Episcopacy, can contemplate this chapter in English history without a feeling of disgust. However it may have been overruled for good by that Providence which takes the wise in their own craftiness, the Revolution of 1688, in itself considered, affords just as little cause for self-congratulation, on the part of Protestants, as the substitution of supremacy of the crowned Bluebeard, Henry VIII, for that of the Pope, in the English prelacy. It had little in common with the Revolution of 1642. The field of its action was the closet of selfish intrigue, the stalls of discontented prelates, the chambers of the wanton and adulteress, the confessional of a weak prince, whose mind, originally narrow, had been cramped closer still by the straight-jacket of religious bigotry and superstition. The age of nobility and heroism had well nigh passed away. The pious fervor, the self-denial, and the strict morality of the Puritanism of the days of Cromwell, and the

blunt honesty and chivalrous loyalty of the Cavaliers, had both measurably given place to the corrupting influences of the licentious and infidel Court of Charles II, and the arrogance, intolerance, and shameless self-seeking of a prelacy which, in its day of triumph and revenge, had more than justified the terrible denunciations and scathing gibes of Milton.

Both Catholic and Protestant writers have misrepresented James II. He deserves neither the execrations of the one, nor the eulogies of the other. Yet the candid historian must admit that he was, after all, a better man than his brother, Charles II. He was a sincere and devoted Catholic, and was undoubtedly honest in the declaration, which he made in that unlucky letter which Burnet ferreted out on the Continent, that he was prepared to make large steps to build up the Catholic Church in England, and, if necessary, to become a martyr in her cause. He was proud, austere, and self-willed. In the treatment of his enemies, he partook of the cruel temper of his time. He sought, under the direction of his spiritual advisers, to lead a strict and painful life of rigid virtue, and when in a single instance he yielded to the seductions of Catharine Sedley, he struggled with desperate earnestness against the temptation which his enemies persisted in thrusting upon him. His situation was one of the most difficult and embarrassing which can be conceived. He was at once a bigoted Papist and a Protestant Pope. He hated the French domination, to which his brother had submitted, yet his pride as sovereign was subordinated to his allegiance to Rome, and the superstitious veneration for the wily priests with which Louis XIV. surrounded him. As the head of Anglican heretics, he was compelled to submit to conditions galling alike to the sovereign and the man. He found, on his accession, the terrible penal laws against the Papists in full force—the hangman's knife was yet warm with its ghastly butcher-work of quartering and disembowelling suspected Jesuits, and victims of the lie of Titus Oates—the Tower of London had scarcely ceased to echo the groans of Catholic confessors stretched on the rack by Protestant Inquisitors. He was torn by conflicting interests and spiritual and political contradictions. The prelates of the Established Church must share the responsibility of many of the worst acts of the early part of his reign. Oxford sent up its lawned deputations to mingle the voice of adulation with the groans of tortured Convenanters; and fawning ecclesiastics burned the incense of irreverent flattery under the nostrils of the Lord's Anointed, while the blessed air of England was tainted by the carcasses of the ill-fated followers of Monmouth, rotting on a thousand gibbets. While Jeffreys was threatening Baxter and his Presbyterian friends with the pillory and whipping-post —while Quakers and Baptists were only spared from extermination as game-preserves for the sport of clerical hunters—while the prisons were thronged with the heads of some fifteen thousand beggared families, and dissenters of every name and degree were chased from one hiding place to another, like David among the cliffs of Ziph and the rocks of the wild goats—the thanksgivings and congratulations of Prelacy arose in an unbroken strain of laudation from all the Episcopal palaces of England. What mattered it to men, in whose hearts, to use the language of John Milton, "the sour leaven of human traditions, mixed with the poisonous dregs of hypocrisy, lay basking in the sunny warmth of wealth and promotion, hatching Antichrist"—that the privileges of Englishmen and the rights secured by the Great Charter were violated and trodden under foot, so long as usurpation inured to their own benefit? But when King James issued his Declaration of Indulgence, and stretched his prerogative on the side of tolerance and charity, the zeal of the prelates, for preserving the integrity of the British Constitution, and the limiting of the royal power, flamed up into rebellion. They forswore themselves without scruple: the disciples of Laud, the asserters of kingly infallibility and divine right, talked of usurped power and English rights, in the strain of the very schismatics whom they had persecuted to the death. There is no reason to believe that James supposed that, in issuing his declaration suspending the penal laws, he had transcended the rightful prerogative of his throne. The power which he exercised had been used by his predecessors, for far less worthy purposes, and with the approbation of many of the very men who now opposed him. His ostensible object, expressed in language which even those who condemn his policy cannot but admire, was a laudable and noble one. "We trust," said he, "that it will not be vain that we have resolved to use our utmost endeavours to establish liberty of Conscience on such just and equal foundations as will render it unalterable, and secure to all people the free exercise of their religion, by which future ages may reap the benefit of what is so undoubtedly for the general good of the whole Kingdom." Whatever may have been the motive of this declaration—even admitting the suspicions of his enemies to have been true, that he advocated universal toleration as the only means of restoring Roman Catholics to all the rights and privileges of which the penal laws deprived them—it would seem that there could have been no very serious objection on the part of real friends of religious toleration, to the taking of him at his word, and placing Englishmen of every sect on an equality before the law. The Catholics were in a very small minority, scarcely at that time so numerous as the Quakers and Anabaptists. The army, the navy, and nine tenths of the people of England, were Protestants. Real danger, therefore, from a simple act of justice towards their Catholic fellow-citizens, the people of England had no ground for apprehension. But the great truth, which is even now but imperfectly

recognised throughout Christendom, that religious opinions rest between man and his Maker, and not between man and the magistrate, and that the domain of conscience is sacred, was almost unknown to the statesman and schoolmen of the seventeenth century. Milton, ultra liberal as he was, excepted the Catholics from his plan of toleration. Locke, yielding to the prejudices of the time, took the same ground. The enlightened latitudinarian ministers of the Established Church, men whose talents and Christian charity redeem in some measure the character of that Church in the day of its greatest power and basest apostacy, stopped short of universal toleration. The Presbyterians excluded Quakers, Baptists, and Papists, from the pale of their charity. With the single exception of the sect of which William Penn was a conspicuous member, the idea of complete and impartial toleration was novel and unwelcome to all sects and classes of the English people. Hence it was that the very men whose liberties and estates had been secured by the declaration, and who were thereby permitted to hold their meetings in peace and quietness, used their newly acquired freedom in denouncing the King, because the same key which had opened their prison doors had also liberated the Papists and the Quakers. Baxter's severe and painful spirit could not rejoice in an act which had indeed restored him to personal freedom, but which had, in his view, also offended Heaven, and strengthened the powers of Antichrist, by extending the same favour to Jesuits and Ranters. Bunyan disliked the Quakers next to the Papists, and it greatly lessened his satisfaction at his release from Bedford jail, that it had been brought about by the influence of the former at the Court of a Catholic Prince. Dissenters forgot the wrongs and persecutions which they had experienced at the hands of the Prelacy, and joined the Bishops in opposition to the Declaration. They almost magnified into Christian confessors the prelates who remonstrated against the Indulgence; and actually plotted against the King, for restoring them to liberty of person and conscience. The nightmare fear of Popery overcame their love of religious liberty, and they meekly offered their necks to the yoke of Prelacy, as the only security against the heavier one of Papist supremacy.

Considering the prominent part acted by William Penn in the reign of James II, and his active and influential support of the obnoxious Declaration which precipitated the Revolution of 1688, it could hardly have been otherwise than that his character should suffer from the unworthy suspicions and prejudices of his contemporaries. His views of religious toleration were too far in advance of the age to be received with favour. They were, of necessity, misunderstood and misrepresented. All his life he had been urging them with the earnestness of one whose convictions were the result, not so much of human reason, as of what he regarded as Divine illumination. What the Council of James yielded upon grounds of state policy, he defended on those of religious obligation. He had suffered in person and estate for the exercise of his religion. He had travelled over Holland and Germany, pleading with those in authority for universal toleration and charity. On a sudden, on the accession of James, the friend of himself and his family, he found himself the most influential untitled citizen in the British realm. He had free access to the Royal ear. Asking nothing for himself or his relatives, he demanded only that the good people of England should be no longer despoiled of liberty and estate for their religious opinions. James, as a Catholic, had in some sort a common interest with his dissenting subjects, and the Declaration was for their common relief. Penn, conscious of the rectitude of his own motives, and thoroughly convinced of the Christian duty of toleration, welcomed that Declaration as the precursor of the Golden age of Liberty and Love, and Good Will to Men. He was not the man to distrust the motives of an act so fully in accordance with his life-long aspirations and prayers. He was charitable to a fault—his faith in his fellow-men was often stronger than a clearer insight of their characters would have justified. He saw the errors of the King, and deplored them; he denounced Jeffreys as a butcher who had been let loose by the priests, and pitied the King, who was, he thought, swayed by evil counsels. He remonstrated against the interference of the King with Magdalen College, and reproved and rebuked the hopes and aims of the more zealous and hotheaded Catholics, advising them to be content with simple toleration. But the constitution of his mind fitted him rather for the commendation of the good, than the denunciation of the bad. He had little in common with the bold and austere spirit of the Puritan reformers. He disliked their violence and harshness, while on the other hand he was attracted and pleased by the gentle disposition and mild counsels of Locke, and Tillotson, and the latitudinarians of the English Church. His sense of gratitude was strong, and his personal friendships sometimes clouded his judgment. In giving his support to the measures of James in behalf of liberty of conscience, it must be admitted that he acted in consistency with his principles and professions. To have taken ground against them, he must have given the lie to his declarations from his youth upward. He could not disown and deny his own favourite doctrine, because it came from the lips of a Catholic King and his Jesuit advisers; and, in thus rising above the prejudices of his time, and appealing to the reason and humanity of the people of England in favour of a cordial endorsement on the part of Parliament of the principles of the Declaration, he believed that he was subserving the best interests of his beloved country, and fulfilling the solemn obligations of religious duty. The downfall of James exposed Penn to peril and obloquy. Perjured in-

formers endeavoured to swear away his life, and, although nothing could be proved against him, beyond the fact that he had steadily supported the great measure of toleration, he was compelled to live secluded in his private lodgings in London, for two or three years, with a proclamation for his arrest hanging over his head. At length, the principal informer against him having been found guilty of perjury, the Government warrant was withdrawn, and Lords Sidney, Rochester, and Somers, and the Duke of Buckingham, publicly bore testimony that nothing had been urged against him, save by impostors, and that "they had known him, some of them for thirty years, and had never known him to do an ill thing, but many good offices." It is a matter of regret that a historian so generally impartial as Macaulay, should have given the sanction of his authority to the slanderous and false imputations of such a man as Burnet, who has never been regarded as an authentic chronicler. The Pantheon of History should not be lightly disturbed. A good man's character is the world's common legacy; and humanity is not so rich in models of purity and goodness, as to be able to sacrifice such a reputation as that of William Penn, to the points of an antithesis, or the effect of a paradox.

J. G. W.

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 14, 1849.

The Editor would willingly recommend to his readers, the candid examination of the subject, which is touched in the article on "total abstinence" from intoxicating liquors. To those who have reached the western verge of life, the progress which the temperance cause has made within the range of their memories, must be very obvious. Sixty years ago, the farmers in this and the neighbouring states were, with few exceptions, in the practice of supplying their workmen, during the toils of harvest, with ardent spirits, under the belief that such stimulants were almost, if not absolutely indispensable, to enable them to endure the heat and sustain the toils of that busy season. If that practice made but few drunkards, the reason must have been, that the harvest season was not long enough to establish the habit. Fortunately, harvest did not last all the year. Yet no doubt can be reasonably entertained, that many a youth contracted, during the time of harvest, a fondness for stimulating liquors, which did not leave him when the last sheaf was removed from the field. Under the system which furnished the stimulating draft as the means of supplying strength to sustain the toils and heat of the harvest field, the course would naturally be, to use the same invigorating beverage, in other employments, in which similar or equal toil and heat were necessarily encountered. The consequence was, that persons thus employed, and acting upon that plan, throughout the year, commonly became inebriates.

The witty author of the eulogium on *rum*, informs us that,

> By this general name,
> Is meant each species, whisky, gin and brandy;
> The kinds are various, but the effects the same.

Now may we not reasonably enquire whether the effect is not the same, at least in nature if not in degree, of the more and the less stimulating species of intoxicating liquids. Probably no person ever set out in the morning of life with a design of becoming a drunkard; and certainly, few if any become slaves to intemperance by any other than gradual advances. The milder intoxicating liquors appear calculated to lead the unwary youth into this downward path. The highly stimulating kinds, more quickly producing a sensible effect, give the alarm, while those of a milder grade may be imperceptibly fixing a habit which is hardly perceived till it has become too strong to be resisted.

The advice of Paul to Timothy can scarcely apply to the habitual use of the modern wine. The wine used by the ancients was not always that which possessed intoxicating qualities. At all events, the advice was to use a *little* wine for his stomach's sake, and his often infirmities. Of course, those who are not subject to infirmities for which wine is a remedy, can find, in this prescription, no warrant for its use. If we always abstain from the use of intoxicating liquids, we may rest asured of an escape from the slavery of drunkenness; but if we indulge in their use, though we may begin in a moderate way, we have no assurance that the habit will not grow, and eventually become a predominant passion.

The session of Westtown school, which ended last week, may be considered as completing the first half century of the operations of that interesting institution. That seminary was opened for the admission of pupils in the early part of the Fifth month, 1799. Ten boys and as many girls were admitted monthly, until as many were introduced, as the building would conveniently accommodate.

During the past session, the number, of the two sexes, was nearly two hundred and twenty. Probably no other literary institution on this side of the Atlantic, has accomplished as much in the improvement of education in the Society of Friends, as that of Westtown. A great number of young men who received the best portion of their education there, have engaged in the occupation of teachers, and diffused the science learned at that school, among many who never occupied a station

within its walls. With a few exceptions, the numerous teachers, after the first generation, who have been employed in the institution, obtained their education principally there.

The mathematical sciences were introduced at an early period, and a respectable mathematical department has been maintained there nearly all the time the school has been in operation. During a number of years the Greek and Latin languages have been taught. None of the modern tongues, except our own, are at present included in the course of instruction.

In the female department, the improvements since the opening of the school have been very great indeed. In 1799 the scientific instruction among the girls did not rise above common arithmetic. At the present we behold, at the public examinations, the girls, and some of them small ones, solving difficult questions in algebra on the black board, and constructing geometrical propositions, accompanying both with explanations which clearly show that they are fully understood.

The time of our Yearly Meeting is now at hand. This circumstance naturally calls to remembrance the numerous valuable Friends whom we were accustomed, in years that are past, to see assembled at this annual solemnity. Your fathers, where are they, and the prophets do they live forever? The fathers are gone the way by which they will not return, and the prophets of the former age are now silent in the grave. Upon whom has their mantle fallen, or who has taken it up? Many of those who now rank with the ancients of the people, can no doubt still feelingly remember the pleasing hope with which they looked forward to the assembling of the heads of the tribes. At the present day, that hope is, to many among us, at least, a chastened one. An increased sense of responsibility, must unquestionably mingle some portion of fear with our anticipations of this approaching solemnity. Of one thing, however, we may rest assured; that if we should not now find our annual assemblies attended with the seasoning, uniting and solemnizing influence which was frequently experienced in our earlier days, it behoves each one seriously to examine the cause. The fountain which was anciently set open for the inhabitants of Jerusalem to wash and to bathe in, is open still to those who are duly prepared to experience its healing, cleansing and vivifying effects.

MARRIED,—On the 5th inst., at Friends' Meeting House, in this city, on Arch street, DR. ROBERT P. THOMAS to SARAH E., daughter of John Bacon, all of Philadelphia.

MARRIED,—At Friends' Meeting House, Woodstown, Salem Co., N. J., on Fifth day, the 5th inst., LINDLEY M. ELKINTON, of this city, to ANNA S. HAINES, of the former place.

DIED,—On the 17th of First month last, at her residence in Waynesville, Warren Co., Ohio, ANNA DUKEMINUR, in the 85th year of her age, widow of our late friend Isaac Dukeminur, formerly of Haddonfield, N. J. She was a consistent member of Miami Monthly Meeting, from near its commencement to the close of her useful life; several years of the latter part of which were marked with sweetness and childlike innocency.

For Friends' Review.

NATIONAL INSANE ASYLUM.

Under this head, in the 28th number of the Review, it is stated, that "Dorothea L. Dix, the distinguished philanthropist, has been urging Congress to set apart 5,000,000 acres of the public lands, from the income of which, to establish a National Insane Asylum." As a statement somewhat similar has been published in other periodicals, from some of which it was no doubt copied into the Review, it seems proper that it should be known that the writer must have laboured under an entire misapprehension of the objects sought to be attained by the benevolent lady already referred to, and of the provisions of the bill reported to the Senate, and which we are glad to learn from a reliable source, would almost certainly have passed both houses of Congress, but for the hurry and confusion attending the last few days of the session recently closed.

In the bill reported to the Senate, it is provided "that there be granted to the several states, under the direction of the President of the United States, for the purposes hereinafter mentioned, five millions of acres of land, to be apportioned in the compound ratio of the geographical area, and the representation of the said states in the House of Representatives." The states are to assume the management and sale of the lands apportioned to them, and all the expenses of every kind are to be defrayed by the states, "so that the entire proceeds of the sale of said lands shall be applied without any diminution whatever to the purposes herein mentioned, to wit: the comfortable maintenance and support of the curable and incurable indigent insane," so far as the interest of the fund, securely invested, will permit.

The mode in which this object is to be effected, is detailed in the following section: "The interest of the fund shall be faithfully applied to the maintenance and support of the curable and incurable indigent insane, who shall be placed in regularly organized state institutions, or in public incorporated institutions or hospitals, or in public city institutions, solely occupied for and by the insane, and having corps of officers charged with the management of such institutions, and resident physicians attached thereto."

From this it will be seen, that so preposterous an idea as that of getting up an immense national asylum for those afflicted with insanity in the United States, has never entered the minds of either D. L. D., or the framers of the bill. Such an institution would be objectionable on almost every ground; but its immense size, and the difficulty, danger and expense of sending patients from great distances, would of themselves be insuperable.

It is well known, that in many of the states, no provision whatever has as yet been made for the insane; in others, state institutions are about being commenced on a rather limited scale, and in those states that are best furnished, recent investigations have shown conclusively, that there are still large numbers of insane entirely unprovided for, and not a few who are in public receptacles, which have few of the arrangements necessary to give them a curative character. Even in the best institutions in the country, more liberal means would permit their officers widely to extend their benefits, and to introduce improvements that, although somewhat expensive, are, nevertheless, of a highly important character. This truly benevolent effort is intended to render aid in all these ways: to give to every State at least one good hospital; to improve existing institutions, and ultimately to secure to every insane person in the land all the advantages of good treatment, while a cure can be hoped for, and a comfortable home after the case is deemed incurable.

It is a noble cause, and every way worthy of the good wishes and aid of every philanthropist. To what more important purpose could a portion of the public domain—the acknowledged property of all the States—be devoted? and how much more becoming a Christian people and the nineteenth century, than many of the uses to which the income from it has heretofore been applied! What a fund for endowing all the benevolent enterprises of the age would a fraction of the cost of the late contest with our Mexican neighbours have made, while our country and people would have been spared all the horrors, crimes and degradation of public morals which are the inseparable attendants of war.

The proceeds of our public lands, used only for objects that are to advance civilization—to promote the happiness of all the people, and to mitigate or remove the afflictions of the unfortunate, would soon make a deep impression on the spirit of the age, and be the means of diffusing incalculable blessings throughout the land.

T.

The love of the world and the love of God, are like the scales of a balance, as the one falleth the other doth rise: when our natural inclinations prosper, and the creature is exalted in our soul, religion is faint, and doth languish; but when earthly objects wither away, and lose their beauty, and the soul begins to cool and flag in its prosecution of them, then the seeds of Grace take root, and the divine life begins to flourish and prevail.

SCOUGAL.

Account of LUCY BURLINGHAM, *of Lynn, England, who died Ninth month* 16, 1848, *aged* 26 *years.*

Her character was one of uncommon loveliness, combining largely those higher gifts and graces which form the chief attraction of the social circle.

For years an invalid, and rarely knowing a long exemption from acute bodily pain, her religious character strengthened and deepened with this discipline, and she was enabled in a remarkable manner to rise above her sufferings. She felt them as the chastenings of a heavenly Father's love, intended for her purification and refinement. Her sense of the value of time was great, and it was instructive to observe with what increasing industry she pursued her varied occupations; and if sickness brought with it many trials and privations, she had largely to participate in its alleviations, whether arising from the affectionate attentions of her numerous friends, or from the opportunities afforded for self improvement; or above all from the possession of the feeling of that deep peace and resignation, which is the lot of those who, when laid aside from the busy scenes of life, are enabled to say, "It is good for me that I have been afflicted."

A few extracts from her private journal will best pourtray the deep seriousness which characterized her mind, and those penned at an early age evinced a growth in grace, little suspected at that time by her friends. On her 14th birthday she writes, "How earnestly I desire to become a child of God, one of the fold of Christ. This morning when in meeting I was favoured to feel sweet peace of mind. I was permitted, through the Holy Spirit, to draw nigh unto God, and He indeed in a most gracious manner drew nigh unto me. I was sweetly led to the precious Lamb of God who died for our sins, and I felt as though my sins were forgiven. Earnestly do I desire to become what the Lord would have me to be, and in my daily conduct set a good example to my beloved school-fellows."

4th mo. 1st, 1838. "Reflected on my past conduct. I was renewedly made sensible that I had been very greatly neglecting the all-important duty of seeking for assistance from, and communion with my heavenly Father in retirement. I earnestly entreated God for the sake of His dear Son to enable me for the future to be more watchful. May I be enabled to become a gentle, humble and obedient follower of the Lamb."

4th mo. 3d. "Woke early and read my Bible; reflected on the goodness of God toward me. Felt great peace in the belief I had commenced this day in a manner that is pleasing in the sight

of God; Oh! that I may be preserved from again wandering from His precepts, and look solely for guidance and support from above." Soon after this period she left school, greatly beloved and regretted by her many school-fellows, with some of whom she formed friendships that deepened with increasing years, and ended only with her life. Much pain and suffering were her portion this summer and autumn from a lengthened illness; increasing seriousness marked her deportment, and she looked forward joyfully to an early dismissal from the sorrows and trials of this life.

7th mo. 7th, she writes, "On Fifth-day I felt as though I should never be able to combat with the trials and difficulties of more advanced life, and I could but desire, if it were the will of my heavenly Father, that I might not live to grow up. But if He should have other prospects for me, Oh! how very sweet was the thought, that though I was as a little bark on the bosom of life's troubled sea, still through the guidance of my Saviour, I should at last reach a haven of rest and peace."

8th mo. 19th. "The first sabbath I have spent at home for one year. My mind was inexpressibly and sweetly tendered in the remembrance of the unmerited and unnumbered blessings, which my heavenly Father has bestowed on me since quitting the parental roof. Tears involuntarily stole down my cheeks, and I could not but wonder at the goodness of God towards me. The language of my soul was, 'Incline my heart to keep thy statutes, Oh! let me not wander from thy precepts, unite my heart to fear thy name.' Would that all my beloved friends, far and near, could have shared my feelings then."

10th mo. 16th. "I trust I have this evening experienced a degree of mental stillness which I scarcely ever remember to have felt before. May I never forget how greatly I have been favoured; may I yield a willing and simple obedience to the dictates of heavenly wisdom, and never trust to myself, but look above to my unerring Guide for direction."

1st mo. 21st, 1839. "Whilst youth and health are in my possession I would earnestly desire to devote myself to the Lord, to seek the one thing needful. Oh! warm my heart with gratitude towards thee, from whom I receive *all, all* my many blessings. Deeply impress my mind with a sense of my own unworthiness; make me gentle, humble, and childlike."

We must now pass over an interval of some years, during most of which ill health and much acute pain were her portion. In the spring of 1844, at Ramsgate, she was more than once reduced to the borders of the grave, and during the following winter and spring, remained in a very precarious state. In the summer of 1845, a change to Cheltenham was tried as a last resource; at first she experienced a slight improvement, but afterwards her strength became so reduced, that all hope of rallying fled. Then was the promise realized, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." With sweet resignation, and in unbroken calmness, she waited her appointed time, feeling more for her friends than herself, desiring life only that she might return to die at home, and thus mitigate the trial she knew it would be to her fondly attached mother. She was permitted to return, and, contrary to all expectation, experienced a little increase of strength, and her medical attendant entertained hopes of partial recovery. How she viewed this prospect is best shown in her own words, penned after she had heard the doctor's opinion.

6th mo. 3d, 1847. "If I know my own heart, I think above all things, I do most crave for a resignation perfect and entire, to whatever may be the will of my heavenly Father. In the prospect of a probable restoration to health, I have suffered indescribable anguish. There was a time when I sighed for health, but it was not granted; then I was enabled entirely to resign myself to the loss of it, to feel a willingness to quit this earthly scene, if such was the will of my heavenly Father, and great peace and comfort were my portion; now I have to learn the difficult lesson of entire submission to live a while longer, and I feel the struggle to be great; but surely I ought to yield up myself with confidence to His disposal, who has done so great things for me. I feel deeply convinced 'that the path of duty remains to be the only safe one,' and that no true peace can be found but by walking in it."

In the 2d month of 1848, she was extremely ill again, and her sufferings were very great, attended with sleepless nights and wearisome days, and her mind was unusually depressed. She thus sweetly alludes to it, when a little recovered from its effects.

3d mo. 1st. "The 23d of 2d month was a day of much mental anguish; a severe attack of illness, and much acute suffering had exhausted my spirits; but I can truly say nothing was to be compared with the depth of mental conflict through which I had to pass, so that hope seemed to have fled. A sense of utter unworthiness and destitution of all good, was the covering of my mind. I felt that mercies abounded; that I had every outward want supplied; but it was heavenly comfort I stood so greatly in need of; at the same time I felt that it was good for me, and that it was for the trying of my faith; that now was the time to trust even with the cloud between. It was easy to do so when all was bright and fair. I was enabled to feel, 'Though He slay me, yet will I trust in Him,' and in time the cloud was removed. 'When He giveth quietness, who then can make trouble.' A dear and valued friend seeing me much cast down, after we had remained in silence some time, addressed a few words to me, which were indeed words of comfort."

4th mo. 30th. "I do not like the tone with

which many well meaning people speak of this world, as being such a wretched place, that we must not look for happiness on this side of the grave. Truly, I believe, that heaven may be, and is begun on earth, to the renewed and sanctified spirit; and that there are moments of ineffable peace and joy granted to the watching, humble, and dependent followers of the Lamb, which are given as a foretaste of the joys of heaven. Such moments are indeed rare, the temptations and trials of mortals will intervene to retard the aspiration of the spirit after better things."

5th mo. "Surely my heart must be cold and dead, not to glow with feelings of grateful thanksgiving, towards the Giver of all good, for His manifold mercies, daily showered down upon me; all around me seems to speak in language most forcible of the goodness of God. Nature is harmonious with songs of gratitude. I long to know a preparation for heaven; a being purified from the defilement of sin; a heart renewed and sanctified, that whenever the awful summons of death arrives, I may be prepared joyfully to lay down the shackles of mortality."

7th mo. 16th. "Alas! how unwatchful I have been of late; how much of self and evil are connected with my best deeds. I fear I love some of my friends sinfully. May the consideration of these things sink deeply into my heart, I want to learn

'To sojourn in the world, and yet apart
To dwell with God, and yet with man to feel;
To bear about for ever in the heart
The gladness which His Spirit doth reveal.'"

8th mo. 16th. Alluding to a visit to some dear friends at Crimplesham, she writes,—"How exquisite are the pleasures derivable from a love of nature. How much is there to be enjoyed, even in this world of change and death; and what is there even in change and death to distress the mind that is anchored upon the unseen things which are eternal? How earnestly should we endeavour to live a life of faith; remembering the great end for which we were created."

At this time her strength was so much recruited, as to enable her to enjoy frequent walks and excursions into the country; the varied beauties of which afforded her intense enjoyment. She was also, after an interval of some years, permitted to meet again with her friends, for the solemn purpose of worshipping God; and felt this to be a great privilege. Her friends, seeing so great an improvement, fondly looked forward to lengthened years; but it was ordered otherwise. On the 13th of 9th mo., she was seized with one of her usual attacks of illness, and passed three days and nights of severe suffering; but no danger was apprehended until within three hours of her decease, when it suddenly became apparent that the hand of death was upon her. They were hours of intense agony; so as entirely to preclude all expression on the part of herself and friends. Her sun went down as it were in the whirlwind and the storm; but how glorious its rising!—one moment a suffering child of clay—the next, free from the shackles of mortality, a happy spirit, forming one of that innumerable company which stand before the throne of God, having washed their robes and made them white in the blood ef the Lamb.—*Annual Monitor.*

HIGH SCHOOL OF HOBART TOWN.

By a letter from an obliging correspondent in Tasmania, dated in May last, we find that much indignation continues to be felt and expressed by the colonists at the continued influx of convicts from the mother country. But the colonists do not confine themselves to complaints. They do not submit, in grumbling, to the transfusion of the moral poison into their veins. They do not fold their hands in helpless despair as they see their country converted into a vast jail. What, then, is the plan they adopt? Do they get up an antipodeal rebellion? Do they massacre, as they arrive, the compulsory emigrants, who are turned loose upon their soil like so many packs of wolves? No: the Tasmanians are too wise and too brave for this. They apply a moral remedy to a moral evil; and while our government is doing all it can to contaminate them, they are doing all they can to resist the contamination, by establishing, on a great and comprehensive scale—a SCHOOL.

'Within one month,' says our correspondent, 'from the day on which the institution was projected, nearly £5000 were subscribed, payable by instalments within a year. Of this sum £2082 have been paid *in cash*, and the residue by bills. We have resolved to engage a head classical master for three years, at a salary of £400 per annum, and £50 per annum for a house; and we have remitted to England £100 for his passage money, and £50 for useful books; and further, to secure his salary for three years, we have set apart and invested £1200 on landed security. The colonial government have given us about five acres of land in the Queen's Park at Hobart Town as a site for the institution; and we are about to expend £3000 in building, for which purpose our subscribed capital will be aided by donations to a building fund. Thus much for our exertions, the success of which must in a great measure depend upon the character and ability of our head master. Our community is not sufficiently large to enable each sect or denomination of Protestants to support its own school, and we therefore aim at establishing one at which pupils may assemble for educational purposes on neutral ground, their religious instruction being imparted by their friends and ministers at home—our only rule being, that the Bible shall be read in the institution.

'We have suffered so much in character and fortune by the influx, year after year, of thousands of England's prisoners, continued up to

this very day, against the continued petitions and remonstrances of nearly every free colonist, and in violation of the pledges of the home government, that our ability to subscribe thus liberally is astonishing; while our inclination to do so may be regarded as a proof that, although our adopted country has been made the penal settlement of Great Britain, we have still left among our free colonists the elements of good.'

The plan of the school appears to be sound and practical, and is expressly adapted to the peculiar position of the colonists, by far the greater part of whom are necessarily engaged in agriculture, and the various forms of colonial trade and commerce. In addition to classical education 'for the few,' there are to be classes in English literature, mathematics, chemistry, and natural history, for the many; and the fundamental regulations on the subject of religion are as follow:—1st, That the Holy Scriptures shall be read in the institution to the pupils thereof daily; but that to preserve the Catholicity of the institution, this rule shall not be enforced in the case of any pupil whose parent or guardian may object to it; 2d, That the inculcation of the peculiar tenets of any religious denomination shall be scrupulously avoided, as foreign to the design of the institution. It may be added, that a peculiar part of the plan is the facility it gives for the instruction of adults —of persons who were precluded in their youth from opportunities of education.

The council of the institution have applied to the University College of London, soliciting it to recommend a head master; and it is to be hoped the request will be attended to in the right spirit, as much will depend upon the individual selected for carrying out this excellent, and, under the circumstances, truly wonderful undertaking. Although giving it, however, our hearty commendation, and expressing the respect with which it inspires us for the character of the projectors, we cannot shut our eyes to the fact, that the High School of Hobart Town, however successful it may be as an educational institution, must act only in a slow and partial manner as a remedy. This remark, however, is not made to damp the ardour of the enlightened portion of the colonists, but to suggest to them that they must not be satisfied while the evil remains, the effects of which they are endeavouring to combat; and to instigate them to continue to demand and insist upon that redress to which they are entitled. They know by experience that the Colonial Office is not likely to do anything of itself but mischief; and the pressure from without must continue to be applied till it yields to the requirements of justice and true policy.—*Chambers's Journal.*

He who would mortify the pride and vanity of his spirit, should stop his ears to the most deserved praises, and sometimes forbear his just vindication from the censures and aspersions of others, especially if they reflect only upon his virtue and innocence.

He who would check a revengeful humour, would do well to deny himself the satisfaction of representing unto others the injuries he hath sustained.

If we would so take heed to our ways that we sin not with our tongue, we must accustom ourselves much to *solitude* and *silence*, and sometimes, with the Psalmist, *hold our peace even from good*, till once we have gotten some command over that unruly member.

H. Scougal, about 1670.

MAN ACCOUNTABLE FOR HIS TREATMENT OF THE BRUTE CREATION.

"Every beast of the forest is mine, and the cattle upon a thousand hills."—Psalm l. 10.

Perhaps, reader, the thought has never struck you, that there is a duty which you owe to the creatures placed under your care. Are they not committed to your keeping by the great Author of being, and "does He not care for oxen?" Has not God shewn his mercy to us in a thousand ways, and does it not become us to be merciful, even as our "Father in heaven is merciful?" Think for a moment how we should be situated if we were to be deprived of the assistance of the brute creation. Are we not dependant on them even for the daily necessaries of life, to say nothing of the comforts and luxuries of it? The same great Power which keeps us in being, sustains them also, and has committed them to our care to use, not to abuse.

Look then at the *injustice* of ill-treating dumb animals. You are injuring property that is not your own; making use of means that will tend to destroy life, which you cannot give. Does not the service rendered you by the brute creation demand better treatment? The faithfulness of the dog has become a common proverb; the horse, the ass, the ox, the sheep, all in one way or other furnish us with food, or provide us with comforts. Service so readily given surely calls for, at least, kind treatment, attention, and care on our part. The measure that is meted out to them, if returned on those who are in the habit of cruel treatment to animals, would make them miserable indeed.

Look again at the *folly* of hard treatment to dumb animals. What good will it do you, or what end is to be answered by it? Pursue the same conduct to a fellow creature and would you not make him an enemy? Do not suppose then, that by beating and bruising creatures under your care, that they will more readily yield to your command. Is it not true that men are more easily *drawn* than driven, and will not this principle apply to brutes? You say, No;—but have you tried it? If not, let me advise you to do so. The more you beat and ill-use a poor animal, the sooner will it be unfit for service, and consequently useless to you. On the contrary, by care and at-

tention it will be serviceable to you for a much longer period. Your own interest then should teach you to cherish kindly feelings to animals in your own employ.

Then see the *consequences* of cruelty. If indulged and delighted in, how will it grow and harden the feelings? Like every other sin it is impossible to say to what it may lead. In this way, perhaps, the murderer may at first have given loose to the violence of his feelings, and by reason of not checking them, been led on in the current of unsubdued passion to an awful end. Check it then in the beginning, before the character and habit become fixed. Seek the subduing power of the grace of God, who has promised not only forgiveness of sin, but strength to overcome it. In your own strength you may fail, but the power of His Spirit will overcome the most deep-rooted principle. Where the love of Christ is shed abroad in the heart by the Holy Spirit, to what kind and gentle feelings does it give birth.

From the London Friend of the Second and Third months we glean the following notices of the travels and prospects of ministering Friends.

Our friend, Susanna Howland, and her companion, Sarah Ord, attended the Quarterly Meeting at York, on the 27th and 28th of Twelfth month. Accompanied by Barnard Dickenson, they were present at Lancashire Quarterly Meeting, held at Preston, on the 18th ultimo, and proceeded thence by Franley to Worcester, intending to visit the meetings in that and neighbouring counties; whence S. H. intended to proceed to Ireland. Esther Seebohm has received a certificate from York Quarterly Meeting to accompany S. H. on her visit to Ireland.

Edwin O. Tregelles has been liberated by West Cornwall Monthly Meeting to visit the public schools in England under the care of the Society.

On the 25th of First month, Richard Barrett, of Croydon, was liberated to visit the families of Friends in his own Monthly Meeting. At the same time a certificate was ordered for John Finch Marsh, who is about to pay a religious visit to the meetings of Friends in Cumberland and Northumberland, Westmoreland, Durham and Scotland, with liberty to sit with Friends in their families in some meetings, and to appoint public meetings in some places.

At Holme Monthly Meeting, held at Wigton on the 15th of Second month, a certificate was granted to Sarah Dirkin to pay a religious visit to the meetings of Friends in Scotland.

At Darlington Monthly Meeting, held at Stockton on the 6th ult., our friend John Pease obtained a minute to visit, in gospel love, some or all of the meetings of Friends comprised in the Quarterly Meeting of Essex, and to attend to some other religious service in that and the neighbouring parts.

ALL'S RIGHT.

Reader: in the various journeys thou mayest have taken by this or the other stage coach, thou hast, doubtless, frequently observed, at the moment of starting, the cry of "All's right." Did this ever remind thee of another journey which thou art every day taking in the invisible vehicle of thy soul, and of which thou art the driver? How dost thou conduct the matter? Are the strong horses of thy tempers, passions, and inclinations, held in with a tight rein? Art thou careful what thoughts are taken up as passengers? Or dost thou let any one thou mayest meet with on the road, climb up and sit with thee on the box? Dost thou rule in such good order, that no light, vain, or loose conversation, is suffered amongst those who travel with thee? Dost thou never permit thy passengers to take the reins? Dost thou never let vanity, pride, covetousness, &c. drive thee, instead of thy driving them? Take thought. How dost thou proceed in thy progress from the regions of time into the boundless kingdom of eternity? "We are journeying," said one of old time, "unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good." Numb. x. 29. Art thou travelling with those who will do thee good? Are they doing themselves any good? And is it clear that both thou and they are in the right way? for sad mistakes are often committed in the outset of this eventful journey, which are not only never retrieved, but, perhaps, not even discovered, till the traveller has arrived at the end of it; for it is not an unusual case for persons to think themselves in the right road, from the very reason which ought to have caused them to see that they were wrong; namely, the perceiving that they were running in a broad and well-beaten track, with the greater part of the world for their companions; whereas, the right road is straight and narrow, and few there be that find it. Moreover, it requires labour and effort to discover. "Strive to enter in," says he who opened up and trod its weary, painful paths; whereas, the other way is found without any trouble at all: "Wide is its gate, and broad is its way, and many there be who go in thereat." Then pause awhile; for it is well to pause upon so solemn, so momentous a concern. Thou mayest hear the cry of "All's right," in the stage coach which conveys thee from one point to another of thy earthly travels, and care little about it, one way or the other. But if thou art indifferent to the testimony which conscience gives within; if thou thinkest little or nothing whether things are right or wrong there; whether thou lose thy way or find it; whether thou arrivest safe at thy heavenly Father's house, in which there are many mansions, and of which the blessed Redeemer said to his faithful fol-

lowers, "I go to prepare a place for you," John xiv. 2; or whether thou art of that wretched multitude, of whom it is foretold, "the wicked shall be turned into hell, and all the people that forget God." If this be thy state of reckless, senseless carelessness, it matters nothing what thy worldly advantages may be. Though thou wert the wonder of all who knew thee for thy talents, or their envy for thy riches, thou art in the condition of him who was "poor towards God," and of whom the Most High said, "Thou fool," Luke xii. 20. Then again be admonished to pause and reflect how matters stand with thee. Doubtless thou hast spent many hours, at different periods of thy life, in preparing for thy earthly travels. How careful hast thou been, in considering if every thing has been remembered which thou wast likely to want, either on the road, or at the end of thy journey. "I must not forget this," thou sayest of one thing, and "I must be sure to think of that," thou hast remarked of another. Thou wouldst scarcely give thyself time to eat or sleep till thou hadst finished thy preparations. But ah! my friend, what hast thou got packed up for thy travels into eternity? What hast thou at hand for contingencies upon the road? Dost thou know where to find patience in case of sickness? Canst thou tell at once where to look for strength, should any evil befall thee unexpectedly? If deserted and bereaved of the society of any of thy fellow travellers, hast thou formed such an acquaintance with thy Divine and heavenly friend and Father, that thou canst smile, and say, "I am not alone, for God is with me!" But above all,—above all, what hast thou taken care to be provided with for the last stage of thy journey? It is usually a very trying one, and one which calls for strong resources to support the weary traveller in his passage through. It is a dark valley, and thou wilt find it needful to lay hold upon a mighty arm of strength to guide thee safely to the end of it. Hast thou sought those resources? Hast thou made any trial of the strength of the almighty arm? Depend upon it, if thou hast never felt the want of its aid hitherto, thou wilt assuredly know how indispensable its help is then. And oh that thou mayest not then, for the first time, have to seek acquaintance with it!

Solemn, indeed, are those words of the Lord to such as put off attending to His monitions till the last hour! "Because I have called," he says, "and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity: I will mock when your fear cometh." Prov. i. 24—26.

Ah, if such should be thy case, reader, think, oh think, how bitter, how agonizing, will be thy remorse! "Had I but thought of such an hour as this!" thou wilt say. "Oh, had I but made the same provision for the necessities of my soul, as I have so often done for those of this poor insignificant body, which is now about to return to the dust from whence it was taken! and what matters it now, that I was so considerate and careful for its accommodation? My solicitude for its welfare turns to no account now, except a bad one; for it has occupied much of that precious time, which, if devoted to providing for my soul, would have furnished me with something to refresh and cheer me in this time of need!" Most surely such as these will be thy dying recollections, shouldest thou, at such a moment, find thyself with every needful thing to seek. But, remember, they need not be thy recollections. "Now is the accepted time; now is the day of salvation." There is time yet to prepare for thy journey. "Him that cometh unto me," says the blessed Redeemer, "I will in no wise cast out." He tells thee to "ask and you shall have; seek and you shall find; knock and it shall be opened unto you." Dost thou ask? Remember, that out of nothing, nothing can come. If thou never seekest the Lord, assuredly thou wilt never find him, except, indeed, in a day and in an hour when thou lookest not for him. He may seem to thee as gone into a far country; but it is thou that art the wanderer; it is thou that art the prodigal who hast gathered together all that thou hast, and, perhaps, art spending it in riotous living, at a great distance from thy Father's house. If so, be advised; come to thyself as he did; arise, and go to thy Father whilst yet he may be found, and he is not far from thee; for what does the apostle say to those who had been long living without God in the world? "That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us: for in him we live, and move, and have our being." Acts xvii. 27, 28. "Acquaint thyself with him, and be at peace." "Return, ye backsliding children," is his tender appeal to all who are wandering, as thou mayest be, like sheep without a shepherd, "return ye backsliding children, and I will heal your backslidings." Ah, let the answer recorded in holy writ be thine also. "Behold, we come unto thee, for thou art the Lord our God." Jer. iii. 22. A vast, invaluable price, has been paid to ransom thee from the power of sin and Satan. "I have trodden the winepress alone," says the Spirit of our crucified Redeemer, suffering and dying that we might live, "and of the people there was none with me. I looked, and there was none to help; therefore mine own arm brought salvation." Isa. lxiii. 3—5. Let it bring salvation to thee, whilst salvation may be found. "He ever liveth to make intercession for sinners," for those whose burthen of iniquities would prevent their daring to approach the mercy seat, but for the soothing hope that He is their advocate, "who, though without sin, was in all points tempted like themselves." Put but thy trust in Him; seek but the knowledge of that Holy Spirit which he sheds

upon the soul that truly turns to him for aid; and onward as thou bendest thy way, through rough roads or smooth, delayed or advanced in thy progress, thou wilt never fail to be revived by an internal testimony that "all 's right."

M. Kelty.

THE FRIENDS' MEETING.

We understand that the following poetical effusion was composed by a young woman, in Baltimore, after attending a meeting there, at which Isabel Casson and Rachel Priestman from England were present.

I've stood beneath the gorgeous dome
Of many a structure fair;
And bent me reverently to hear
The voice of praise and prayer.

I've caught the low, sweet music breathed
At dawn and vesper time;
And dreamed, as incense floated up,
Of soft Italia's clime:

Of Andalusian maids, who kneel
When e'er the convent bell
Floats o'er their native vallies sweet,
And quiet mount and dell.

I've hearkened oft to those who told,
Of God's unfailing love;
And earnest strove to point men up,
Up to the realms above;

While dark and terrible they made
The sinner's doom appear,
And warned him of a precipice
His feet were lingering near.

I've heard sweet tones proclaim to all,
Eventual life and peace;
And access free to heavenly worlds,
Whose glories never cease.

Yes, yes, I've drunk the words of each;
Yet where my footsteps trod,
The gay and costly deckings there
Spoke more of man than God.

And never to my heart there came
In those fair temples, aught
With which the world unmingled was,
Or vain and idle thought.

But in a simple structure where
The Friends, like one fair race,
Gather to worship God most high,
I took my quiet place;

No voice in language bold and free
Swept through the narrow aisle;
No music broke the silence deep,
But like an angel's smile,

The sunbeams flickering through the pane,
Fell on each placid face;
And seemed with clasp of love to fold
Those waiting for his grace.

Then, then when silence long had reigned,
A woman's tones were heard,
Clear as the streamlet's ripling notes,
Or carol of a bird.

And all the vain wild dreams I'd known,
The worldly visions fled,
Like night's dark shadows, when the light
Of early dawn is shed.

Gently the stirring accents fell,
And floated on the air;
And deep within my breast I owned
God's spirit only there,

When meek eyed woman strove with man,
To catch and speak the love,
That's freely poured on mortal hearts,
From glorious climes above. C. L. M. M.

SUMMARY OF NEWS.

Minesota.—Gov. Pennington having declined the office of Governor of this Territory, the appointment has been conferred upon Alexander Ramsay, of Pennsylvania, formerly a Member of Congress.

Europe.—By the arrival of the steamer Niagara at Boston on the 7th inst., Liverpool dates to the 24th ult. have been received. The Cholera is reported as rapidly disappearing from Great Britain. The total number of cases is stated at 14,304. France appears tranquil. The Assembly has been engaged chiefly upon the electoral law. In Italy everything indicates a general conflict. Sardinia has notified the commander of the Austrian forces in Lombardy, that the armistice would terminate on the 21st ult. Both parties were making active preparations for a renewal of the war. Tuscany and Rome also were arming, probably with the intention of assisting Sardinia against Austria, and opposing the restoration of the Pope and the Grand Duke, should an intervention take place with that object. The Sicilians have rejected the terms proposed by the King of Naples, and will probably soon renew the war with that power. It is reported that the Austrians have abandoned Modena, and that the Duke has again fled. The Austrian Emperor has dissolved the Assembly at Kremsier, and has published a decree establishing, by his own authority, a constitution for the united Empire of Austria. By this constitution, the local governments of the provinces will be administered by their respective Diets, and the upper house of the Imperial Diet will be composed of deputies chosen by the provinces from the members of these provincial Diets. Members returned to this House must be forty years of age, and they sit for ten years. The members of the lower House are to be chosen by direct suffrage, among the population at large; the qualification for a vote being the payment of annual taxes, from one to two pounds. The constitutional number of members in this House is twice as great as that in the upper; but they sit only five years. The Diet must be convoked every year, and in case of its dissolution, only three months must elapse before the convocation of another. The war in Hungary seems to be proceeding disadvantageously to the Austrians. The attitude of Russia continues to be threatening in the extreme, and Turkey and Prussia have both made large preparations for war with that power.

BIBLE ASSOCIATION OF FRIENDS.

The Stated annual meeting of the Bible Association of Friends in America, will be held at the Committee Room, Arch street, this evening, at 8 o'clock.

Charles Ellis, Secretary.

Philada., Fourth month 14th, 1849.

TO FRIENDS IN THE COUNTRY.

A number of coloured children in the school at the "House of Industry," in Catharine street above Delaware Seventh, are in want of good situations in families. Application can be made at the school, except on 7th days. 4th mo. 7th—2t.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

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NO. XXXVII.

(Continued from page 467.)

She returned to her home Tenth month 25th. Her beloved friends Sarah Harrison and John Hall, having previously arrived from England, "the next day," she says, "after I got home, I went down to Thomas Harrison's, where dear Sarah received me with open arms. Language failed us for a space, and we silently mingled tears of tender affection to each other, and of gratitude to the Father of Mercies, in the humbling persuasion, that during a separation of seven years, in which time we had been closely and variously tried, we had been upheld and sustained by the special mercy and goodness of our holy Head and High Priest, who now, on rejoining, enabled us to set up our Ebenezer. John Hall, who, on seeing me enter T. Harrison's parlor, knew me instantly, felt like a beloved brother. He staid a few weeks in our city, passing his time in our meeting, mostly in a silent travail; and proceeded on a journey southward, being accommodated with Stephen Grellett a steady young minister, for companion. Dear S. H. appears in possession of the blessed reward of peace."

One First-day morning, in the North Meeting, a meek spirited and valuable woman Friend arose, and having stood for some minutes, R. Jones also stood up, and remained for a short time, solemnly silent, neither of them having observed the other, until R. J. commenced a very impressive and weighty discourse, when the former instantly sat down. R. Jones knew nothing of the circumstance till it was mentioned to her in the evening, when she was much affected, even to tears, fearing lest she might have crushed or hurt a tender plant of her heavenly Father's own right hand planting. She immediately put on her cloak and bonnet, and went to see the Friend, who informed her, that she (R. J.) had fully expressed the exercise which had been upon her own mind, and that she believed that the surrender of her will, in thus standing upon her feet, had been accepted.

On the 14th of Twelfth month, 1799, Samuel Emlen paid Rebecca Jones a visit, which proved to be their final interview. Noticing an almanac for the approaching year, he took it up, and placing it near his eye,—being, as is well remembered, very near-sighted,—he said emphatically,—"EIGHTEEN HUNDRED! *I have said, I shall not live to see it.*" She replied,—"Oh Samuel, dont say so!" He responded, "REBECCA—*I have said it—remember the agreement which we made years ago, that the survivor should attend the other's funeral.*" Soon after this he was confined to the house with indisposition, during which, with "tears of holy joy," he was enabled to triumph through faith, and give high praises unto Him whom he had eminently served. "The main bent of my mind," he fervently exclaimed, "has been to serve thee, oh God, who art glorious in holiness, fearful in praises. I have, I am sure, loved godliness and hated iniquity;—my petitions to the throne of Grace have been accompanied by faith." "All I want is Heaven!" he said as his end drew nigh; and having repeated part of the Lord's prayer, he added, "Oh how precious a thing it is to feel the Spirit itself bearing witness with our spirits, that we are his!" Impressed with the awfulness of the invisible world upon which he was about to enter, he said to those around him, "I entreat that nothing be done to me, except what I may request, that my mind may not be diverted, that my whole mind may be centered in aspiration to the throne of Grace." His last, or nearly his last words, after an apparent suspension of life, were, "I thought I was gone—Christ Jesus receive my spirit." And thus, at 4½ o'clock on the morning of Twelfth month 30th, this remarkable man and illustrious ambassador for Christ, quietly departed to be with him who said, "Father, I will that those whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me."

Before day break that morning, Rebecca Jones and her B. C., were conversing about S. Emlen,

and of a singularly pleasant dream respecting him, when a loud knock was heard, and the window being opened, Samuel Emlen's Roman Catholic servant, LARRY, called out, "*My blessed master's gone to Heaven!*" He was buried on New Year's day, 1800, his remains being taken to the Market street House, where Nicholas Waln and another Friend were solemnly engaged in the gospel ministry. Rebecca Jones, although an invalid, was true to the agreement, which she had made with her honoured friend.

Fourth month 2d, 1800, R. Jones notes in her book of business accounts, "Memorandum, that having felt a stop in my mind against recruiting my shop, and having £200 in cash, I placed it on interest."

She was on this day engaged in writing an order for goods to the above amount, to be purchased for her by a sea captain who resided next door to her, and was about to sail, intending, as was her wont, to accompany the order with the money. She paused, laid down her pen, and remarked to our informant, that she believed she had better not send. This vessel was wrecked and lost on its return voyage. The crew were saved.

How affecting is it, and what cause of humble gratitude, to have evidence that he who said of old, "shall I hide from Abraham that thing which I do?"—is still a "WONDERFUL COUNSELLOR" to those who, walking dutifully in faith and simple obedience, have become quick of apprehension, in recognizing the still small voice. Truly is the wisdom which cometh from above "profitable unto ALL THINGS."

By the hands of her beloved friends Samuel Smith and Richard Jordan, she sent letters to several of her transatlantic friends. To the latter she gave a general letter of introduction, and in a letter to C. Hustler, Fifth month 23d, introducing him, she says:

"In Richard thou wilt meet simplicity, wisdom and honesty combined." "They are brethren," she adds, "beloved by me. That Israelite indeed,* Gervase Johnson, who returns with them, leaves us under the impression of love and unity in our minds. May the Shepherd of Israel go with them, strengthen them in their labours, and bless their endeavours to the churches." * * "Thou wouldst feel for us when the tidings reached thee of the happy translation of our dear brother and father in the church, SAMUEL EMLEN, whose company is missed by none more than by myself, as he often visited my little habitation, and as often confirmed Solomon's assertion, "as iron sharpeneth iron," &c. Being confined with a hurt during his illness, I did not see him after the 14th of Twelfth month, when he, being poorly, told me that he should not live till New Year's day. And according to his prospect he was interred on the first day of 1800. His son Samuel and his precious wife, who reside near Burlington, are a very valuable, steady couple."

To her valued friend and kind Dublin host, Joseph Williams, she writes, Fifth mo. 24th, 1800:

"As you are like to be favoured with another visit from our beloved brother, Samuel Smith, who, with his worthy and valuable companion, my dear friend, Richard Jordan, I have no doubt will be cordially received and acknowledged, as they are, as true gospel ministers, by thee and all others who love the Lord Jesus in sincerity, and your sweet spirited friend, Gervase Johnson, whose innocent, watchful example will be long remembered by many in the land; I am desirous to accompany them with a few lines, to inform thee that I am still, to my own admiration, in the land of the living, and feel the continuance of that same precious influence, which so nearly united our spirits when I was a sojourner with thee, thy beloved wife and dear children. To all of them I desire to be affectionately remembered, and wish, most sincerely, their preservation in every wise and valuable pursuit.

"Samuel Smith, thou knowest—and he being qualified, can give thee all needful information about thy friends in these parts; also particulars concerning the latter end of our dear friend, Samuel Emlen, whose company is not missed more by any than by myself; but as his blessed Master saw meet to call his faithful servant home, submission to His holy will becomes his family everywhere; therefore, I desire to say, Amen! Thou wilt also be able to understand how our dear S. Harrison has been tried since her return; she, however, is in the enjoyment of the reward promised to faithfulness, which appears to be also the strengthening experience of dear S. Talbot. She, Rebecca Wright, and Ann Jessop, were at our late Yearly Meeting, which was a solemn season. The remembrance of the four awful visitations which this city has experienced, and the approach of another summer, must, to every serious mind, have a humbling effect. O, that the people had truly learned righteousness by the judgments permitted to us! then might we hope to be spared another year.* But there

*Among the trials which this "Israelite indeed" passed through in this country, there was one which must have deeply wounded his paternal sensibility. He had a son, who had emigrated to America, and taken up his residence in Philadelphia. Some time previous to the arrival of the father, this son went with some other young men to Schuylkill, in the vicinity of the city, to bathe. Soon after entering into the water, and before he had advanced many yards from the shore, he was seized with the cramp, and sank. All the efforts of his companions, to save him, proved unavailing, and several days elapsed before the body was recovered. The father, ignorant of these circumstances, came to this city expecting to meet this long absent son; and, if my recollection is to be relied on, he went to the place of his residence immediately upon landing. There, instead of embracing the object of his paternal affection, he met with the sorrowful tidings of his sudden removal. ED.

*It may be interesting to some of our readers to be informed that the yellow fever, to which R. Jones so

is reason to fear, that long neglected and repeated mercy, being so little laid to heart, further chastisement awaits us, the inhabitants of this highly favoured city. Your trials have been of a different kind, and some of them, I have no doubt, have been magnified to us. I hope, however, all is not as has been represented; but be that as it may, "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." My sympathy, however, is great with thee and dear M. Ridgway; my love is to her and her companion, J. W. In thy freedom—though I suspect it will be a painful task—I should like to know the true state of things, that more than enough might not be in circulation. * * *

Our dear N. Waln is poorly; William Savery, a strong man, and D. Bacon remains an upright pillar—sound and steady; perhaps thou hast heard of the decease of dear Patience Brayton; but Mehetabal Jenkins is alive and in the truth."

R. J. to Martha Routh.

Philadelphia, 5th mo. 26th, 1800.

My beloved Martha Routh,—Thy last, of Seventh month 13th, 1799, is now before me. I had, before its receipt, concluded that, as so many of mine to different friends in your land had been lost, it would be best for me to lay my *pen*, where my *honour* had for some time been, viz., *in the dust.* But now, our mutual dear friend, Samuel Smith, with Richard Jordan, being about to embark on a gospel errand to Ireland, and some parts of your nation, feeling a fresh salutation flow towards thee, I am disposed to make the present attempt." * * * * * *

I need not say much about S. Emlen's close, which was in great sweetness and peace, as dear S. Smith can give thee intelligence of this or other circumstances. Suffice it therefore to know, that our young ministers are, many of them, growing in strength and beauty, particularly Sarah Cresson, H. Fisher, H. L. Fisher, and Rebecca Archer. Our Jacob Lindley is to declare his intentions of marriage next Fourth day with our Ruth Anna Rutter. A like report we have of dear Rebecca Young. May they all be favoured with the conducting hand of best wisdom.

I suppose your annual solemnity is near a close. My mind has been so much with you, that I do hope it has been a festive time, even if the cup of suffering has also been handed. Ours was truly so. We had the company and large services of divers strangers—especially Nathan Hunt, Ann Jessop, Daniel Haviland, and Daniel Dean, besides R. Jordan, &c. Thy dear R. Wright was here, and seemed of her better sort.

We are in full expectation that our absent brother, Thomas Scattergood, will be at liberty, after your Yearly Meeting, to return, and, if I am in the body, I shall rejoice at seeing him.

I somehow was not capable of feeling sorrow, in hearing of the happy translation of M. Haworth; so many are the dangers that beset us poor creatures on every hand, that I have learned to adopt in sincerity, on every such removal from this militant state, this exclamation—"Blessed are the dead," &c. We have affecting accounts from your sister kingdom. We have enough every where to convince us of the necessity of "taking heed lest we fall," so that I sometimes tremble on my own account. My old friend, H. Cathrall, is in an innocent childlike state of mind, but so lame in her feet, from a paralytic affection, that it is with difficulty she gets from one room to another. * * * * Have me, dear Martha, in remembrance for good, for I have many infirmities, both of flesh and spirit, to struggle with, and I need the prayers of my friends more than ever. Do sometimes let me hear from thee, and all about my dear friends in England—a spot pleasant to my thoughts; yet the good land, which is not very far off, being sometimes so animatingly in view, my soul is enabled to look beyond *the things which are seen*, and to crave that the Lord, in his infinite mercy, may, at the last, conduct my poor soul thereinto, even in the lowest station. Farewell, my endeared sister, for so thou art to thy poor R. Jones.

(To be continued.)

Memoir of Deborah Alexander, *of Limerick, Ireland, who died Fifth month 18th, 1848, aged 86.*

This dear friend appears to have been one of those who, having yielded, in their early days, to the power of Divine truth upon their hearts, have been enabled, during a long course of years, with but little, if any intermission, to love and serve the Lord Jesus in their several callings. Though these may not have been brought conspicuously before their fellow members, and their lives may have afforded but few incidents for public record, they may truly be said to have been preachers of righteousness in life and conversation. The memory of such is sweet, and their record is on high.

frequently and feelingly alludes, and which made such awful ravages in this city in the years 1793, '97, '98, and '99, visited it again, to a considerable extent, in 1803. From that time to the present, though isolated cases have occurred, it has not assumed an epidemic character. It can be no disavowal of our dependance on Divine protection, to remark, that as far as natural causes have contributed to this exemption from epidemic disease, the introduction of good water, in abundance, from the river Schuylkill, must be considered as one of the most efficient. Besides contributing to the cleanliness of the city, it has greatly diminished the consumption of fermented liquors; and experience has sufficiently proved that alcoholic drinks, of every description, render the human body more susceptible of disease, and more insensible to the action of medicine, than it is when such liquids are totally avoided. Total abstinence has been found one of the best preventives of cholera. So true it is, that whatever contributes to good morals, is, in general, promotive also of health. The blessing of Providence always rests on the course that is right. Ed.

Deborah Alexander was the mother of the late Edward Alexander of Limerick, a faithful and earnest gospel labourer, who was removed in the prime of life, and in the midst of his usefulness: to him she was a true mother, watching over him with pious solicitude, and in an especial manner desirous, that, in the exercise of his gift as a minister, he might be preserved in humility; and, when called upon to give him up, she was consoled in the belief, that he had been kept steadfast in his great Master's cause, unto the end.

This dear friend was a faithful overseer in the Church, labouring according to her measure for the prosperity of Zion. From her own lively experience of the Lord's goodness to her in her early days, she often urged upon her younger friends to choose Him for their portion, their Guide, and Friend, saying, "I trusted in Him, and was not disappointed; He kept me and did not forsake me." She was wont also to say to them, "Keep to the truth, and the truth will keep you." Firmly attached to, and exemplary in the maintenance of the principles and testimonies of Friends, she was very careful in the training of her family in accordance therewith, and was mindful to discharge her duties to others in the way of faithful sisterly exhortation. The testimony borne by our religious Society to the duty of Christian plainness in all things, was very dear to her, and she was grieved to see it in any respect abandoned by her fellow-members; believing that the Spirit of Christ did lead those into it, who were subjected to his power.

Her mind, in early life, was strongly impressed with the duty and privilege of meeting with her friends for religions worship, and, at a period when she was very unfavourably circumstanced, and had to choose at times, on a First-day morning, between losing her breakfast or her meeting, she steadily preferred the former to the latter. Those who know the influence of such acts of decision in the formation of sound religious character, will not think this little incident wholly insignificant or uninstructive. Her early feeling on this subject followed her through life; and, in the year before her death, when confined to her house, she said she did not remember having ever omitted the attendance of meeting when she was able to be present, and that the reflection yielded her comfort.

On returning from one of the later meetings which she attended, her mind seemed filled with praises to God for all his goodness and his mercies to her. Her conversstion with her family, during the last few months of her life, clearly indicated that she was living in the fear, and sensible of the love of her Lord; and in this state of mind she was rather hastily called away, and, as a shock of corn fully ripe, we reverently believe, gathered into the garner of her Lord.

Annual Monitor.

For Friends' Review.

AMERICAN CHRISTIAN MISSION IN CEYLON.

The Missionaries, Warren, Meigs, and Poor, were sent forth by the society named the American Board of Commissioners for Foreign Missions, in 1815, with instructions to commence their labours for the evangelization of Hindoo idolators, either in the island of Ceylon, or in the southern part of the Continent adjacent. After much prayerful deliberation, and Christian counsel, they located their mission in the District of Jaffna, in the northern part of the island, in the fall of 1816. Here was a population of about three hundred thousand Tamulians, embracing the Brahminical religion, a part of a like people on the adjoining peninsula, numbering not less than seven millions; so that a mission amongst the Tamulians on the Island, constituted an entrepot to the same people on the continent, along the Coromandel coast.

The difficulties in the way of the missionaries coming into contact with the people, sufficiently close and intimate for purposes of religious instruction, at first appeared almost insuperable. In removing these obstacles, their medical and surgical skill proved one of the most important auxiliaries. In connexion with the mission, a hospital was established, in which the achievements of surgical science, of which the natives were wholly ignorant, awakened their admiration; while the fact of the cures being performed gratuitously, excited their gratitude, and secured their confidence. In the spring of 1829, an event occurred which contributed not a little, to open the way for the mission to increase its usefulness with this people.

Vesuvenather, the most learned astronomer in the region, and whose ancestors, for many generations, had been astronomers, predicted an eclipse of the moon on the 21st March, at twenty four minutes past 6 o'clock, P. M., which would obscure five eighths of the moon's disc. According to the calculations at the mission seminary, it was to commence at nine minutes past 6, P. M., and to obscure only three eighths of the moon's disc. There was a difference too in the respective calculations, of twenty four minutes in the duration of the eclipse. Hearing of the difference, Vesuvenather, assisted by his friends, reviewed his calculation, and re-affirmed its correctness. As the Brahminical system of Geography and Astronomy are parts of their religion, and as such claim infallibility, there was much at stake, in the pending astronomical question. As the time drew near, a zealous Brahmin called the attention of the people to the evidence about to be given, of the superiority of their religion over that of the Christian. When the evening came, a Missionary and his students, the Pandarum and his friends, were all assembled. The telescope was ready, with a nicely regulated watch, and all convenient apparatus. A small cloud rising, threatened to obscure the prospect. At ten minutes past six, just one minute after the time pre-

dicted at the seminary, the moon appeared, and a small spot was visible on the northwestern limb. In two minutes more the cloud was gone, the spot had grown, and the beginning of the eclipse was manifested. The Pandarum was silent for a while, and then commenced abusing the native astronomers for imposing on the people. In the portion of the disc of the moon covered, and in the duration of the eclipse, the event verified the calculation at the Mission Seminary. The excitement was great. The triumph of European science compelled the learned to treat the seminary with more respect than formerly; their preaching was more favourably received; the confidence of the people in the Brahmins was weakened, and in every way the result was favourable to the progress and reception of the truth.

The mission, on the whole, has been one of unusual prosperity, notwithstanding some sad reverses, occasioned by the want of funds. At one time five thousand children, for this cause, were dismissed from the mission schools, when successfully prosecuting a course of christian education. The event was one of the most painful character.

Preaching the Gospel, conducting Christian schools, and kindred efforts for the enlightenment and salvation of these poor idolators, constitute the principal employments of the devoted missionaries now labouring in this field. In connection with this mission, there are now seven Christian churches, gathered from amongst the heathen, embracing not far from five hundred members, in good standing, and affording, by their habitual conduct, pleasing evidence of true piety. About seven hundred in all, have been admitted to the communion and fellowship of these churches, many of whom, with some of the missionaries themselves, have died in the triumphs of Christian faith, and have gone, as may be humbly hoped, to join the church of the first born in Heaven. Connected with this mission, are two seminaries, one at Batticotta, for males, with one hundred and sixteen pupils, and one at Codoovill, for females with one hundred and two pupils; sixteen English or select schools, with five hundred and forty pupils; eighty two free schools, with two thousand three hundred and eighty seven males, and one thousand and seventy seven females, making the whole number of pupils four thousand two hundred and twenty two. A printing press is connected with the mission, which furnished in 1846, 5,188,840 pages of Scripture and religious matter, for the use of the mission, of which 4,871,000 were in the Tamul language, and the whole amount from the beginning, is about 15,000,000.

The medical department of the scientific seminary connected with this mission, is engaged in imparting a knowledge of the healing and surgical art to the natives, and also in giving relief to the afflicted. This department is vastly important to the prosperity of the mission, as, in obtaining access to the natives, for the purpose of imparting religious instruction, it constitutes one of the most efficient and powerful auxiliaries.

Mr. Poor, one of the missionaries recently returned, is endeavouring to obtain an anatomical figure, called a manakin, for this mission, which is estimated to cost about $600. The object is highly commended by Drs. Hodge, Horner, and Casper Morris, of this city.

By five members of the Society of Friends, one hundred and thirty dollars have been already given. The object appears to be worthy the patronage of the Friends. It is hoped that the call for this object, on their liberality, will meet a cheerful and prompt response. D. M.

A letter addressed to James Backhouse and George Washington Walker, by a Convict, confined on Goat Island, Port Jackson, New South Wales.

GOAT ISLAND, Feb. 4th, 1837.

GENTLEMEN,—Your humane address to the prisoner population of New South Wales and Van Dieman's Land, has just been read to this portion of the objects of your kind solicitude, by the officiating minister, from which I gather, that you are about to leave these shores for other fields of religious labour.

Had you remained in this country, I should not have ventured to address you, lest I should have been suspected of having other motives than the one I have in view; which is, to convey to you the sincere thanks of a grateful heart, for the interest you take—and in your prayers, I have no doubt, will continue to take—in our eternal welfare and happiness; an interest which, I feel persuaded, is shared in common by members of your benevolent society; and I feel confident, it will not be among the least consolations on your dying bed, that the Almighty graciously vouchsafed to incline your hearts to sacrifice your home, your social comforts, and, in some degree, your happiness, to mix in scenes of misery and distress, in a distant land; to bring home the glad tidings of peace and deliverance, to the unhappy exile; to sympathize with the wretched and unfortunate; and point us to a gracious Saviour, and assure us that God is a very present refuge in time of trouble; to proclaim liberty to the captive; to open the prison-doors of our minds, and point us to the redeeming blood of the Lord Jesus Christ, to wash us from all our wickedness, and make us meet for the inheritance of the kingdom of heaven. I feel confident your pious efforts have not been altogether in vain, but that many a heart has been melted and moved, under your discourses, that had neither the power nor opportunity to express their feelings. Continue then, gentlemen, to go forward in your work of mercy; and though you may not see the fruits of your labour in this world, trust the event to the Almighty,

who can, and I have no doubt will, in his own good time, bring forth an hundred fold.

It may probably occur to your minds, to ask, how the writer came to take the liberty to address you. I will tell you, gentlemen—I am aware the very best of people are sometimes apt to become discouraged, at the seeming hopelessness of the cause in which they have embarked their most anxious hopes. It is this consideration, coupled with a sincere desire that my fellow-prisoners should not lose the benefit of any future exertions you may employ in your work of mercy, in their behalf, either in your prayers, or in books of instruction, that has induced me to do so. And I feel confident, you will excuse the liberty, and pardon the manner, for the sake of the matter.

It may not, perhaps, be altogether uninteresting to you, to hear a few words that more immediately concern the unhappy person who addresses you, as we shall most probably never see each other again in this world.

I had the very great privilege to be born of pious parents, whose anxious endeavour it was to train me up in the paths of piety and virtue. But notwithstanding all their prayers, and all their cares, I have lived, the greatest part of my life, in open rebellion against my Maker; and although scarcely a day has passed, without my receiving some special mercy at the hand of my indulgent Maker, I have still added ingratitude to ingratitude, and sinned with a high hand: all which time he was graciously trying every means to reclaim me, and even heaped his blessings on my ungrateful head, which, next to his boundless mercy, I think I am justified in attributing to the constant and earnest prayers in my behalf, of a pious, afflicted, and most affectionate mother. But still, all this was without effect; and I was at length given up to the deceivings of my own wicked heart, and suffered to be led captive at the will of the devil, and finally to the commission of a crime which has brought punishment and infamy on myself, and misery and disgrace on all my friends. Yet, even in this dire place, at the thought of which, in happier days, my heart would have recoiled with horror, even here, strange to say, I think I have spent the most peaceful, and certainly the most innocent moments of my life. Here, removed from temptation, I have been enabled to review, with bitter anguish, the folly of my misspent life; and here, I trust, the Almighty has been graciously pleased to pardon and forgive even the vilest of his creatures. I am aware it may be said, with much truth, "there is always reason to distrust the repentance which is forced upon us by punishment;" and I confess, I am sometimes tempted to think that I have been flattering myself, and that the great enemy of mankind is only instilling this opinion into my mind, to lull me into the greater security. But still I must, I will have hopes; they are founded on this, the boundless mercies of my God and Saviour, who has watched over me from my earliest childhood, and encompassed me with his goodness and protecting care. Yes, his mercy has followed me, even to this place, where, on my landing, my heart sunk within me, and I was ready to give up all for lost, in hopelessness and despair, at the seeming severity, and the nature of the employ, for I had always been brought up within doors. Even here, useless as I was, compared with other men, with my spirits broken, in poor health, and without a friend, the Almighty, in whose hands are the hearts of all the children of men, graciously inclined the heart of the overseer towards me, who placed me in a situation—turning a wheel—where attention, rather than extreme labour, was required.

This, to me, appeared one of the most extraordinary interpositions of Providence, in my favour, I almost ever knew; as I was taken from two hundred men, when I had been a short time on the island, and nothing to recommend me, and never having spoken to that officer, and it was the only place of the kind on the island. May God return his kindness to me, in blessings on his head! Thus you see, gentlemen, at a time when I least expected it, and least deserved it, the Almighty, in tender compassion, kept a watchful eye over me, proving to my ungrateful heart that

> When lowest sunk in grief and shame,
> Filled with affliction's bitter cup;
> Lost to relations, friends and fame,
> His powerful hand can bear me up.

Verifying in me the truth of his word; "I will have mercy on whom I will have mercy."

Surely, if my heart is not of stone, I have cause of thankfulness and gratitude. Oh! for the sanctifying influences of this Holy Spirit to enable me to walk before him in spirit and in truth. What numbers of men who never enjoyed the means of grace I have, nor have been the subject of the prayers of pious ministers as I have, have I seen, since I have been here, severely punished for crimes, the magnitude of which I have exceeded a thousand fold; with what truth I can exclaim—

> Whilst justice, armed with power divine,
> Pours on his head what's due to thine!

I must not omit to mention, that while a child, my father, who took a lively interest in establishing a Sunday school in his neighbourhood, and devoted much of his time in instructing the children, while his health permitted, took me occasionally with him, and I can truly say, the virtuous instruction I then received, and the hymns I then learned, though I was under six years of age, have never, during all the vicissitudes to which I have been exposed, been eradicated from my mind, and have been of much use to me, in the hours of distress and misery. I mention this circumstance because I think Sunday school

teachers, particularly the younger part of them, are sometimes discouraged by the thoughtlessness of the children under their charge, which I think should not be the case, as, I doubt not, thousands of happy spirits now in heaven, will have cause to bless the day to all eternity, that Sunday schools were ever established.

In conclusion, allow me, gentlemen, to express a hope, that the Almighty may be graciously pleased to prolong your lives, and bless you with health and increased success, in the cause of humanity and love, and late, very late, may he receive you to himself finally, to mix with that happy, thrice happy number, unto whom it shall be said, at the last great day of account, "Come ye blessed children of my Father, receive the kingdom prepared for you from the foundation of the world." W. M.

George Fox's Exhortation to fervent prayer and steadfast Faith, in time of the greatest Trouble and Exercises.

O my dear friends and brethren every where! let all your cries and prayers be to the Lord in singleness of heart, in his Spirit and power, and in belief in God through Christ, to receive what ye pray for! For the Lord's ears are open to the cries of his poor and afflicted ones. So, day and night let your cries be to Him, who will keep you in all distresses. For in your afflictions Christ is afflicted, and in all your oppressions He is oppressed, and in all your imprisonments He is imprisoned, and in all your sufferings He suffereth, and in all your persecutions He is persecuted: *Saul, Saul, why persecutest thou Me?* said Christ.

And be moderate and chaste in all your families, and in all your imprisonments keep in the fast to the Lord, which breaks down the bond of iniquity, by which every one's health groweth. And ye may also see how Christ Jesus encourages to pray, *Mark* xiii. "Take ye heed, watch and pray: and what I say unto one, I say unto all, watch." And in *Luke* xi. 5–13, wherein He further encourages to pray, where Christ saith: "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves, for a friend of mine in his journey is come to me, and I have nothing to set before him. And he from within shall answer and say: Trouble me not, the door is now shut, and my children are with me in bed, I cannot rise and give thee. I say unto you, though he will not rise, and give him, because he is his friend, yet because of his importunity he will rise, and give him as many as he needeth. And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." And upon this Christ encourages to knock, pray and seek: for "if a Son shall ask bread of any of you, that is a Father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." And further he encourages to pray, *Luke* xviii. "He spake a parable unto them, that men ought always to pray, and not to faint, saying: There was in a city a judge, that feared not God, neither regarded man. And there was a widow in that city, and she came to him, and said, avenge me of mine adversary; and he would not for a while. But afterwards he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, hear what the unjust judge saith; and shall not God avenge his own elect, which cry day and night unto Him, though He bear long with them? I tell you, that He will avenge them speedily." Here mind the promise of Christ, that doth not change, but will be fulfilled.

And Christ distinguishes in a parable between a pharisee, who was a public praying man, and a publican, that stood afar off, and cried for mercy; who, being in the fear, was more justified than the pharisee, who was in the public praying. So, pray in the Spirit and in the faith, nothing wavering nor doubting. And seek and watch in the spirit, every one in your measures that ye have received, and therein to be preserved; and Christ the life will open to you. So ask in faith, that gives the victory over the wavering, doubting nature. And whatsoever ye ask believing, it will be given unto you; it is Christ's promise, *John* xiv. 13, 14. For Christ saith, "Whatsoever ye ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments." So, every one's prayers are assured unto them, and their requests effectual in their obedience, and loving Christ, and keeping his commandments.

G. F.

THE BRITISH WEST INDIES.

The Slave Emancipation.—We are indebted to an esteemed friend for the following authentic statistics, in relation to the emancipation of the slaves of the British possessions. The first column gives the average value of the slaves in each colony from 1822 to 1838. It is curious to observe, that, while in Bermuda, a slave was estimated at £27. 4s. 11¾d.—in Honduras, the estimate was £120. 4s. 7½d. In Trinidad and British Guiana, the price too was very high—the first column being over £105, and the second over £114. The second gives the number of slaves—the aggregate being 780,993. The full value,

according to the average calculation, was £45,-281,738, or nearly $226,000,000. But, inasmuch as the British Parliament limited the grant to £20,000,000, the sum paid in each case, had to be reduced in proportion.

Payments made for Slaves in the British Possessions.

Colony.	Average value taken from 1822 to 1838	No. of Slaves.	Relative value of the Slaves.	Proportion of the £20,000,000 pounds to which each colony was entitled.
	£. s. d.		£. s. d.	£. s. d.
Bermuda,	27 4 11¾	4,203	114,527 7 5½	50,584 7 0½
Bahamas,	29 18 9¾	9,705	290,573 15 3¾	128,340 7 5¾
Jamaica,	45 15 24	311,692	13,951,139 2 9	6,161,927 5 10¾
Honduras,	120 4 7½	1,920	230,864 0 0	101,958 19 7¼
Virgin Islands,	31 16 11¾	5,192	165,143 9 3	72,940 8 5¼
Antigua,	39 12 10¾	29,537	964,198 9 10	425,866 7 0½
Montserat,	36 17 10¾	6,355	234,466 8 0½	103,558 18 5
Nevis,	39 3 11½	8,732	341,893 6 9½	151,007 2 11
St. Christopher's,	96 6 10½	20,660	750,840 7 1	331,690 10 7
Dominica,	43 8 7½	14,384	624,715 2 0	275,923 12 8½
Barbadoes,	47 1 3½	82,807	3,897,276 19 0	1,721,345 19 7
Grenada,	59 6 0	23,556	1,395,784 16 0	616,444 17 7
St. Vincent,	58 6 8	22,997	1,341,491 13 4	592,508 18 0½
Tobago,	45 12 0½	11,621	529,941 16 2⅛	234,064 4 11¼
St. Lucia,	56 18 7	13,318	759,890 10 4	335,627 15 11
Trinidad,	105 4 5½	22,359	2,352,655 18 0	1,039,119 1 3½
B. Guiana,	114 11 5¾	84,915	9,729,447 13 5	4,297,117 10 6½
Cape of G. Hope.	73 9 11	38,427	2,324,924 7 9	1,247,401 0 7¼
Mauritius,	69 14 3	68,613	4,783,183 13 3	2,112,692 10 11¼
		780 993	45,281,738 15 10	20,000,000 00 00

Mercury.

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 21, 1849.

After the copious notices already given in this Review of the celebrated History of England, by T. B. Macaulay, some readers may possibly suppose that we are allotting more space to this work than its importance demands. To no native of Pennsylvania, and especially to none born and educated within the Society of Friends, can the reputation of Wm. Penn be a matter of indifference. The attempts of Macaulay to reduce the character of that philanthropist to a lower level than it has usually occupied, have excited an unusual degree of feeling, on both sides of the Atlantic. It is understood that the subject has attracted the attention of some Friends in England, who have commenced an examination of the records, on which Macaulay has professedly grounded his charges. We must await the result; but if we are to judge from the article in relation to Magdalen College, we may confidently anticipate a triumphant acquittal of William Penn. The defence which is published in the present number, and which is extracted from the *Tablet*, a Roman Catholic periodical,* contains the most complete exposition of the unfairness of the historian that the Editor has seen. The sneer which the historian casts on the refusal of W. Penn to appear uncovered in the presence of the King and Duke, is at best very much out of place. A sneer at a religious scruple of any kind, is not becoming either in a Christian or a gentleman; but one aimed against the conduct of a pious young man in withholding the expression of a homage, which he reserved for his Maker, from such princes as Charles and James, admitting Macaulay's own account of their characters, is particularly offensive. One of W. Penn's great errors would appear, according to the historian, to have been too much respect and friendship for the man, before whom he refused to present himself in the attitude of prayer. Had Macaulay been a cotemporary with James, we may conceive that he would have made no scruple at appearing before him hat in hand, while in his heart he regarded him with a degree of contempt and aversion, which W. Penn could not conscientiously indulge towards any man who was stamped with the image of his Creator.

As to the story of the surplices, even if unquestionably true, it was hardly consistent with the gravity of history to call up the freak of a boy of sixteen, as a reproach upon the man of forty-three. But there is reason to believe that the whole story is incorrect. It is said to have been done in company with Robert Spencer; and yet we learn by a letter of W. Penn to this same R. Spencer, after he became Earl of Sunderland, that their acquaintance commenced at a subsequent period, *in France*.† Besse, the original biographer, attributes W. Penn's expulsion from college to his continued absence from the public worship.

PHILADELPHIA YEARLY MEETING.—This body convened on the morning of the 16th inst. A large collection, as usual, of our own members were present. A number of ministers from other Yearly Meetings were in attendance. Our friends Benjamin Seebohm and Robert Lindsay, from England, who are still engaged in a general visit to Friends in this country, were among the number. Their certificates having been produced to a former meeting, were not presented to this. Those from the meetings on this continent who produced certificates—all which were read—were George Carter, from Indiana Yearly Meeting, whose prospect was to attend some meetings within the Yearly Meetings of Philadelphia, New York and New England; Eleazer Beales, from the same Yearly Meeting, whose certificate embraced a range a little more

* For this article the Editor is indebted to the kindness of one of his English correspondents.

† See Life of W. Penn, Vol. V., Friends' Library.

extensive than the former; Benjamin Hoyle, from Ohio, whose prospect extends no further than Baltimore and Philadelphia Yearly Meetings, or their branches; Lindley M. Hoag, from New York, whose view appears to be confined within the same limits; Lewis Bedell and Rebecca Wells, from the same Yearly Meeting, were in attendance; John P. Balderson, from Baltimore Yearly Meeting, was likewise present with us.

Epistles from the Yearly Meetings of Dublin, New York, Baltimore, North Carolina, Ohio and Indiana, together with the printed epistle from London, were read. By some accident, the MS. epistle from London was not received. The preparation of replies to these communications, including an epistle to the Yearly Meeting of London, was referred to a committee, as usual.

In the afternoon, the Minutes of the Meeting for Sufferings, except the report in relation to New England, (which was deferred to a future sitting,) were read and approved. On the 17th, the state of society was considered; after which the report of the Committee on the school at Westtown was produced; exhibiting an encouraging view of the condition of that Institution. The buildings on the farm being much decayed, Quarterly and Monthly Meetings are requested to promote voluntary subscriptions to defray the expense of erecting new ones.

We have introduced into this week's paper an interesting communication from a correspondent who, as will be readily discovered from his language, is not a professor with Friends. The mission to which it refers, includes some appendages which do not fall within our plan of improving the condition of half-civilized man. The ministers here referred to, who are labouring to convert the nations to Christianity, are not understood to rely upon the call and qualifications which Friends have always considered essential to the true gospel ministry. When our Lord commanded his disciples to go "and teach [or proselyte] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," he accompanied the injunction with an assurance that he would be with them alway, even to the end of the world. He had previously told them that without him they could do nothing. But here was an assurance, that in the accomplishment of their mission, they should not be left without him. It has always been the belief of Friends, that the constraining power of the Holy Spirit, must not only be experienced, as the motive for engaging in the work of the ministry, but must also accompany every right exercise of the gift. Hence Friends have never united in those missionary labours which have occupied so much of the time and attention of many devoted advocates of the Christian cause. Yet we can rejoice to see the blessings of Christianity diffused among nations who have hitherto been shrouded in the darkness of paganism, though its doctrines may not be conveyed to them exactly in the way we should most approve. If the apostle could rejoice that Christ was preached, though of envy and strife, surely we may be pleased to find this holy name proclaimed and acknowledged, though the means and the instruments are not those that we should employ. But connected with these instrumentalities, are modes and means of civilization to which we can make no objection, and to the advancement of which we may very properly contribute. The translation and circulation of the holy Scriptures, the support of schools, in which those writings are read, and the useful sciences are taught, are objects worthy the patronage of Christian philanthropists, whatever their tenets may be. As the Brahminical religion, rests in considerable degree upon the Brahminical science, any exhibition of superiority, on the part of the Christian teachers, in scientific acquirements, tends to shake the fortress of superstition, and prepare the natives for embracing the doctrines of Christianity in preference to the errors of paganism. Christianity is unquestionably the great civilizer of the world, and in whatever degree its principles are embraced, it operates to break up the habits of savage life. On the other hand, the cultivation of the peaceful arts, by softening the manners, improving the intellect, and refining the taste, renders mankind more competent to appreciate the truth and importance of the religion of Christ. We should therefore willingly and gladly encourage the civilizing operations of science, not on account alone of their moral, but likewise of their indirect religious influence.

The letter from a convict, which we have inserted, though we are not to be considered as endorsing all the sentiments which it contains, furnishes evidence of the happy results often attendant upon early pious instruction. However hopeless the characters, and reckless the conduct of young persons who have enjoyed the advantage of pious parents or guardians, may sometimes appear for a time, it is very questionable whether the religious impressions made by the spirit of truth on the minds of children, if strengthened and enforced by parental care and solicitude, are ever entirely obliterated. It will probably be found that a large part of those who fall under the action of criminal law, have been the victims of early neglect or vicious example.

This letter also furnishes an expressive intimation, too apt to be overlooked, that persons apparently lost to all virtuous aspirations and desires, often

retain unextinguished a spark which may be readily fanned into life; a seed which requires nothing but warmth and cultivation, and a genial soil, to bring up a vigorous and virtuous growth. We here may observe how a little kindness may sometimes soften an apparently obdurate heart; and when the heart is softened, virtuous impressions are not difficult to make. In the morning sow thy seed, and in the evening withhold not thy hand.

Loss by Fire.—It appears that a fire, supposed to be the work of an incendiary, occurred in West Philadelphia, on the 3d inst., by which a large number of sober and industrious people of colour lost their houses and furniture, with nearly all they possessed. The buildings, which were mostly frame, were owned in nearly every case by their occupants, and were uninsured. It may be hoped that this circumstance will have its influence in stimulating the owners of single houses, or such as are so situated that a fire, if it occurs, must be ruinous to them, to secure themselves by insurance. By these means, losses which would reduce individuals to destitution, are divided so as to be scarcely felt.

Any persons who feel sufficiently for the privations of these to contribute to their relief, are requested to make their donations to either of the following named individuals, viz.:

Hugh McIlvaine, Lumber Yard, Lancaster Road.

R. H. Evans, Chesnut above Margaretta, or 47 S. Fourth St.

Samuel R. Reed, Chesnut above Park, or Ashton below Walnut; or, to the Editor of this paper, at his office.

Married,—On Fifth day, the 12th inst., at Friends' Meeting House, Wilmington, Del., Clement H. Smith, of this city, to Mary C., daughter of the late Dr. Samuel Emlen.

Died,—At Weare, N. H., on the 24th of Second month last, Alvin A., son of Nathan Hanson, aged 22 years, a member of Weare Monthly Meeting of Friends.

This promising youth, who was of a retiring and amiable disposition, was, during a season of declining health, permitted at times to pass through much mental conflict, in order to attain to that state of acceptance with his Divine Master which he much desired. But as his end drew near, he was through condescending goodness strengthened to look forward with a good degree of hope; and his surviving friends are comforted in believing that to him the promise is fully verified—They that seek me early shall find me; and he that cometh unto me, I will in nowise cast off.

——, At his residence in Burlington, N. J., on the 6th inst., Thomas Dutton, Jr., in the 47th year of his age, a valuable member of that meeting.

From The Tablet.

T. B. MACAULAY AND HIS HISTORY.

The case of William Penn—so far as we are concerned with it—lies in a nutshell. This is not the place for a complete dissertation on the life of that eminent personage, nor for endeavouring to determine the full amount of praise or censure which may be his due. Such a work we leave to those who are more immediately interested in his reputation; *we* are interested in William Penn only so far as one or two incidents of his life afford a test of Mr. Macaulay's historical accuracy and judicial impartiality.

The historian brings two main accusations. One of these is connected with the shameful traffic that was driven in the fears of persons supposed, or pretended, to be involved in the Monmouth rebellion. This charge, as we cannot readily lay our hands on all the authorities by which it is supported, and as it does not specially concern us, we take leave to pass by. The other and more serious accusation is founded on Penn's interference in the affair of Magdalen College.

Our readers know the point at issue between James and that corporation. The Fellows, relying on their Statutes, had elected Dr. Hough for President; James wished to compel them by royal mandate to elect Dr. Parker, the Bishop of Oxford. After an obstinate contest the king resolved to try the effect of personal influence and authority. On the 3d September, 1687, in the course of a Royal Progress, he visited Oxford, summoned the Fellows before him, reproached them with their contumacy, tried to bully them into submission, and had at last to quit Oxford at once beaten and mortified. He found himself, says Mr. Macaulay, in the dilemma of having either to yield to subjects whom he had personally threatened and insulted, or to eject from their homes in one day, a crowd of respectable clergymen.

To save the King from this dilemma, or the College from its peril, Penn, who had accompanied the King to Oxford, applied himself. At this time Penn was one of the most unpopular men in the kingdom. He had allied himself with James in order to procure the release of several hundred Quakers whom the malignant genius of the times had thrust into prison, and with the hope of establishing a universal toleration. His reward was, to be clamorously denounced by all the unthinking, and particularly by the Whig bigots, as a Papist, a Priest, a Jesuit; it was said that he had been bred at St. Omers; had taken orders at Rome; had received a dispensation to keep a wife; was in the habit of saying Mass at Whitehall and at St. James's; and was the real author of most of the unpopular measures of the day. Against accusations conceived in this spirit Penn had to defend himself, even to

his best friends. Tillotson called him to account, but, after inquiry, gave him a clean bill of health. Popple, an intimate friend of Locke, urged upon him most warmly the absolute duty of clearing his character before the public. In a word, during these years, no lie was too gross to be believed of Penn; and the best informed and least prejudiced men were primed and loaded with suspicions of his honesty. We insist upon this, because it is important to bear in mind that the evidence of his doings, with regard to Magdalen College, comes not from his friends, nor from impartial persons, but (in the main) from the private memoranda of his enemies—that is, of men who, even when they were begging favours of him, could hardly bring themselves to treat him with common civility.

With this preface we lay Mr. Macaulay's text before our readers, taking the liberty to divide it into three parts.

I.

Perhaps there might be an escape from this dilemma. Perhaps the College might still be terrified, caressed, or bribed into submission. The agency of Penn was employed. He had too much good feeling to approve of the violent and unjust proceedings of the government, and even ventured to express part of what he thought. James was, as usual, obstinate in the wrong.—(p. 298.)

II.

The courtly Quaker, therefore, did his best to seduce the College from the path of right. He first tried intimidation. Ruin, he said, impended over the society. The King was highly incensed. The case might be a hard one. Most people thought it so. But every child knew that his Majesty loved to have his own way, and could not bear to be thwarted. Penn, therefore, exhorted the Fellows not to rely on the goodness of their cause, but to submit, or at least to temporise. Such counsel came strangely from one who had himself been expelled from the University for raising a riot about the surplice, who had run the risk of being disinherited, rather than take off his hat to the princes of the blood, and who had been sent to prison for haranguing in conventicles. He did not succeed in frightening the Magdalen men. In answer to his alarming hints he was reminded that, in the last generation, thirty-four out of the forty Fellows had cheerfully left their beloved cloisters and gardens, their hall and their chapel, and had gone forth not knowing where they should find a meal or a bed, rather than violate the oath of allegiance. The King now wished them to violate another oath. He should find that the old spirit was not extinct.—(pp. 298-9.)

III.

Then Penn tried a gentler tone. He had an interview with Hough, and with some of the Fellows, and after many professions of sympathy and friendship, *began to hint at a compromise*. The King could not bear to be crossed. The College must give way. Parker must be admitted. But he was in very bad health. All his preferments would soon be vacant. "How should you like," said Penn, "to see Doctor Hough Bishop of Oxford?" Penn had passed his life in declaiming against a hireling ministry. He held that he was bound to refuse the payment of tithes, and this even when he had bought land chargeable with tithes, and had been allowed the value of the tithes in the purchase money. According to his own principles, he would have committed a great sin if he had interfered for the purpose of obtaining a benefice, on the most honourable terms, for the most pious divine. Yet, to such a degree had his manners been corrupted by evil communications, and his understanding obscured by inordinate zeal for a single object, that he did not scruple to become a broker in simony of a peculiarly discreditable kind, and to use a bishopric as a bait to tempt a divine to perjury. Hough replied with civil contempt, that he wanted nothing from the Crown, but common justice. "We stand," he said, "on our statutes and our oaths: but, even setting aside our statutes and oaths, we feel that we have our religion to defend. The Papists have robbed us of University College. They have robbed us of Christ Church. The fight is now for Magdalen. They will soon have all the rest."

Penn was foolish enough to answer that he really believed that the Papists would now be content. "University," he said, "is a pleasant College. Christ Church is a noble place. Magdalen is a fine building. The situation is convenient. The walks by the river are delightful. If the Roman Catholics are reasonable they will be satisfied with these." This absurd avowal would alone have made it impossible for Hough and his brethren to yield. The negociation was broken off, and the King hastened to make the disobedient know, as he had threatened, what it was to incur his displeasure.—(pp. 299, 300.)

The sentences we have now quoted run consecutively in Mr. Macaulay's text, and the narrative is so constructed as to give the impression that it describes only one incident. We have divided the passage, in order to draw attention to the fact, that it deals with three distinct incidents, separated by intervals of days and even weeks—each of which incidents Mr. Macaulay has most incorrectly described, and most grossly misrepresented.

(I.) The first incident is thus briefly related by the Oxford Annalist, Anthony a Wood:—

Septr. 4.—Will. Penn, the capt. of the Quakers, who followed the K. in his progress, went after them [the Fellows] to Magd. Coll. to persuade them to yield to the King's desire, but upon their story to him about breaking of statutes and oaths he rested satisfied.

Here we have nothing about "venturing to express part of what he thought." The Oxford historian evidently believed Penn to have acted fairly by the College.

Wilmot's life of Dr. Hough enters into a little more detail.

It appears from Anthony a Wood's account of this visit that W. Penn, who attended the King to Oxford, went afterwards to Magdalen College, and though he at first hoped to persuade the Fellows to comply with the King's wishes; yet when he heard the statement of their case, he was satisfied that they could not comply without a breach of their oaths. This account is confirmed by some original

letters now in the Bodleian Library at Oxford, from Dr. Sykes and Mr. Creech to Dr. Charlett, of the 6th, 7th, and 9th of September, 1687, in which, after giving exactly the same account of the King's reception and treatment of the Fellows, they both state, that Mr. Penn went afterwards to Magdalen College, and having had some conference with the Fellows, wrote a letter to the King in their behalf, observing that "their case was hard; that in their circumstances they could not yield obedience without a breach of their oaths; and that such mandates were a force on conscience, and not agreeable to the King's other gracious indulgences."

Every reader sees at once that this is as unlike Mr. Macaulay's loose and slipshod insinuation as can well be imagined. We shall presently find that Penn thought, as many persons think in the present day, that the University endowments were not the property of a *sect* like the Established Religion, but the property of the *nation;* that the "Established" monopoly of them was a usurpation; and that both Catholics and Dissenters had a right to a fair share in the advantage of these endowments. He thought it was reasonable for the Catholics to have one or two colleges for the education of their children, and for the Dissenters to have a share in the remainder; but when the nature of the oaths and statutes was explained to him, he thought the King's method of proceeding was unjust; that the Fellows could not comply with his mandate; and that the King ought to desist from his enterprise. All this, the Fellows themselves tell us, he fully represented to the King; and in so doing, he did exactly what was his duty, and laid before the King not "a part," but, so far as we can tell, *the whole* of what he thought.

(II.) The second incident is, if possible, still more flagrantly distorted. Mr. Macaulay says that the King being obstinate in the wrong, "the courtly Quaker" next tried "to seduce the College" from the "path of right" by *intimidation.* This is the charge—what is the truth? The King having quitted Oxford for Bath, Penn, having failed in his endeavours to serve the College, also went, whither his occasions called him, about the 5th of September. About the end of the month *somebody*—it does not very much matter who, but we believe it was not Penn—wrote to one of the Fellows an anonymous letter, of which the following is a copy:—

A COPY OF A LETTER DIRECTED TO DR. BAYLEY, FELLOW OF MAGDALEN COLLEGE, OXON, SUPPOSED TO BE WRITTEN BY MR. WILLIAM PENN.

Sir,—Upon an inquiry made of your present Fellows of Magdalen College, I am informed that you are a person eminent in that learned body, for your temper, prudence, and good conduct in affairs; and therefore very fit to be addressed to by me, who do not send you this to trepan you and your brethren, but out of a passionate concern for your interest; to persuade you either to a compliance with his Majesty's letters mandatory, or to think among yourselves of some expedient to prevent the ruin of your College and yourselves; and to offer it to his Majesty's royal consideration, that the order for the *Quo Warranto* against the College may be recalled, before it be too late; for you cannot but be sensible how highly his Majesty is incensed against you, neither can you give one instance whether ever (*sic*) that sort of proceeding was judged against the Crown. Your cause most think it very hard; but you are not in prudence to rely on the goodness of your cause, but to do what the present instance of affairs will permit, and in patience to expect a season that will be more auspicious to persons of your character. Every mechanic knows the temper of his present Majesty, who never will receive a baffle in anything that he heartily espouseth; and that he doth this, yourselves have had too late and manifest an instance to doubt of his zeal in the affair.

Where there are so many statutes to be observed, it is impossible but some must be broken at one time or another; and I am informed by the learned of the law, that a failure in any one point forfeits your grant, and lays your College open to the Royal disposal.

I could give many other prudent arguments that might possibly incline you to a speedy endeavour of putting an end to your troubles almost at any rate; but I shall suggest this one thing to you, that your fatal overthrow would be a fair beginning of so much aimed at reformation, first of the University, then of the Church, and administer such an opportunity to the enemy as may perhaps not occur in his Majesty's reign.

Your affectionate servant, &c. &c.

It is, to be sure, not very easy to recognise in this letter the circumstance declaimed about in Mr. Macaulay's second paragraph; but the identity of some of the expressions in the letter with those charged upon Penn in that paragraph, proves, we think, that it is to this document he refers; more particularly as Dr. Bayley's answer—which was addressed to Penn *on guess*—contains the very retort which Mr. Macaulay puts into the mouths of the Fellows.

It is, then, important to bear in mind—what Mr. Macaulay has forgotten to state—that this letter was not signed by Penn; was not acknowledged by him; was never proved to be his; and *may*, after all, have been written neither by him nor with his privity. To found on a letter, the authorship of which is doubtful, so serious a charge as that of deliberately trying to seduce honest men into what Penn had acknowledged to be a breach of their oaths, and to keep back the fact that the charge rests on so frail a basis, is not certainly the height of candour.

But in point of fact, even if Penn were the author of the letter, the accusation is not borne out by it. The anonymous writer does not advise the Fellows to break their oaths, but *either* to comply with the letters mandatory, or, if they cannot do that, "to think among yourselves of some expedient" or compromise by which the ruin of the College may be averted. On Mr. Macaulay's own showing, such an "expedient" *was* possible without perjury.

A few days before this letter was written (15th Sept. 1687,) there was sent to the Fellows from Windsor, by some unknown hand, a paper of "Queries," of which the first was as follows:—"1st. Whether waving your election of the Bishop of Oxon, you cannot, without violence to your conscience, signify to his Majesty or the above Rev. Bishop your willingness to admit the Lord Bishop President of your College." It was imagined that if the Fellows could not, in conscience, *elect* the Bishop, they might accept him and obey him when imposed on them against their will. In substance, this very compromise was adopted six weeks later by all the Fellows but one. "The Fellows in general," says Mr. Macaulay, (p. 302,) "were not inclined to carry their resistance further. They were of opinion that by refusing to assist in the admission of the intruder, they had sufficiently proved their respect for their statutes and oaths, and that, since he was in actual possession, they might justifiably submit to him as their head, till he should be removed by a competent court." "Here," says Mr. Macaulay, "if James had not been infatuated, the matter might have stopped." Here, then, we add, was a practical compromise which, on Mr. Macaulay's own showing, the Fellows could accept without perjury, and the King without dishonour; and this was the very point to which the writers, both of the anonymous letter and of the Queries—(whom we strongly suspect to be the same person, and *not* Penn)—wished to bring the matter. The advice may have been deficient in courage, in high spirit, and even in prudence; we think it was; but, *in the first place*, it is not proved that it came from Penn, and *in the second place*, an attempt to persuade men to adopt a "justifiable" compromise, cannot be proved to be an attempt to seduce men from the path of right into a violation of their oaths.

(III.) Eight or nine days later comes the third incident. Penn has ceased to concern himself about the matter. He has laboured to adjust the dispute, and has failed. He has once volunteered to solicit the Fellows to submission, and has ended by frankly remonstrating with James against the attempts made to oppress them. His efforts being fruitless on both sides, he ceases to concern himself in the affair, and if his "agency" was ever employed by the King, it is now employed no longer. At length, from being the solicitor he becomes the solicited, and the Fellows beg him to interest himself on their behalf. Bethinking themselves that Penn has influence with the King, Dr. Hough and several of the Fellows ride over, on the ninth of October, from Oxford to Windsor, to lay the case more fully before him, and to beg him to take their cause under his patronage. This little turn in the business Mr. Macaulay altogether ignores. According to him, Penn is still the solicitor; is still the King's agent; is still engaged actively in attempts to corrupt, seduce, and intimidate; and, according to him, it is still Penn who "had an interview" with the Fellows, instead of the Fellows riding some forty miles to have an interview with him. The scene is thus described in a letter from Dr. Hough to one of his friends:—

October the 9th, at night.

Dear Cousin,—I gave you a short account of what passed at Windsor this morning; but having the convenience of sending this by Mr. Charlett, I fancy you will be well enough satisfied to hear our discourse with Mr. Penn more at large.

He was in all about three hours in our company, and at his first coming in he began with the great concern he had for our College, the many efforts he had made to reconcile us to the King, and the great sincerity of his intentions and actions; that he thought nothing in this world worth a trick, or anything sufficient to justify a collision or deceitful artifice; and this he insisted so long upon that I easily perceived he expected something of a compliment, by way of assent, should be returned; and therefore, though I had much ado to bring it out, that whatever others might conceive of him, he might be assured we depended upon his sincerity, otherwise we would never have given ourselves the trouble to come thither to meet him.

He then gave an historical account, in short, of his acquaintance with the King; assured us it was not Popery but property that first began it; that however people were pleased to call him Papist, he declared to us that he was a dissenting Protestant; that he dissented from Papists in almost all those points wherein we differ from them, and many wherein we and they are agreed.

After this we came to the College again. He wished with all his heart that he had sooner concerned himself in it, but he was afraid that he now came too late; however, he would use his endeavours, and if they were unsuccessful we must refer it to want of power, not of good will to serve us. I told him I thought the most effectual way would be to give his Majesty a true state of the case, which I had reason to believe he had never yet received; and therefore offered him some papers for his instruction, whereof one was a copy of our first petition before the election; another was our letter to the Duke of Ormond, and the state of our case; a third was that petition which our society had offered to his Majesty here at Oxford; and a fourth was that sent after the King to Bath. He seemed to read them very attentively, and after many objections (to which he owned I gave him satisfactory answers) he promised faithfully to read every word to the King, unless he was peremptorily commanded to forbear. He was very solicitous to clear Lord Sunderland of suspicion, and threw the odium upon the Chancellor, which I think I told you in the morning, and which makes me think there is little good to be hoped for from him.

He said the measures now resolved upon were such as the King thought would take effect; but he said he knew nothing in particular, nor did he give the least light, or let fall anything wherein we might so much as ground a conjecture, nor did he so much as hint at the letter which was sent him.

I thank God he did not so much as offer at any proposal by way of accommodation, which was the thing I most dreaded; only once, upon the mention of the Bishop of Oxford's indisposition, he said, smiling—"If the Bishop of Oxford die, Dr. Hough

may be made Bishop. What think you of that, gentlemen?" Mr. Cradock answered, they should be heartily glad of it, for it would do very well with the Presidentship. But I told him seriously I had no ambition above the post in which I was, and that having never been conscious of any disloyalty towards my Prince, I could not but wonder what it was should make me so much more incapable of serving his Majesty in it than those whom he had been pleased to recommend. He said, Majesty did not love to be thwarted: and after so long a dispute we could not expect to be restored to the King's favour, without making some concessions. I told him that we were ready to make all that were consistent with honesty and conscience; but many things might have been said upon that subject which I did not think proper to mention. "However," said I, "Mr. Penn, in this I will be plain with you. We have our statutes and oaths to justify us in all that we have done hitherto; but, setting this aside, we have a religion to defend, and I suppose yourself would think us knaves if we should tamely give it up. The Papists have already gotten Christ Church and University; the present struggle is for Magdalen; and in a short time they threaten they will have the rest." He replied with vehemence—"That they shall never have, assure yourselves; if they proceed so far, they will quickly find themselves destitute of their present assistance. For my part, I have always declared my opinion that the preferments of the Church should not be put into any other hands but such as they at present are in; but I hope you would not have the two Universities such invincible bulwarks for the Catholics of England that none but they must be capable of giving their children a learned education. I suppose two or three colleges will content the Papists: Christ Church is a noble structure, University is a pleasant place, and Magdalen is a comely building. The walks are pleasant, and it is conveniently situated just at the entrance of the town, &c. &c." When I heard him talk at this rate, I concluded he was either off his guard, or had a mind to droll upon us. "However," I replied, "when they had ours they would take the rest, as they and the present possessors would never agree. In short, I see it is resolved that the Papists must have our College; and I think all we have to do is, to let the world see that they *take* it from us, and that we do not *give* it up."

I count it great good fortune that so many were present at this discourse, (whereof I have not told you a sixth part, though I think the most considerable;) for otherwise I think this last passage would have been suspected as if to heighten their courage through despair. But there was not a word said in private, Mr. Hammond, Mr. Hunt, Mr. Cradock and Mr. Young being present all the time.

Give my most humble service to Sir Thomas Powell and Mrs. Powell. I am dear Sir, your very faithful and affectionate servant,

J. H.

To any one who will take the trouble to read this letter, and compare it with Mr. Macaulay's statement, not a word of comment is necessary.

Mr. Macaulay represents Penn as employed to solicit the Fellows; Dr. Hough represents the Fellows as coming to solicit him.

Mr. Macaulay says that, after many professions of friendship, Penn "began to hint at a compromise;" Dr. Hough "thanks God he did not so much as offer at any proposal by way of accommodation, which was the thing I most dreaded."

Mr. Macaulay makes his readers believe that the topics urged by Penn were urged to persuade them to compromise; Dr. Hough describes them as used to convince the Fellows that there was little hope of success from his intercession.

Mr. Macaulay represents Penn as trying to overcome the scruples of the Fellows to the commission of perjury; Dr. Hough represents him as admitting that the Fellows "gave satisfactory answers to his objections."

Mr. Macaulay represents Penn as talking the merest drivel, relying solely on James's moderation, and willing to give the "Papists" two or three colleges in mere wanton injustice; Dr. Hough (most unwillingly) shows that Penn thought the "Papists" had a right to two or three colleges, and believed they would abstain from further demands because it would be dangerous to ask for more.

Mr. Macaulay describes the result of the interview as the "breaking off of a negotiation" by the Fellows; Dr. Hough describes it as the concession of a favour by Penn.

In short, in every part of it, in general and in detail, no version of the interview could be imagined or invented more remote from the truth than that given by Mr. Macaulay. It is true, that when somebody mentioned the Bishop of Oxford's indisposition, Penn, "smiling," asked the Fellows how they would like Hough to be made a Bishop. This remark, made as a joke, answered by Mr. Cradock as a joke, and—even by Dr. Hough, who answered it more seriously, not taken as an "offer at any proposal by way of accommodation"—this casual piece of jocosity; picked out after a three hours' conversation; reported by one interlocutor without the privity of the other; and, if taken seriously, at variance with every other part of the conversation, and unconnected with its general tenor—is gravely brought forward as a proof that a man otherwise honest deliberately intended to use "simony" as a bait to tempt a divine to what both parties *knew* to be "perjury."

If Mr. Macaulay were Crown counsel, arguing for Penn's conviction before a common jury, such a "point" would be too gross even for the license of the Old Bailey. But if this be admitted as a canon, not of the venal advocate, but of the grave historian, who, by virtue of his function, is bound to judicial soberness and impartiality, wo to the characters of all honest men!

AUSTRALIA, ITS PROGRESS AND POSITION.

Australia is so far removed from the United States, that little interest is felt in the condition of the people of that great colony, and little at-

tention is paid to its rise, progress, and present position. Nevertheless, Australia may be considered as one of the modern wonders among the nations, and while its onward march in population and wealth has been extraordinary, its future, we venture to predict, will present still more surprising results. By recent arrivals we have late accounts from Sydney, the principal town of New South Wales. The Legislative Council was in session, and the Governor's annual address, which had just appeared, gave a highly flattering picture of the affairs of the colony. The revenue had increased, and was in such a prosperous condition as to suggest additional outlays to promote immigration to the colony, and also the establishment of steam communication between England and the colony, by way of the Cape of Good Hope, and by means of auxiliary screw propellers. The exports of wool had reached, in the last year, 22,000,000 lbs., the official value of which was £1,200,000, being an increase of 5,700,000 lbs., over the previous year, and equal to the whole exportation of the year 1838, only seven years before. The export of tallow, in 1847, had been 60,000 cwt., the official value of which was £107,000, being an increase over the previous year of £47,000.

We perceive also that in the British House of Lords on the 10th ultimo, Earl Grey, on submitting certain papers relative to emigration to Australia, took occasion to enter into an elaborate review of the growing prosperity of the colonies there, with particular reference to the advantages they held out, for promoting the great national object of emigration. It seems that taking the average of the last seven years, the annual emigration to Australia from England and Ireland, has been 122,000; but last year it was 138,000. In 1838 the only English colonies in that quarter of the globe were New South Wales and Van Dieman's Land, the extent of settlement in each being small, and the whole population of both not exceeding 53,000, of whom 23,000 were convicts. Now, New South Wales, including Fort Philip, extends about 1,000 miles by 300 broad, the whole area of the colony being three and a half times larger than Great Britain, and the coast line extending 1,500 miles. Besides this, the English occupy Southern and Western Australia, and the valuable island of New Zealand; and the whole British population in the different Australian colonies now amounts to about 300,000. In twenty years, therefore, that population has increased about five or six-fold; but their wealth has increased still more rapidly. In 1828 the whole exports were £181,000; in 1845—the last year up to which the returns has been made—the exports had risen to £2,189,000, being twenty-fold in seventeen years.

Earl Grey, after remarking that the colonies of Australia had not been formed merely by the emigration of labourers, but that the population consisted of officers of the army and navy, gentlemen who had taken degrees at the universities, and other persons of station and intelligence, made the following curious comparison between the Australian colonies and the American colonies, now the United States:

"The population of Sydney in 1836, was 19,000 and in 1846, 38,000. Let their lordships compare this with the old American colonies; the population of Boston, one hundred and sixty years after it was founded, in 1790, was only 18,000, and the population of what was now the great city of New York, in 1773, immediately before the breaking out of the war of independence, was only 21,800. Having then been founded for a much longer period than Sydney had been at the present time, it contained a population of 17,000 less than Sydney now did. In 1790 the population of Philadelphia was only 28,000. But what would be found to be still more remarkable was a comparison of wealth, and the advantage to the mother country of the Australian colonies over the American. The population of the American colonies in 1772 was 2,300,000; the population of the Australian colonies in 1845 was 283,000. Now the imports of all descriptions into the American colonies in 1773 were about one million sterling, whilst the imports into the Australian colonies in 1845 had been £2,070,000. The exports of the old American colonies in 1773 were something short of £2,000,000, whilst the exports of the Australian colonies in 1845 had been £2,185,000. The value per head of exports and imports in both cases would show the result more strikingly. The imports in the old American colonies were 8s. 9d. per head of the population, whilst the imports in the Australian colonies were £7 5s. 10d. per head. The exports in the American colonies were 16s. 8d. per head, and in the Australian colonies £7 14s. 3d. per head. It could not be said, therefore, that the population of our colonies were less capable of carrying on their enterprise now than they had been in former days; and when the difficulty of a voyage to Australia, as compared with America, was considered, the result was still more remarkable."

The temptation to which the professors of Christianity are exposed in this day of increasing light and knowledge, is that of mistaking images of truth, for the real substance; and, as nothing can steer the mind safely through the danger but the spirit of truth itself, it behoves us to consider well, whether, in our religious movements, and especially in worship, we are really actuated by its unerring guidance, or still depending on substitutes. A person intending an outward journey, is commonly careful at the outset; well knowing, that if he mistakes the road, he may tire himself to no purpose, and if he get right at all, have to travel all the way back again. Even in such a case, however, the religious traveller, if he retain his integrity, may be convinced, that it will not do for him to take doubt for a guide; and be also

enabled to spread a useful memento to others, that if they would make straight steps toward heaven, and reach it at last, they must be conducted by superior Wisdom.—*Dillwyn.*

WARNING FROM THE GOLD MINE.

Ye, who rend my bed of earth,
Mark me! from my lowly birth,
Ye to light in me will bring
What will rise to be your king!
I shall rule with tyrant sway,
Till ye rue my natal day!
High and low my power shall own,
For I'll make the world my throne!

And my worshippers shall be
Martyrs, dupes, or slaves to me.
Love and friendship on the way
To their idol, they will slay,
Conscience—I will still her cry;
Truth for me shall bleed and die!
I will prove a chain to bind
Down to earth the immortal mind!

Though ye try me by the fire,
This will only heat my ire,
Though my form ye oft may change,
'Twill but give me wider range!
For my sake the poor shall feel
On his face, his neighbour's heel.
Then I'll turn and taking wing,
Leave with avarice but a sting!

I will be a spear to crime,
Ye shall sell your peace through time;
And a long eternity
Of remorse shall come by me!
Now I'm here without defence;
But, if once I'm taken hence,
Man shall eat the bitter fruit
Springing from a golden root!

THE SHUNAMITE.

BY THE AUTHOR OF "THANKFULNESS."

"I *dwell* among mine own, and I am blest,
My husband, household, dear familiar friends;
I dwell among my people and at rest,
Thankful to God for all his goodness sends.
I have enough, nay, more," she meekly cried,
"I dwell among mine own, and I am satisfied."

Was there no boon a monarch could bestow,
Nought that a prophet might demand on earth;
Nothing to cause that cup to overflow,
So filled with brimming blessings from her birth?
"I dwell among mine own," she only said,
"In this my happy home, and need no human aid."

Riches were hers, but she was blessed with more
Than those in earthly treasure affluent,
Or garners, teeming with their ripened store,
A sweet and grateful spirit of content.
This was the great inheritance, which Heaven
To the rich Shunamite had largely given.

One blessing, long desired, but still denied,
Was wanting to that home of peace and joy—
She had no son. The blessing was supplied,
The mother smiled upon her infant boy;
But He whose love the long-sought blessing sent,
Now taught a higher lesson than content.

The blessing was recalled. The shades of death
Closed the fair eye-lids of the lovely child;
The mother felt that with its partiug breath,
Earth of its sweetest blossom was despoiled;
But checked the strong temptation to rebel,
And said, in meek submission, "It is well."

O hard, sweet lesson! taught, my God, by thee,
Deeply to suffer, and breathe no complaint,
In resignation to thy wise decree,
With the true wisdom of this gentle saint.
How blest the lot, where in one heart unite
Faith and content, as in the Shunamite.

And I am blest, though poor; I also dwell,
All loving, loved by all, *among mine own;*
And I have learned to answer, "*It is well,*"
Under the deepest sorrow I have known,
Blest with true riches, in content of mind,
And the best happiness, a will resigned.

SUMMARY OF NEWS.

Coloured Suffrage.—It is announced that a bill directing the submission to the people of Wisconsin, at the next general election, of the question whether equal rights of suffrage shall be extended to coloured persons, has passed both houses of the Legislature of that State.

Europe.—The steamer Hermann brings dates to the evening of the 26th ult., two days later than those brought by the Niagara. Brief as is the period embraced by this arrival, the intelligence is important, as showing the progress of events which threaten to involve all Europe in a flame, and the actual commencement of the conflict on the Lombard-Sardinian frontier. The French Assembly had been discussing a law for the suppression of political clubs, and had passed it through a second reading. Great excitement existed in the city in consequence, and an insurrectionary movement was threatened. The troops were under arms, and the streets were patrolled by strong detachments during the night. A newspaper which was considered inflammatory, has had several of its late issues seized by the officers of Government. It is said that the Assembly exhibits a decided disposition for retrenchment in the national expenditure. The war has re-commenced on the frontier of Sardinia. The Sardinian army has crossed the Ticino, into Lombardy. A large Austrian force, under the command of Radetzsky, would probably soon meet them. It is understood that France will send assistance to Rome, should the Austrians invade the territory of that Republic. The Sicilians were making active preparations for war with the King of Naples. It is thought that monarch will find difficulty in keeping his throne, as another insurrection is expected, in his continental dominions. The Austrians do not seem to be very successful in Hungary, and it would appear that the Sclavonian provinces in the South, are becoming dissatisfied with the Austrian government. It appears that the Frankfort Parliament has rejected the King of Prussia as Emperor of Germany. The ministry had resigned, and much confusion and excitement prevailed in consequence. The King of Holland died recently, and his son has ascended the throne. Russia continued to concentrate troops on her frontier, and it is said she has given forty days to the Sultan of Turkey, to consider whether or not he will allow the Russian fleet to pass through the Bosphorus, into the Mediterranean. It is expected that if the permission is refused, Russia will force the passage.

FRIENDS' REVIEW.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

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No. XXXVIII.

(Continued from page 483.)

R. J. to Martha Routh.

Philadelphia, 11th month 6th, 1800.

My Dear Friend,—Thy tender greeting of Seventh month last, came duly to hand; the contents whereof awakened all that is within me capable of feeling with thee in the depth of many sorrows, and with Friends in your land who are concerned to support those testimonies of divine origin which were given to our forefathers, and are renewed to us in the present day. Thine and other similar accounts respecting the sorrowful affair which so exercised your Yearly Meeting, explains what was before in circulation here. * *

What can be done, short of the Lord's doings, to bring the party to see and escape the subtle work of the enemy, I know not. I sincerely pray that she may be restored to the path of sound judgment, and so remove the occasion of offence; or I fear the weak of the flock will be staggered, and scattered into the wilderness thereby. But the living Foundation will stand sure! Happy and safe are they whose building is thereon! Against these, we are told, "the gates of hell shall not prevail." How different are the sensations of my mind on reading thy account, and thy settled opinion respecting some of the younger class among you, whose solid deportment drew forth sympathy and encouragement from their elder sisters. And it appears from what thou sayest about meeting with our dear S. Smith and R. Jordan, M. Stacy and Sarah Lynes, at your Quarterly Meeting, that it was similar to what the apostle experienced at Appii Forum, when he "thanked God, and took courage." I remember to have seen S. Lynes at Clerkenwell school, and that my landlord, Joseph Gurney Bevan, told me he "did believe she would make something clever if she lived." I dont wonder at thy solicitude for her preservation. My spirit unites with thine therein, that she may be kept by the power of God, by the armour of Righteousness on the right hand and on the left, from every snare, and in every hour of trial and temptation that may assail her. I was pleased to find that she had so steady and valuable a friend as M. Stacy with her.

Our choice plants, Hannah, wife of S. R. Fisher, Hannah, daughter of Thomas Fisher, Sally Cresson, &c., thrive and bring forth pleasant fruit, as do many more, in city and country. So that if thou shouldst be again divinely commissioned, and sent to visit this land, thou wilt have some joy, amidst many sorrows that will inevitably be thy portion.

Our dear S. Harrison is able to get to meetings, and amongst her friends; and our dear T. Scattergood feels near as ever to the living amongst us. He gave us, last Second-day, being our Quarterly Meeting, a lively but affecting account of his exercises; after which our Meeting's Memorial concerning dear S. Emlen, was read, and being lively and very descriptive, had a remarkable reach on the meeting, so that we broke up in tears. S. E.'s daughter has been married to Doctor Physick, of an unexceptionable character, as a man and as a physician, yet not a member of our Society. What shall we say to such things as these, but that all must purchase Truth for themselves, if they really come into the possession of it. * * *

R. Jones to Joseph Williams.

Philadelphia, 11th month 6th, 1800.

Dear friend, Joseph Williams,—Thy truly welcome epistle of Eighth month last, I have now before me, and, fully resolved to keep fast hold of my end of the chain, as our Indians say, sit down in order to reply to thy sundry intelligence; some part of which hath clothed my mind with great sadness. The particulars as related by thee, have more fully explained the matter, which had reached us before thine came to hand. It is rapidly spreading as from Dan to Beersheba. I am not equal to any advice in this afflicting case; but hope best wisdom may direct whatever is done; and that the party may have an ear to hear "what the spirit saith unto the churches." And

seeing what poor, fallible creatures we are, oh that we may watch and pray continually to be preserved on the one true and living foundation, "against which the gates of hell shall not prevail."

I am, however, truly sorry it is become so public, fearing, lest some of the weak of the flock may be staggered, if not wholly driven away thereby.

Your situation, before this happened, was to be lamented; and thou my dear friend, with all the faithful, who are endeavouring to "hold fast the profession of our faith without wavering," have had a bitter cup to drink. But may it be remembered, that greater is HE that is in and with his people, than he that is in and of the world! By this time, I hope, some of you will have to say, in the arrival and help of dear S. Smith and R. Jordan, "GOD that comforteth those that are cast down, comforted us by the coming of Titus." My love to them, if they are yet in your land, and to dear G. Johnson; say I look towards him in the same love by which we were united at Newport, Nantucket, &c. He may have heard that his young companion, Ebenezer Cresson, died suddenly not long since, in consequence of a hurt on his foot, which brought on a lock-jaw, and took him away in his innocence.

Dear S. Emlen's company and services are greatly missed, but he had finished his work, and is, I doubt not, translated to a better inheritance. A sweet memorial of him was read at our late Quarterly Meeting, and a still sweeter one lives in many of our hearts. At the same meeting, dear T. Scattergood gave us an account of his trials, sufferings, and baptisms, which was very affecting to the meeting in general. We rejoice in his release from the field of service, and that he is evidently alive in the Truth. Phebe Speakman also looks fine and easy in spirit. Oh, what a mercy, that the poor servants are so preserved through what is allotted them, and favoured to return with sheaves of peace! * * *

We of this city have abundant cause to be humbly thankful to the Father of mercies, in that he hath been pleased to spare us this year a visitation from that dire disease, the yellow fever. Yet it has prevailed at Baltimore, Norfolk, and Providence.

We have divers promising young ministers in this city. My prayer for them is, that the Lord keep them humble, little, and low.

I wish my love handed to thy dear wife, &c. Ah, what changes, divisions, and multiplications in families, have taken place in a few years! and what remaineth to pass through is wisely hidden from us. I think this scrawl will convince thee, that I am old, and almost worn out, for all thou pleasantly sayest about old maidens.

As to my present circumstances, take the following. I live in a neat dwelling in Brooke's Court, near North meeting; keep a little shop; have a precious child in my B. C. I can walk about better than for several years past; have a tolerable share of health; am favoured with the company of my dear friends, and what is still more to be prized, feel my heart at times lifted up in gratitude and thankfulness to the Author of all good, for his innumerable favours and mercies vouchsafed in an abundant manner, to me, a poor unworthy creature.

Let us pray for one another, that we may be kept steadfast and immovable unto the end, and finally obtain an admission into that city, "none of whose inhabitants can say, I am sick!"

I am, dear Joseph, with love unfeigned, thy sister in the unchangeable Truth, R. JONES.

The scepticism which prevailed in Ireland occasioned her much concern; the more so, as it ensnared some, of whom she had hoped better things. "I have learned," she notes, Tenth month, 3d, "that TRUTH has so far prevailed over Error, and light over darkness, that opposition to its known principles is on the decline. This must inevitably be the case, because, '*the* LAMB *and his followers will have the victory.*'"

Under the same date she says,

"I have a letter from Richard Jordan, written after the last Yearly Meeting in London. He appeared to be low and lonely, having in prospect a visit to the continent, and, as yet, no companion. I hope he is by this time favoured with a yoke-fellow, and have no doubt but his blessed Master will supply all his needs. He is a near and dear brother in the Gospel."

On the 11th of Ninth month, 1801, died her kind and faithful friend James Hartley. Early one evening, during his illness, Rebecca Jones sent to him by a neighbour a sympathetic message. Whilst sitting at her supper, at 9 o'clock that night, she laid down her knife and fork and sat with great solemnity, which feeling was shared by her companion, our informant. After a little while she said, "The conflict is over, James is gone." About an hour afterwards the same neighbour called, with information that he had deceased precisely at the time of R. J.'s impression.

Whatever may be thought of intimations thus afforded to individuals at the moment when a near friend is disrobed of mortality, *the fact* of such, and of kindred phenomena, is placed, by reiterated occurrence, entirely beyond dispute, at least to those who believe the testimony. There are those among our readers who can refer to cases within their own personal knowledge. Several instances of this spiritual communion will be found in these memoirs, and more might have been inserted. We think it expedient to place on record well authenticated cases of the kind, not to encourage superstition, but as an aid to the believer, in furnishing evidence that the Divine Spirit does at times communicate to the human mind a knowledge of things which could not be perceived by the natural faculties. We see no reason for seeking to refer these spiritual

phenomena to any other source than "the testimony of Jesus, which is the Spirit of Prophecy."

To C. Hustler she writes, Third month, 12th: "It was like marrow to my bones to hear, by a late letter from Henry Tuke, that thou art '*strong in the best life.*' It must be a great comfort that thy dear children are settled so near to thee, and that precious Sarah is continued a prop to thy declining years. Salute each of them and theirs for me, and convey to them my fervent desire that they may become valiant for the cause of Truth, through an unreserved obedience to all its dictates, in smaller as well as in greater matters; seeing that the work of Righteousness is PEACE, and the effects thereof quietness and assurance *for ever!* Your approaching Yearly Meeting will be interesting—one subject in particular painfully so. May best counsel be waited for and obtained! Dear Richard Jordan, being left to serve alone in Ireland, calls forth my tender sympathy. My love to him and to Samuel Smith, Charity Cook, M. Swett, David Sands, Elizabeth Coggeshall, and G. and S. Dillwyn. Tell S. Smith his wife is accompanying John Parrish in a family visit to our North Meeting.

"It is probable that some of our friends may clear out at your approaching solemnity, whose return will be pleasant to their friends here. May their peace be sealed sure. Dear Thomas Scattergood is a precious addition to our meeting. Our dear Sarah Harrison often mentions thee with heartfelt affection, and in a late conversation we were both so revived, that we concluded that if by going 100 miles we could gain an interview with thee, we should not hesitate an hour about the undertaking. We are as nearly united in gospel fellowship as ever."

Referring in this letter to the approaching Yearly Meeting of Philadelphia, she says: "I suppose thou wilt look sometimes towards us, as I shall towards you, if continued in mutability. And this being one of the blessed privileges enjoyed by the children of the heavenly kingdom, let us prize it, be comforted in it, and give to our great and holy HEAD, who presides over his own church every where, the glory which is now and for ever his due.

"My Bernice," she adds, "continues an affectionate precious companion in my solitary moments, as well as a most tender nurse under indisposition. I number her among my comforts, in the journey through and near the end of this vale of sorrow.

"May the Shepherd of Israel protect, defend, and save you by his own immediate power, in every time of trial and distress, is the present breathing desire of thy sincerely affectionate friend, old fellow traveller, and sister in the UNCHANGEABLE TRUTH."

Fifth month 4th she received from John Lucy, of Bristol, a present of "a *very rich* cheese," in which was a tin box, containing twenty guineas in gold, being the amount of a legacy left to R. J. by a deceased friend.

[To be continued.]

A SHORT NOTICE OF RICHARD JENNINGS.

Presented to the Subscribers to the Cape Town Friends' School.

Richard Jennings was a native of Scarborough, and the son of pious parents, who were members of the Society of Friends, and who endeavoured to train him up in the fear of the Lord. At a proper age he was sent to Ackworth School; here he received much good counsel and instruction, which proved of great use to him in after life, notwithstanding his character as a schoolboy was rough and boisterous. On leaving school he was placed as an apprentice with a Friend in a small country town; and whilst in this situation he became increasingly sensible of the corruption of his own heart, and attentive to the convictions of the Holy Spirit, to which he had been directed from childhood, as to a light shining in his conscience and enabling him to distinguish between good and evil, condemning him also for evil, and giving him peace when he followed after that which was good. He was now brought more fully to perceive that this blessed Spirit is the gift of God in his dear Son, and given to feel the peaceful evidence of his sins being forgiven for the sake of the offering which Christ made upon the cross, for the sins of the whole world; and he found it to be the Christian's privilege to hold communion with his God and Saviour, in reverent silence, and in fervent heartfelt prayer. In this communion he became impressed with the belief that it was the will of the Most High that he should devote himself to the instruction of children in Africa; but instead of looking to God, in faith in his power to prepare for whatever work he might, in his sovereign will, require, and to open the way for its performance, Richard Jennings gave way to the temptation to look to himself, and to dwell upon his own weakness; and thus Satan found an entrance to suggest difficulties in the way of such a service, until the conclusion was adopted, that the fulfilment of it was impossible. In this state of mind the tempter was permitted to gain power, until Richard became involved in much darkness, and fell into transgression, which occasioned him to leave his situation, and to go to sea. Here he led a hard, uncomfortable, and ungodly life, chiefly in the capacity of a common sailor, on board a vessel in the coal trade. After some years, happening to be on shore, he passed along a street where the door of a meeting-house stood open, while the congregation were listening to a sermon; he also stopped and listened; and through the mercy of that Saviour, of whom it is said, "A bruised reed shall he not break, and the smoking flax shall he not quench," the words of the preacher were made instrumental in fanning again into a

flame, the smouldering spark of desire after the love of God, which, though borne down and frequently obscured by sin, still remained unextinguished. The transgressor was renewedly brought to repentance; and in a deeply humbled state he again found peace with God through Jesus Christ. He now left the sea, and walking circumspectly, was restored to unity with his friends. After a time, the impression returned that it was his duty to go to Africa and devote himself to the education of children: again he gave way to the spirit of unbelief; again he fell into temptation; and losing his employment in consequence, he again went to sea.

Previous to embarking for a foreign voyage, he called on his aged friend, Ursula Cottom, of Scarborough. The heart of this mother in Israel yearned towards the backslider; she extended to him the hand of kindness, gave him Christian counsel in the spirit of Christian love; and on parting with him said, "When thou comest to a place, inquire who in it is worthy, and seek the company of such. They will do thee good." There is reason to believe that the Christian sympathy thus expressed, was instrumental in keeping the poor backslider from sinking again into sin so deeply as he had sunk before; and in the course of the voyage he now took, it pleased the Most High to show his power to bring to pass that which this poor doubting man had looked upon as impossible. The ship in which he sailed was wrecked in Table Bay, and he was cast up from the stormy ocean on the strand, at Cape Town, in South Africa! Barnabas Shaw, a Wesleyan Missionary, who was then stationed in Cape Town, had gone to the scene of distress to render any help in his power to the sufferers. He saw Richard Jennings reach the shore, and something about him attracted the mind of the missionary to the shipwrecked sailor; he was placed by the benevolent missionary under the care of a pious Wesleyan family, and in the course of a short time was engaged to take charge of a school belonging to the Wesleyan congregation.

Richard Jennings was deeply humbled under this display of divine mercy and power. The bruised reed was strengthened; faith took the place of doubting; and he applied himself with diligence to the discharge of the duty laid upon him. In the course of the time during which he filled this office, he married Mary Thompson, a native of York. Whilst living in the family of a Friend, in Manchester, she became impressed with a belief that her Lord and Master had service for her among children in Africa. In simple faith she communicated the matter to her mistress; and arrangement was made for Mary to become a servant in the family of Barnabas Shaw, then on the point of sailing for Cape Town, with a view to bringing her into that which she believed to be her proper field of labour; and now, by her marriage, the way was opened for the discharge of that which rested on her mind as a duty. Richard and Mary Jennings attended to their youthful charge with much satisfaction, both to themselves and their employers; but some trials were permitted to overtake them. Once their house was accidentally burnt, and they lost their little all, consisting chiefly of a scanty stock of clothing, furniture and books; and subsequently one of their little family of daughters died; but in all their trials the Lord was their helper, and he gave them friends who sympathized with them in the day of their trouble. After a few years this school was given up, in consequence of some doubt as to the applicability of the funds by which it was supported, to the maintenance of an institution such as it was; and Richard and Mary Jennings removed to Simons Town. Here Richard carried on the business of a tallow-chandler, which he found more remunerative than that of a schoolmaster; he nevertheless still retained the belief that the education of children was his calling of the Lord; and he therefore desired to find another opening to the fulfilment of his duty, rather than to increase his substance. Though he had again forfeited his membership with the Society of Friends, and was now situated where there was no congregation of that people, yet he was attached to their principles, from a conviction of their true accordance with the Gospel; and some of that Society, residing in England, having concluded to open a school in Cape Town, for the poorer classes of children, many of whom were the offspring of coloured parents then recently emancipated from slavery, Richard and Mary Jennings gladly engaged in this object. They took charge of the school in the Seventh month, 1840; and conducted it unitedly with diligence and care, both as regarded the literary instruction of the children, and their training in "the nurture and admonition of the Lord," until the end of the Twelfth month, 1847, when the usual midsummer vacation took place.

Among the means adopted by Richard Jennings for the religious instruction of his pupils, was the reading of the Scriptures to them, in the middle of the forenoon. This time was chosen as best securing the presence of the greatest number. These readings were accompanied by a pause, which he endeavored to occupy in turning his mind directly to the Lord, and in seriously meditating on the subject read; and he strove to lead his pupils to occupy it in the same way, sometimes addressing a few words of exhortation or counsel to them, or putting up vocal prayer on their behalf; and strangers who have occasionally been present at these times, have spoken of them as seasons of very solemn feeling. His mind also expanded in Christian concern for the parents and other relations of his pupils, and these he invited to come to the school-room on First-days, along with their children, and with others who had left the school and gone into situations. On these occasions he labored to promote their improvement, and to impart to

them religious instruction, by reading and other means, such as he apprehended were suited to their state, and which included a pause for "feeling after God." Under a deep sense of the evils resulting from the drinking of intoxicating liquors, he also laboured, both by example and precept, to promote abstinence from them, sometimes holding meetings in the school-room for this purpose. He had the comfort of believing that these simple labours in the fear of the Lord, were made a blessing to many; their good effect upon several who had been his pupils continued to be obvious after they left the school.

In referring to their labours from time to time, he made acknowledgments such as, "We desire to feel thankful to our Heavenly Father, who has condescended hitherto to help us, and to be with us." "We cannot but express our thankfulness to that Almighty Being, who has condescended to be our help and our stay." "In endeavouring to arrest the progress of vice among the children, we have felt ourselves placed in a most responsible situation; and nothing could have sustained us, but having our sole reliance and confidence in the Lord." And in describing his interest on behalf of his charge in 1846, he wrote, "We still claim the sympathy and prayers of our dear friends, not only on our own account, but also for the future welfare of the dear children placed under our care."

Since his decease some of the children say they sometimes peeped in at the library window, after school, and saw him at prayer. And at a previous period, after Dr. Philip had visited the school, he wrote, saying, "From the character and labour of Richard Jennings and his wife, I think they must prove a blessing to the district in which they are situated. I was pleased with the intellectual attainments of the children; but there was something that might be termed the spirit of the school, that pleased me most of all; their whole appearance, their manner, their subdued looks, showed that the instruction they had received had benefitted their hearts, even more than their heads."

The health of Richard Jennings not being good at the time of the vacation in Twelfth month, 1847, he went, in the hope of improvement, with his family to Rondebosch, a village a few miles from Cape Town, and rather less exposed to great heat in the summer months than the latter place. He was more unwell on the 16th of the First month, 1848, and signified to his wife some doubt as to how his sickness would end. On her replying, "We must leave it to our Heavenly Father," he said, "I can, I can." Feeling better on the following morning, he went to Cape Town, and in the evening on returning, said he felt well, and spoke with interest of two girls whom he expected to become pupils in the school. Before night he was taken more seriously ill, and on the following morning, he informed his wife that he believed he was going to leave them; but said he had no concern upon his mind, except about the welfare of herself and their children. On his wife replying, "We are in the hands of our Heavenly Father; and you know he will provide for us, and protect us," he assented, saying, "I do, I do; I know he will." Being greatly reduced he was able to express but little, and he died on the evening of the same day, aged nearly forty-eight years. His remains were interred at Cape Town on the 19th, and on the 24th the school was re-opened by his widow and eldest daughter, who in the depth of their affliction, were thus enabled to manifest their solicitude for the objects of their care. They not only feel keenly their own loss, but with those in England on whom the charge of this school has rested, are sensible of the great loss which the school has sustained, by the removal of one who was, in so remarkable a manner, raised up and prepared for the work in which he was engaged.

FRIENDS' SCHOOL, CAPE TOWN, SOUTH AFRICA.

Established 22nd of Seventh month, 1840.

In reporting at the present time upon the state of the Friends' School at Cape Town, the loss this institution has sustained by the decease of Richard Jennings, comes prominently into view. The period of his decease was the close of the midsummer vacation: and the school was re-opened by his widow and daughter, on the 24th of First month, sixty children attending. The assistance of a young man who had been a pupil in the school was obtained for a time, and sometimes the attendance within the year has reached sixty-five. From the circumstances of the parents, some of the children rarely attend more than once a day. The elder boys have generally gone to other schools; and the average attendance is now fifteen boys of the younger class, and thirty girls, although 128 names are on the list: thirty-five are the offspring of coloured parents, some of whom are of the lowest class, and the education of their children, previous to their coming to the school, had been entirely neglected. Eleven of the pupils have received Bibles, and two, Testaments, within the past year. Each child that can read is expected to repeat a portion of Scripture once a week, and they appear to take an interest in this part of their instruction.

Sixty volumes have been lent the children out of the library. Seventeen write in copy-books. Most of the others write on slates. Sixteen are in arithmetic, from the simplest rules to practice. Grammar and geography are attended to by reading and questioning. The girls are instructed in sewing, eight hours in the week. From twelve to twenty attend the First-day morning reading-meeting, and from thirty to fifty that in the afternoon. About twenty attend places of public worship; the parents of some of the remainder are Mahomedans, and others make little or no profession of religion. There is a marked improvement in the order, obedience and truthful-

ness of the children, when they have been a short time in the school.

In the absence of application from any Friend who might have the needful qualification for such a work, and feel so bound to it as to give promise of diligent application to it, in the fear of the Lord, it has hitherto been thought best to continue the school, under the care of Mary Jennings and her daughter; but should no suitable person be found for this office, the question of permanently continuing the school will require serious consideration. In the circumstances of Mary Jennings and her family, it has been found needful, for the past year, to continue the salary which she and her husband had jointly. It will be seen by the foregoing statement, that the contributions of Friends are still required; they were due on the 1st of Second month, 1849, and may be sent to ELIZABETH BACKHOUSE, Micklegate, York.—*London Friend.*

York, Second month 12th, 1849.

COLONEL FREMONT AND HIS EXPEDITION.

The National Intelligencer publishes a letter from Colonel Fremont to his wife, giving an account of his sufferings. It will be seen that they exceed the accounts previously given in their terrible details. The Intelligencer adds that bad as it is, what is to follow in the next letter, is worse. This first letter is dated Taos, New Mexico, January 27th.

"Former letters will have made you acquainted with our progress as far as Bent's Fort, and, from report, you will have heard the circumstances of our departure from the Upper Pueblo, near the head of the Arkansas. We left that place on the 25th of November with upwards of one hundred good mules and one hundred and thirty bushels of shelled corn, intended to support our animals in the deep snows of the high mountains and down to the lower parts of the Grand river* tributaries, where usually the snow forms no obstacle to winter travelling. At Pueblo I had engaged as a guide an old trapper, well known as "Bill Williams," and who had spent some twenty-five years of his life in trapping in various parts of the Rocky Mountains.

"The error of our expedition was committed in engaging this man. He proved never to have known, or entirely to have forgotten, the whole country through which we were to pass. We occupied (after passing the mountain) more than half a month in making the progress of a few days, blundering along a tortuous course, through deep snow, which already began to choke up the passes, and wasting our time in searching the way. The 11th of December we found ourselves at the mouth of the *Rio del Norte canon*, where that river issues from the *Sierra San Juan*—one of the highest, most rugged, and impracticable of all the Rocky Mountain ranges, inaccessible to trappers and hunters, even in summer. Across the point of this elevated range our guide conducted us, and having still great confidence in this man's knowledge, we pressed onwards with fatal resolution. Even along the river bottoms the snow was already breast deep for the mules, and falling frequently in the valley and almost constantly on the mountains. The cold was extraordinary. At the warmest hours of the day (between one and two) the thermometer (Fahrenheit) stood, in the shade of a tree trunk, at *zero;* and that was a favourable day, the sun shining and a moderate breeze. Judge of the nights and the storms!

"We pressed up towards the summit, the snow deepening as we rose, and in four or five days of this struggling and climbing, all on foot, we reached the naked ridges which lie above the line of the timbered region, and which form the dividing heights between the waters of the Atlantic and Pacific oceans. On our first attempt to cross we encountered a *pouderie*—(dry snow driven thick through the air by violent wind, and in which objects are visible only at a short distance)—and were driven back, having some ten or twelve men variously frozen—face, hands or feet. Meantime it snowed steadily. The next day we renewed the attempt to scale the summit, and were more fortunate, as it then seemed. Making mauls, and beating down a road, or trench through the deep snow, we forced the ascent in defiance of the driving *pouderie*, crossed the crest, descended a little, and encamped immediately below in the edge of the timbered region. The trail showed as if a defeated party had passed by—packs, pack saddles, scattered articles of clothing, and dead mules strewed along. We were encamped about twelve thousand feet above the level of the sea. Westward the country was buried in snow. The storm continued. All movement was paralyzed. To advance with the expedition was impossible; to get back, impossible. Our fate stood revealed. We were overtaken by sudden and inevitable ruin. The poor animals were to go first. The only places where grass could be had were the extreme summits of the Sierra, where the sweeping winds kept the rocky ground bare, and where the men could not live. Below, in the timbered region, the poor animals could not get about, the snow being deep enough to bury them alive. It was instantly apparent that we should lose every one.

"I took my resolution immediately, and determined to recross the mountain back to the valley of the *Rio del Norte*, dragging or packing the baggage by men. With great labour the baggage was transported across the crest to the head springs of a little stream leading to the main river. A few days were sufficient to destroy that fine band of mules which you saw me purchase last fall on the frontier of Missouri. They

* A fork of the Colorado of the Gulf of California.

generally kept huddled together; and, as they froze, one would be seen to tumble down, and disappear under the driving snow.

"In this situatinn I determined to send in a party to the Spanish settlements of New Mexico for provisions, and for mules to transport our baggage. With economy, and after we should leave the mules, we had not two weeks' provisions in the camp; and these consisted of a reserve of maccaroni, bacon, sugar, &c., intended for the last extremity. It was indispensable to send for relief. I asked for volunteers for the service. From the many that offered I chose King, Brackenridge, Creutzfeldt, and the guide, Williams, and placed the party under the command of King, with directions to send me an express in case of the least delay at the settlements. It was the day after Christmas that this little party set out for relief.

"The party for relief being gone, we of the camp occupied ourselves in removing the baggage and equipage down the side of the mountain to the river in the valley, which we accomplished in a few days.

"Sixteen days passed away, and no tidings from the party sent for relief. I became oppressed with anxiety, weary of delay, and determined to go myself, both in search of the absent party, and in search of relief in the Mexican settlements. Leaving the camp employed with the baggage, under the command of Vincenthaler, with injunctions to follow me in three days, I set off down the river with a small party, consisting of Godey, his young nephew, Preuss, and Saunders, coloured servant. We carried our arms and provisions for two or three days. In the camp, left under the command of Vincenthaler, the messes only had provisions for a few meals, and a supply of five pounds of sugar to each man.

On the fifth day, after leaving the camp, we surprised an Indian on the ice of the river. He proved to be a Utah, son of a Grand River chief whom we had formerly known, and he behaved towards us in a friendly manner. We encamped near them at night. By a present of a rifle, my two blankets and other promised rewards when we should get in, I prevailed on this Indian to go with us as a guide to the Little Rio Colorado settlement, and to take with him four of his horses to carry our little baggage. The horses were miserably poor, and could only get along at a slow walk. On the next day, the sixth of our progress, we left the Indian lodges late, and travelled some six or seven miles. About sunset we discovered a little smoke, in a grove of timber, off from the river, and, thinking perhaps it might be our express party, King and his men, on their return, we went to see. This was the twenty-second day since that party had left us, and the sixth since we had left the camp under Vincenthaler. We found them—three of them; Creutzfeldt, Brackenridge, and Williams—the most miserable objects I had ever beheld. I did not recognise Creutzfeldt's features, when Brackenridge brought him and told me his name. They had been starving! King had starved to death a few days before. By aid of the Indian horses we carried these three with us, down to the valley, to the *Pueblo* on the Little Colorado, which we reached the fourth day afterwards,—the tenth after leaving the camp on the mountains—having travelled through snow, and on foot, one hundred and sixty miles.

"I look upon the feeling which induced me to set out from the camp as an inspiration. Had I remained there, waiting the return of poor King's party, every man of us must have perished.

"The morning after reaching the Little Colorado *Pueblo*, (horses and supplies not being there,) Godey and I rode on to the *Rio Hondo*, and thence to Taos, about twenty-five miles, where we found what we needed; and the next morning Godey, with four Mexicans, thirty horses or mules, and provisions, set out on his return to the relief of Vincenthaler's party. I heard from him at the Little Colorado *Pueblo*, which he reached the same day he left me, and pressed on the next morning. On the way he received an accession of eight or ten horses turned over to him by the orders of Major Beall, of the army, commanding officer of this northern district of New Mexico. From him I received the offer of every aid in his power, and such actual assistance as he was able to render. Some horses, which he had just recovered from the Utahs, were loaned to me, and he supplied me from the commissary's department with provisions, which I could have had nowhere else.

"*Monday, January* 29.—No news from Godey. A great deal of falling weather—rain and sleet here—snow in the mountains.

"I am anxiously waiting to hear from my party, and in much uneasiness as to their fate. My presence kept them together and quiet: my absence may have had a bad effect. When we overtook King's famishing party, Brackenridge said to me '*he felt himself safe.*'"

A FEMALE COMMITTED FOR REFUSING TO TAKE AN OATH.

At Exeter Assizes, on Tuesday, before Justice Williams, a woman who was called as witness in a case, refused to be sworn to give evidence before the grand jury. The Judge: What is your reason? Witness: I think it wrong. The Judge: Do you belong to any particular sect? Witness: No; I belong to the Church of England. The Judge: Do you believe in the articles of our religion? Witness: Yes. The Judge: Then you read your Prayer Book? The Witness: I read the Bible, Matt. v. The Judge: You must be sworn. Witness: What is the penalty for refusing? The Judge: Imprisonment. Witness: Then I must submit to the penalty. It was very foolish; but having thought of it, I can't help it.

Justice Williams having consulted Lord Denman, again addressed the witness. The Judge: I will give you an hour to consider of it, and during that time I recommend you to read the articles of the Church to which you belong. If, having done that, you persist in your determination, I have no alternative but to commit you to prison. Witness: The hour will be of no use. I am very sorry for it.—Judge: So am I. The matter then stood over, and it was understood that a clergyman was sent for to see the woman, and talk to her. At a subsequent part of the day the witness was again called forward. The Judge: I understand you have seen a clergyman? Witness: I have. The Judge: You are a member of the Church of England? Witness: I am. The Judge: Are you aware that the bishops and clergy of your Church feel no scruple in taking the oath? Witness: I am. The Judge: Why have you scruples? Witness: Because I have seen it in the Bible. The Judge: Then you must take her into custody, and take her to the county gaol. I have no alternative. The witness, Mrs. Watson, a respectable married woman, was then taken into custody.—*Leeds Mercury.*

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 28, 1849.

In the condition of our religious Society at the present time, there can be no doubt that our distant subscribers will be anxious to learn what proceedings took place at the Yearly Meeting which has recently closed. Knowing, as we all do, the diversity of opinion in relation to some of the important measures of that body, which exists among those who are no doubt desirous of maintaining the doctrines and testimonies of the society unimpaired, the Editor would gladly have been excused from exposing to public view the evidence of divided opinion, if nothing more, which the proceedings of our late Yearly Meeting afford. But our distant readers will no doubt expect, and it is believed they have a right to expect, a candid account of transactions in which they feel deeply interested, and of which they could not be witnesses. It appears much more eligible that Friends should receive a concise and correct account of the leading facts of these proceedings, through the medium of the Review, than that they should be left to glean their information from common fame, which is proverbially uncertain.

In the account of Philadelphia Yearly Meeting in this and the preceding number, the Editor has laboured to exhibit a candid and unvarnished statement of facts, leaving to his readers the task of supplying the comment and the colouring. Fully believing that Christ is not divided, and that the Christian spirit is always experienced to be a spirit of unity, he must sincerely regret the appearance of discord in any part of our beloved and highly-favoured society; and gladly would he exercise his influence, however small it must necessarily be, to restore and establish the harmony of the body, on a permanent basis. While we continue surrounded with the frailties of humanity, and experience diversities of growth, some varieties of opinion, even on points of acknowledged importance, may be reasonably expected; yet the true church, however constituted, and wherever located, is essentially one and undivided.

The circumstance of a woman, belonging to the Episcopalian profession, having been committed to prison for refusing to take an oath, affords a striking illustration of the facility with which a plain, unsophisticated understanding, looking to the unequivocal testimony of Scripture, without regard to the glosses which learned ignorance or sophistry imposes upon the text, arrives at a correct conclusion. Were we to admit, which we do not, the doctrine which many professors of the Christian name espouse and defend, that the Scriptures are the only rule of faith and practice, it is not easy to perceive how any other conclusion can be obtained than the one to which this unassuming female arrived. If the words, *swear not at all*, do not mean that an oath must not be taken, we may well enquire of the most astute commentators, what do they mean?

The article respecting the bleaching of straw, which was offered by a correspondent, is inserted without changing the phraseology in any part. The construction of hats and bonnets from straw has been found in some instances an occupation by which children and invalids are enabled to add considerably to their means of support; and we willingly give currency to information which is capable of facilitating the acquisition of an honest and comfortable livelihood.

Died,—In this city, on the 31st ult., John R. Brown, son of the late John Brown of Dover, New Hampshire, in the 26th year of his age.

He was warmly beloved in the kindred circle, and much respected in the active business of life. His painful illness he was enabled, through Divine Grace, to bear with exemplary patience, regarding with resignation its uncertain result. At a time of severe bodily affliction he remarked,—"How suffering weans us from the world! Pain, in sickness, is a blessing; it makes the path easy to give up all." The day before his peaceful close, he expressed himself willing to die, because, through atoning Love, he trusted he was prepared.

Upon the brightness of youth, and the promises of maturer manhood, it may seem, to human feeling, that the frost of death has untimely fallen; yet there is left, in his removal, the impressive lesson of an early release, and the precious evidence

that the conflicts of time have been exchanged for the joys of eternity.

DIED,—In Tecumseh, Lenawee Co., Michigan, on the 1st inst., of consumption, ELISHA J. SHERMAN, a member of Adrian Monthly Meeting, (formerly from North Marshfield, Mass.,) aged 35 years and 11 months. He bore a protracted illness with patience and resignation, and through faith in the merits of the Redeemer, death to him had no terrors.

——, On the 7th inst., THOMAS V. STANTON, in the 33d year of his age, a member of Springborough Monthly Meeting, Warren Co., Ohio.

——, On the 6th inst., at Macedon, N. Y., of scarlet fever, HENRY, eldest son of John I. and Mary H. Thomas, aged nearly six years.

HAVERFORD SCHOOL.

The Summer Term will commence on Fourth day, the 9th of Fifth mo. next. It is particularly requested that the names, ages and residence of students, who propose to enter at that time, be forwarded immediately to the Secretary of the Board of Managers, No. 39 Market St., where circulars containing the information required by parents may be had.

Philadelphia, 4th mo. 27.—2t.

PHILADELPHIA YEARLY MEETING.

In our Review of last week, the proceedings of this body, from the beginning, to the evening of the 17th instant, were briefly stated. The meeting convened on Fourth-day morning, the 18th, at 10 o'clock; and near the beginning of the sitting, the reading of the report from the Meeting for Sufferings, relative to the difficulties in New England Yearly Meeting, was commenced. The purport of this report may be briefly stated as follows:—First, a narrative of facts; beginning with the publication in England of certain letters written by a minister then on a visit to that country; and detailing the proceedings which issued in the disownment of that minister, and the confirmation of the judgment, by the Yearly Meeting in 1844. A review is also given, of the proceedings which led to a separation in Swansey Monthly Meeting, in Rhode Island Quarter, and eventually in 1845, in the Yearly Meeting. Several of the measures adopted by Friends there, are pronounced inconsistent with their own discipline; and though the report admits that the proceedings of the "smaller body" are not to be considered as a safe precedent for the setting up of a Yearly Meeting, it advances the opinion that inasmuch as these Friends appear to have been sincerely desirous of maintaining our doctrines and testimonies, and had suffered oppression, they are entitled to be considered as members of the religious Society of Friends, and to be recognized as such by their brethren, as far as may be necessary to secure their rights. And in relation to the "larger body," it is declared, that until they retract or annul their proceedings, it is not perceived how unity can be restored. The report concludes with an earnest exhortation to Friends there, to become reconciled to each other, and to unite in support of the testimonies of truth.

It was satisfactory to observe that the charge which we have several times heard advanced by individuals, of unsoundness on the part of New England Yearly Meeting, was not urged in this document.

The reading of this paper occupied nearly two hours; and soon after it was finished, a proposal was made to defer the consideration of it until another year.

In support of this proposal, the meeting was reminded that the document was very long, and involved numerous important considerations, on which we could not prudently decide without time for deliberate reflection; and that the adoption of it, if once effected, was a measure from which it would afterwards be difficult to recede. A very extensive expression of concurrence with this proposal ensued. It however became evident that this cautious proceeding was not likely to obtain the general approval. The evidence of an inclination to bring the case to a conclusion without further delay, necessarily brought the merits of the report itself under consideration. It then evidently appeared that the members of the Meeting for Sufferings, though the report was presented on the minutes of that body, were by no means united upon the subject. Several of them, including some of the most experienced among them, expressed themselves in decided opposition to it. In this judgment they were supported by a large number of Friends, who are not members of that body, and who of course had not previously heard the document.

It was urged, that this measure was inconsistent with the order prescribed by our Lord, inasmuch as our brethren in New England, supposing them in error, had not been expostulated with previously to our condemning their proceedings.

Among the objections to the adoption of this report, it was urged that one Yearly Meeting had no authority to rejudge and reverse the disciplinary proceedings of another; the exclusive power to frame and superintend the administration of its own discipline, being held by each Yearly Meeting. To this it was answered that this doctrine was undeniably true, as a general rule, but that Friends in New England, by publishing and sending us an account of their proceedings, had invited and imposed upon us the duty of such an examination.

The publication, however, of an account of these proceedings, was regarded by others, as designed for the information and satisfaction of Friends, and not as a submission of their acts, in the administration of their discipline, to the supervision of any co-ordinate branch of the Society. Hence no examination of the correctness of these proceedings was attempted in the Yearly Meeting.

In the course of this discussion, reference was made to the testimony at Camden, in 1830, in

which it is clearly stated that the conclusions of our meetings "have never been come to by a vote or the opinion of a majority; no question is ever taken by reference to numbers, or votes, or a majority, or any thing like that." "Where any difficulty occurs from a variety of opinions, or different views, time is given, in order to arrive at the proper sense of the meeting." In all the experience of the witness, "as clerk, one of three things has taken place, with general satisfaction to Friends. First, Friends submitting to the minute of the prevailing sense of the meeting, as taken by the clerk. Second, Postponing the matter for future consideration; or Third, By rejecting the proposition, whatever it might be, or dismissing it, and they have thus come together harmoniously and happily." It was contended that these principles were still correct, but that this report could not be adopted without entirely disregarding them.

About two hours were employed in earnest discussion; and notwithstanding the interest which was evidently taken in the question, the momentous principles involved, and the consequences which may be reasonably apprehended from the measure, there was much less excitement manifested than might have been anticipated.

Although a great number of voices were raised in opposition to the adoption of the report, yet a much greater number appeared in its favour. A minute was at length made by the clerk, stating that it was concluded it was best to adopt the report, and directing a copy to be presented to each of the bodies in New England, and that the matter should be left with them for their consideration. When this minute was read a large number of Friends expressed their dissent.

The meeting having been in session between four and five hours, an adjournment was soon afterwards proposed and agreed to.

On the evening of the same day, a short session was held, in which the reports respecting spirituous liquor were read. From them we find, that the number of our members who use this article as a drink, or supply it to their workmen for that purpose, has considerably diminished within a few years past; and in some quarters, it does not appear that any are now in this practice. Quarterly and Monthly Meetings were again advised to continue their labours for the extinction of this pernicious practice, and report the result to the Yearly Meeting next year.

An impressive testimony from Muncey Monthly Meeting, approved by Philadelphia Quarter, respecting our beloved friend, Mercy Ellis,* was read at the close of this session. It was heard with evident satisfaction, and directed to be recorded.

On Fifth day morning, meetings for worship being held as usual, the Yearly Meeting did not convene until afternoon.

* For an obituary respecting her, see Vol. I., p. 345, of this Review.

In the afternoon the report of the committee charged with the concern for the civilization and improvement of the Indian natives was read, from which it appears that the remnant of these once numerous tribes, now residing on the Allegany, to whom the care of this committee has been for several years chiefly confined, are gradually, though slowly, advancing in agricultural improvements, and that a disposition to encourage the education of their children, has been growing among them. A school house, at Cold Spring, has been recently erected at the expense of the state of New York; and one near Tunesassa, on the east side of the river, has been built by the natives, aided by an appropriation from the funds at the disposal of the committee. Two schools under the care of Friends have been kept up during great part of the year; and about forty native children have partaken of instruction in them.

Our friend, Ebenezer Worth, has continued his valuable services to these people; but the committee are very desirous of obtaining a suitably qualified man and his wife, to aid in the instruction of the women in domestic economy. The improvement of the native females appears essential to the advancement of the men.

The minute from our brethren of New York Yearly Meeting, respecting a conference at Baltimore,* was then taken into consideration. After a time of deliberation, it was concluded to decline taking part in the measure, and that our Friends of New York should be respectfully apprised of this conclusion.

On Sixth day, the 20th, two sessions were held, in which epistles to the Yearly Meetings of London, Dublin, New York, Baltimore, North Carolina, Ohio, and Indiana, were produced by the committee, read and adopted. After which the meeting closed in the usual manner.

* This minute was published in Vol. I., p. 623, of this journal.

For Friends' Review.

DIRECTIONS FOR CUTTING AND WHITENING STRAW.

As the following directions may be useful to some friends in remote situations, I offer them for insertion.

Cut rye near the ground when the grain is in the milk; tie it in small bundles, cut off the heads, then dip it in boiling water; (if you cannot dip it, pour boiling water over it, though dipping is best,) dry it in the sun thoroughly, taking it in at night, so that no dew falls upon it. Cut out that part of the straw that is under the husk, and tie it in small bundles to make fine braid for nice bonnets. For coarse hats, the whole length between the joints may be taken and used.

To Bleach or Whiten Straw. Take a barrel with one head out; take the bundles of straw you

have cut and wet them with hot soap suds; tie them in the barrel as near the head that remains in, as you can. Dig a hole in the ground a few inches deep, a little larger than the barrel, put some ashes in the middle of the barrel, then heat some iron vessel, and put some coals upon the ashes, and put the hot iron vessel upon the coals. Put into the iron vessel two ounces of sulphur (or brimstone) for every pound of straw. Set the barrel with the straw in it over the iron vessel, and heap up some dirt around it to make it tight. Let it remain all night, and if it is not as white as you want it, repeat the operation, taking care to wet the straw every time you smoke it, or the smoking will do no good. Old straw, leghorn, or palm-leaf hats or bonnets may be whitened in this way, if they are thoroughly washed with a brush or sponge and soap suds before smoking. Straw must always be wet when it is braided, to prevent its breaking. An ingenious person can learn to braid or plait straw by taking a piece of old braid, and wet it, and pick it to pieces, and then braid it again; short pieces of braid may be obtained at the bonnet makers. As the straw will soon be large enough to cut, I hope every friend in the country who has a family of children, will save some straw and try it. I have heard of children who earned their clothes, at four years of age, braiding straw. N.

THE LAST DAYS OF THOMAS LEE TAYLOR.

"Mark the perfect man, and behold the upright; for the end of that man is peace." From these words of the royal Psalmist, it is evident that there were, under the dispensation of the Law, men who were esteemed perfect and upright. And beyond all doubt, such men lived to the glory of God, and received the end of their faith, even the salvation of their souls.

And if, under "the Law, which was weak," and which in itself "made nothing perfect," there were men who were perfect and upright, much more may we expect to find such under the dispensation of the Gospel; respecting which the apostle Paul says, "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Perfection is indeed the standard of attainment set before the Christian by his Lord and Master, whose command is, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" and it is a question of vast importance, how this state of perfection is to be attained. No man can claim it of works, for "all have sinned and come short of the glory of God." But is not the man who, through "repentance toward God, and faith toward our Lord Jesus Christ," has received the forgiveness of sins; and who, in humble dependence upon God, seeks help from him day by day, to "perfect holiness in the fear of the Lord," to be esteemed a perfect and an upright man, in the true, scriptural sense of these terms?

If a man who has attained to such a state, should be overtaken with a fault, being in the habit of watching over his own soul, he will quickly perceive his error, and humble himself before God, and in renewed repentance, will seek forgiveness through Christ, who offered himself on the cross, a sacrifice for our sins, and who is the "fountain set open for sin and for uncleanness." Thus his condition will be restored; and walking before God with increasing love and fear, he will become increasingly established in holiness. The man who has faith in the promise, "Ask and ye shall receive;" and who believes in the power of God to sanctify his believing children "wholly, in body, soul, and spirit," will not rest until he knows deliverance through Christ, both from the guilt and power of sin; until by the help of the Holy Spirit, he is enabled to take up the cross, deny himself, and follow Christ.

If such a man be called to leave this world, even in the meridian of life, he is found, with his treasure in heaven, and his heart there also. Far from being surprised or dismayed, he has lived under a sense of the uncertainty of time, and is sustained by that peace of God which passeth the understanding of man in his unregenerate state, and which keeps the hearts and minds of the righteous, through Jesus Christ. Such a one may have been closely attached to the nearest connections in life; but even these he is enabled to commit resignedly unto the Lord; and he knows, that though he would willingly have cared for them longer, had this been in accordance with the divine will, yet, as regards himself, "to depart and to be with Christ is" indeed "far better."

Among numberless witnesses to the truth of these observations, was Thomas Lee Taylor, of Pontefract, in Yorkshire, who died at the age of forty-two, and to whose character and last hours the attention of the reader is here invited. He was born at Woodbridge, in Suffolk, in 1802, and was brought up in connexion with the Episcopal Church. While a young man, he became awakened to the importance of true religion, and to its spiritual and experimental character; and leaving the forms and ceremonies in which he had been educated, he sought to become one of those worshippers who "worship the Father in spirit and in truth." In this state of mind, after some search into the principles of other religious professors, he united himself with the Society of Friends, under the conviction, that their views of the Gospel were in true accordance with the New Testament.

In the year 1826, he settled at Pontefract, where he became well known as an industrious tradesman, remarkable for his meek and agreeable manners, for his conscientious integrity, and for his labours to promote the best welfare of his

fellow men. He was regular in attending the meetings for divine worship of the Society to which he had become united; and in these meetings his deportment in waiting upon God in silence, was remarkably reverent. As he grew in grace, he became deeply concerned for the spiritual welfare of his fellow-men, and especially that of his fellow-professors; to the latter he sometimes addressed a word of exhortation, not only privately, but also in their religious assemblies, to their comfort and edification. He was diligent likewise in giving religious counsel to his neighbours; and such was the kindness of his manner, and his consideration for the feelings of others, that he generally secured their respectful attention and their esteem. If he heard any using profligate language, he would watch for opportunities to expostulate with them, when they were free from irritation, and he would often accompany his expostulation with an appropriate Tract.

He appeared through life, to entertain a low estimate of his own spiritual attainments, and great distrust of himself. He several times remarked that, in an early stage of his Christian experience, the words of Scripture were powerfully impressed on his mind, "Let him that thinketh he standeth, take heed lest he fall;" and that during the progress of his religious course, this caution having been frequently revived, especially in seasons of retirement, it had been an incitement to watchfulness, and had led him to seek with increased earnestness for grace and preservation.

In the autumn of 1844, he took the small-pox, and though he had this disease mildly, it was succeeded by another, which in a few days terminated his valuable life. In the course of his illness, he spoke freely of his state and prospects; and from his remarks, the following are selected: "How wonderful the love and condescension of the Father, in providing a sacrifice available for all!" "What poor creatures we are! In so short a time, how much I am reduced! Wisely ordered no doubt!"—Being answered, "By Him who doeth all things well," he emphatically said, "Yes, by Him who doeth all things well. Pray for me." To a person who had been called in, he said, "However lightly we may, in time of health, esteem Christian principles, I find in this time of trial, inexpressible support and comfort from them, and earnestly recommend them to thee." The same morning, he inquired particularly, if it were thought that he would recover; and on being informed that his was a very critical case, he sweetly replied, that whichever way it terminated, all would be well; but that, had it pleased the Almighty to prolong his life, he should have enjoyed being with his family and friends a few years longer. He also said to a friend, "I think the struggle will soon be over; but how delightful, to contemplate joining Abraham, Isaac, and Jacob, with dear Christian friends, in the kingdom of heaven, and to be for ever singing praises to God and the Lamb!"

Speaking to a near relative, he said, that if he had leaned on his own strength he should have fallen; that divine aid alone had enabled him to stand; and he recommended his relative to devote a portion of each day to private retirement, for the purpose of communing with his own heart before the Lord; saying that he had himself derived much comfort and strength from this practice.

Notwithstanding the care he had manifested from early life, "to keep a conscience void of offence toward God and toward man," he many times, during his illness, expressed the deep sense he felt of his own unworthiness; and that it was alone through the merits and intercession of his dear Redeemer, that he hoped to be admitted to those glorious mansions, where no sin or sorrow can ever enter,—that this hope was as an anchor to the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high-priest for ever. Very frequently he said, that it was no merit of his own, that it was all grace,—free, unmerited grace,—by which he was favoured with such clear evidence that all would be well; repeating,

> "Nothing in my hand I bring,
> Simply to thy cross I cling."

He strove with great earnestness, to impress upon his eldest son, the necessity there is for all to experience a change of heart, dwelling very particularly on the love of the Father, in sending his beloved Son into the world, that whosoever believeth in Him should not perish, but have everlasting life. He also alluded to the influence of the Holy Spirit; reproving for sin, and when obeyed, giving that peace, which cannot be felt while pursuing mere earthly pleasure.

Early one morning, he requested the family might be collected for the purpose of taking leave of them. He first addressed his young men; after that his wife, sons, and other relatives, also a friend who had attended upon him, each separately, and in a very affectionate and impressive manner. It would be difficult to portray the sweet and solemn feeling that accompanied these addresses, or the earnest solicitude which he evinced, that all might be found faithful, and humbly endeavouring, through divine grace, so to live, that they might be prepared to meet again in heaven. He then wished the 7th chapter of Revelations might be read, and dwelt particularly on the text which speaks of the white robes of the glorified righteous. The 103d Psalm was also read; and after a short address which could not be distinctly understood, he concluded with the lines of Cowper:

> "To Jesus, the crown of my hope,
> My soul is in haste to be gone;
> O bear me, ye cherubim, up,
> And waft me away to his throne!"

On some of the family returning from meeting, he inquired, "Have you had a good meeting?" and said, "Pray for me, that mercy may be extended in the hour of trial." To a friend he said, "O, to meet where there is no more sorrow!" and on her expressing an earnest desire that this might be the case, he added, "Glorious things are spoken of thee, O Zion, the city of the great King. God is known in her palaces for a refuge."

On a message of love being delivered to him from some of his friends, he said, "Mine to them, and say that I am happy, happy, happy! The sting of death is taken away.—O death! where is thy sting? O grave! where is thy victory?"

On the morning of the 11th of the Eleventh month, the day on which he died, he prayed for patience, as he had often done in the course of his illness, and entreated those present to pray for him; and soon after, his purified spirit quitted its earthly tenement, in the enjoyment of that peace with God through Jesus Christ, which is the blessed inheritance of the redeemed of the Lord.

Reader, art thou one of those who are daily seeking help from God, to perfect holiness in his fear, and who are in the enjoyment of an evidence of their past sins being blotted out, through faith in Christ, who offered himself upon the cross, a propitiatory sacrifice for our sins? If this be thy happy state, may the Lord enable thee, in watchfulness and prayer, to hold out to the termination of thy life, and crown thee with that peace which marks the end of the man who is perfect in Christ, and upright before the Lord, the Judge who cannot be deceived. But if thou art one of those who are hoping to be saved by Christ, whilst neglecting the convictions of the Holy Spirit, by which sin is reproved in the heart; and who are not bringing forth fruits meet for repentance—If this be thy state, be alarmed! lest He whom thou callest thy Saviour, but whom thou art not serving as thy Master, nor suffering to rule over thee as thy Lord, should call thee to his judgment seat in this state, and reject thee; for his solemn declaration is, "Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Or if thou art one of those who mourn over their sins, but still go on transgressing against the light which cometh by Jesus Christ, which is the witness of the Spirit in thy own bosom. If this be thy state, mayst thou learn to apply in faith unto God for strength; mayst thou believe that he is both able and willing to help thee to turn away from temptation; and that, as thou art humbled before him, under the conviction of thy own helplessness and unworthiness, and therefore askest of him nothing in thy own name, but only in the worthy name of Jesus, our great and merciful high-priest and advocate with the Father, he will be faithful to his promises, and will deliver thee, and crown thee with his loving kindness and tender mercy. Then thou shalt know in thy own experience, that though the power to be perfect and upright is not of man, the grace of God is sufficient to make those who wait upon him for it in faith, both perfect and upright, and to crown their end with peace. But if thou be one of those who are heedlessly living in sin, then hearken to the voice of Christian love, lest the day of thy visitation pass by, and thou reap thy reward in outer darkness, with those who will not have Christ to rule over them. Give heed to the light, which at times shines into thy heart, and by which, in spite of thy unwillingness to attend to it, God has often convinced thee of sin. Be willing to understand thy lost condition, and that thou art yet a servant of sin and an enemy of God, lest the Lord rise up against thee, and close against thee for ever the door of mercy, which, in his long-suffering and forbearance, has long stood open before thee. Repent, and believe on the Lord Jesus Christ, that thou mayst receive through him, the forgiveness of thy sins, and the gift of the Holy Ghost, by the help of which the love of evil may be conquered, and the love of righteousness may be established in thy heart. Thus thou wilt be enabled to perfect holiness in the fear of the Lord, and end thy days in the peace of the perfect and the upright man, even that peace which the righteous partake of in this world, and which, in the presence of God and of Christ and of all the redeemed children of the Lord, they will enjoy for ever, in the world to come.—*Eng. Tract Society.*

THE BRAZILIANS.

Contrasted with other nations, whether of the old world or the new, the Brazilians are a peculiar people. Their political system and their social state are alike anomalous. Having the form of a monarchical government, whose head is invested with the title of Emperor, their institutions are practically republican. The hereditary privilege, and immunity from legal responsibility, are the only substantial attributes of the imperial dignity. The stipend appropriated to its support amounts but to four hundred thousand dollars a year, a considerable portion of which is applied to the payment of pensions and the maintenance of soldiers, leaving a sum barely adequate to the expensive adjuncts which court etiquette prescribes, of a guard of honour, court presentations and festivals, and the other traditionary ceremonies of the Braganza dynasty. The legislative department is modeled on the federal system, corresponding in many respects to the method that prevails in the United States;—the empire being divided into distinct provinces, eighteen in number, whose internal affairs are administered by local councils, while the national legislature consists of a senate nominated by the Emperor from a triple list of candidates designated by the elec-

tors, and of an assembly elected by the people of the several provinces, a small property qualification being required both for electors and members.

But this resemblance to our own system exists only in form. The character of the people and the circumstances of their condition preclude even the formation of a public opinion, such as in this country sweeps off and overwhelms the administration that hesitates to execute its dictates. The press is free, but the people have not been taught to read; the right of assembling is permitted, but the population is sparse and settlements are isolated; the avenues to distinction, whether in civil or military life, are open alike to all, except to the slave in his condition of bondage, but instances are rare in which the sentiment of ambition is powerful enough to counteract the enervating influences of a tropical climate, and to inspire energy and perseverance adequate to the attainment of honour, virtue, sense—qualities whose possession is indispensable to the government of men and the guidance of States. The Brazilians number seven millions of people, according to the estimate of the North American Review, scattered over a territory extending from four degrees North, to thirty three degrees South latitude, and from the Atlantic, westward to the Andes—nearly equal to the whole of Europe. With a soil that produces, almost without labour, every thing requisite to a luxurious subsistence, and a climate inviting to repose, there seems little prospect for the masses, of any speedy advance towards a condition of mental activity and physical vigour, which is the only sure foundation of freedom, if it be true that "eternal vigilance is the price of liberty."

Of the seven millions constituting the entire population of Brazil, three millions are estimated to be negro slaves; two and a half millions, aboriginal Indians and free negroes; and the residue, a million and a half, whites. The social state of the population is not marked by the distinction of colour, so operative elsewhere in the production of classes, but only by that of freedom and servitude. The blacks have access to all, and are in possession of many offices of honour and trust, and engage in every department of business. The white race and the black, meet on terms of perfect equality in social intercourse, and intermarry without scruple, provided there exists no obstacle in the relative position in life of the respective parties. The writer in the North American Review, before referred to, knew "the wife of an admiral, whose hue was of the darkest among Africa's daughters," and mentions "the dismay of an American diplomatic agent, at the entrance of a venerable jet black colonel into the court, where he had just undergone his presentation." We have the same authority for the fact, that, not long since, the Brazilian ambassador to England was a mulatto, and that at the present time a large majority of the army, as well officers as privates, are of African descent.

Upwards of fifty thousand slaves are annually imported into Brazil, and sold for two hundred dollars each, about ten times their cost in Africa; and although one third of the vessels engaged in the trade, and a like proportion of the slaves embarked, are annually captured, the trade is said to be unprecedentedly flourishing. The combined efforts of Great Britain and the United States have failed to effect its suppression; but by rendering its prosecution difficult and dangerous, they have subserved the cause of humanity, as none but the fastest vessels, in most instances steamers, are now employed in the trade, and the suffering and mortality incident to the voyage have been materially diminished by shortening its duration. Perhaps those efforts have prevented the extension of the slave trade; though it is believed that the supply keeps nearly even pace with the demand. But it is clearly by other means than those heretofore adopted, that the Brazilian slave trade is to be suppressed, if at all.

The reviewer, basing his opinion on the representations of recent travellers in Brazil, thinks that political tendencies now in operation indicate the probability of that consummation, as the result of an absolute cessation of the demand for slaves. Brazil is the only monarchy on the soil of America. When, in 1822, she threw off the yoke of colonial dependance, a strong republican feeling manifested itself in isolated movements throughout the country; and there wanted nothing but that unity and concentration of effort, which the Imperialists were enabled to exert through the instrumentality of what remained of the old organization, to the establishment of a republican form of government. These sentiments have become stronger, and are continually developing themselves, as the country advances in wealth and civilization,—sometimes even in revolutionary demonstrations, which are suppressed only with a fearful sacrifice of life, as was the case a few weeks since in Pernambuco.

The party now in power in Brazil, is that which styles itself "Baronistas," and represents the wealth and aristocracy of the country. A writer, favouring that faction, declares them to be "as good men as could be in power for the present, who will, I believe, commence their Augean labour with the firm desire of regenerating the country, reforming many abuses, and economising the expenditures, which might easily be brought far within the revenue, unless, they are forced into a foreign war, which, by the way, is far from impossible, as Rosas seems still disposed to be a quarrelsome neighbour."—*Mercury.*

DARLINGTON AND STOCKTON RAIL WAY.

At the northern point of Darlington is the Stockton and Darlington Railway, and the stranger by taking a ticket will arrive at Middlesbrough, the present scene of our sketch, in

less than an hour; and he will there see many operations of all potent labour well deserving careful attention; but above all he will be surprised to find that this flourishing place was little more than a mere swamp less than twenty years ago. He will naturally ask how all this has been so speedily accomplished, and he will everywhere be told that it is owing to those most practical of practical men, the Friends, who principally projected and brought to perfection the first locomotive railway in the world. Every where too he will find the name of Pease mentioned with respect as the prominent accomplishers of all that he may see round about him; and though the name may be but little known to him, he may depend on it that every thing he is told as to the immense efforts of the family is correct, and he will be right, too, should he believe that in all probability had not an Edward Pease (the patriarch of the family) existed, the name of George Stephenson might have been yet unknown to fame, as it was through this family he got his starting point in the world. We would put side by side, and in order thus, the names of E. Pease, G. Stephenson, and G. Hudson, the first as the successful projector, and the two others as the exponents, in their several ways, of the system of locomotive railway travelling. While the last two names are on the lips of every one—sunk in the seclusion of private unostentatious life, we seldom hear the name of the first, but such is often the course of the world. Full of years and honour Mr. Pease will, however, descend from a long life of labour to rest—distant be the time—respected most by those who best knew him. Like Penn he has been the means of peopling the adjacent places, almost wildernesses before, with an industrious and thriving people; and land which heretofore was a barren waste, resounds daily with the anvil's din, and nightly illumes the heavens with the blaze of industry. No complaint of arbitrary rule will be heard, and only one universal regret at the rumoured probability of the relinquishment by the present proprietors of their undertakings.

English paper.

For Friends' Review.

THE PRESENT TIMES.

I have long believed, and am confirmed in the persuasion, that the doctrines and testimonies of our religious Society as promulgated by the first Friends, and set forth in the writings of George Fox, Robert Barclay, William Penn, and others of that day, are the unalterable doctrines of the Christian religion, as laid down by Christ and his apostles.

It was in a sincere and humble acceptance of these great truths, under the sanctifying operations of the Holy Spirit, that the early Friends were gathered to be a people; and it is only as their successors continue firmly to uphold the same truths, by example as well as precept, in all their fulness and spirituality, that the Society can maintain its existence as a distinct body of Christian professors, and fulfil the designs of the most High respecting it.

The lapse of time has made no change in these doctrines; they are the same now as when they were first promulgated; and every attempt to modify, refine, or alter them, either to render them more acceptable, or to adapt them to what is termed the advancement of modern times, will inevitably produce, as it ever has done, weakness, confusion and error.

The present is a day of peculiar temptations as well as trials, and calls for watchfulness, lest through any means we be drawn away almost imperceptibly to ourselves, from a full acknowledgement of these principles.

It is cause of sorrow to observe that our Christian testimonies to plainness of speech, behaviour, and apparel, and in the manner of living, are so much disregarded; and that a disposition is manifested to hold them in light esteem, as small matters not connected with the work of true religion. This is a source of much evil, and opens the door to weakness in other respects; the faithful maintenance of these testimonies being essential to our religious welfare and growth, both as individuals and as a Society.

For some years past many Friends have been religiously concerned, lest the ancient doctrines and testimonies of our Society should gradually be changed and departed from, and sentiments be introduced among us tending to lay waste the simplicity and spirituality of our profession. I unite with this concern, and desire to see it generally prevail, believing there is cause for it. There is need for the Society to be put upon its guard against the first appearance of departure, though it may be in what many consider very small things, for if we give way in the little, the door is open for greater departure, until we may be led entirely away from the truth.

I am aware there are those who do not think there is cause for much, if any apprehension on these subjects; but I believe the more we come to prefer the blessed truth above all, and desire that it alone may be promoted, the more clearly we shall see that on subjects of so much importance to the welfare of the Society, we cannot be too watchful in the divine fear, and that the danger is often greatest when we think things are most secure; for it was while men slept that the enemy sowed his tares. It seems to me the present times call for a united and earnest endeavor on the part of Friends everywhere, to uphold in their purity the ancient doctrines and testimonies of the Society, and to withstand everything that would invalidate or lessen them.

If Friends, whose views may differ respecting the present state of things, cultivate a patient, forbearing and tender spirit towards each other, and

where we think any are in error, seek for ability in the meekness and restoring love of the Gospel, to labor for the convincement of their understandings, rather than keep at a distance, or hastily condemn them, it will tend, under the Divine blessing, to lessen the existing difficulties, and promote the restoration of harmony.

As we are individually concerned to abide in a state of inward exercise, that it may please the Head of the Church to open a way whereby his truth may be exalted, and his people preserved and edified, we may humbly hope that he will condescend to arise for the help of the Society; will heal the breach of the daughter of Zion, and bind up her wounds, and restore paths of peace to dwell in.

THOMAS EVANS.

Haverford, 4th month, 1849.

LINES.

BY SARAH FLOWER ADAMS.

He sendeth sun, he sendeth shower;
Alike they're needful to the flower;
And joys and tears alike are sent
To give the soul fit nourishment;
As comes to me or cloud or sun,
Father! thy will, not mine, be done.

Can loving children e'er reprove
With murmurs, whom they trust and love?
Creator! I would ever be
A trusting, loving child, to thee;
As comes to me or cloud or sun,
Father! thy will, not mine, be done.

Oh, ne'er will I at life repine,—
Enough that thou hast made it mine;
When falls the shadow cold of death,
I yet will sing with parting breath,
As comes to me or shade or sun,
Father! thy will, not mine, be done.

SUMMARY OF NEWS.

EUROPE.—By the steamer Europa, we have news from Liverpool to the 7th inst. The commercial accounts are not of much interest. France continues generally tranquil; the trade of Paris and the manufacturing towns, is said to be improving; confidence in the stability of the government is gaining ground, and wealthy families who fled from the capital during the disturbances, are returning. The government appears sincerely desirous to avoid becoming involved in the wars of the neighbouring nations. The different parties are busily engaged in electioneering for members of the new Assembly. Proudhon, the conductor of a paper which has lately been often seized by Government, has, it appears, been convicted of a conspiracy against the Government, and sentenced to a fine of three thousand francs, and imprisonment for three years. In the Bourges court for the trial of the conspirators of Fifth month last, several of the leaders in that movement, among whom are Barbes, Albert, Blanqui, Sobrier and Raspail, have been convicted, and sentenced to transportation or imprisonment. Albert was a member of the first Provisional Government; Raspail received a large number of votes for the Presidency. Louis Blanc and Caussidiere, not having appeared, have been also sentenced to transportation. The contest between Charles Albert, King of Sardinia, and Radetzsky, has resulted in the total defeat of the former, who has abdicated the throne, and left the country. The new King, Victor Emanuel, concluded an armistice with the Austrian commander, allowing an Austrian force to occupy part of the Sardinian territory, and requiring all the Sardinian troops to be withdrawn from Venice, Tuscany, and the other states of Italy; and its fleet to be withdrawn from the Adriatic. The Sardinian Parliament had passed resolutions declaring the armistice unconstitutional, and calling upon the Government to call out the entire force of the country against the Austrians.

It appears not improbable that the fall of Venice, and the return of the Pope to Rome, may result from this Austrian triumph. The Frankfort Parliament, on the 28th ult., elected the King of Prussia Emperor of Germany. The votes given were 538, of which 290 were for the King of Prussia. Several members refused to vote at all. The Archduke John had resigned the Regency of Germany. It was not known with certainty whether the elected monarch would accept the crown. The war in India has turned in favour of the British, the Sikh army having been defeated.

A new militia law, which passed the Legislature of Pennsylvania during its recent session, has been signed by the Governor. The act abolishes militia training for the future. Those who are not members of volunteer companies will be considered as delinquent militia men, and be subject to a fine of fifty cents a year, to be collected with the State tax. Militia trainings were a great nuisance, and their abolition is of course a good measure. But under the new law, Friends may be in danger of paying a militia fine in disguise.

The Legislature of Wisconsin, disapproving of the course of Senator Walker, in advocating an amendment to the General Appropriation Bill, providing a Government for California, without the Wilmot Proviso, have passed resolutions severely censuring his conduct, and instructing him to resign forthwith; and also approving the course of Senator Dodge, on the same subject. The resolutions passed the Senate by a vote of 10 to 6, and the House by 42 to 9.

It is said that "an enterprise has been projected in Georgia, for the emigration of 300 to 500 men from that State to California, each to be accompanied by at least one, and not more than four male slaves." It is to be hoped that these Georgians will find upon their arrival in California that they have left the laws of Georgia, and that their sable companions have also left their slavery behind them. The Mexican law abolishing slavery unquestionably remains in force there.

HAVERFORD SCHOOL ASSOCIATION.

The Stated Annual Meeting of Haverford School Association will be held at the Committee Room, Arch street, on Second day afternoon, Fifth mo. 14th, at 4 o'clock.

CHARLES ELLIS, Secretary.

Philada., Fourth month 28th, 1849. 3t

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

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NO. XXXIX.

(Continued from page 499.)

To C. Hustler and daughter, she writes Eleventh month 27th,—"My faithful, dear friend Catharine Howell's choice daughter, Elizabeth, about the age of S. Hustler, has several times, lately, lifted up her voice in public meetings, and is a precious plant. May all who have submitted to become fools for Christ's sake in this way, follow his leadings faithfully, and serve him with their whole hearts, is the fervent petition of my heart."

'So shall they grow to glad parental care,
And shine as warriors in defence of Truth.'

"Of Hannah Barnard's* return little has been said, so that I hope she continues quietly at home. Richard and Martha Routh are on their way to New Bedford. My B. C. is a solid, precious companion, and as near to me as though she were mine own daughter. Dear Samuel Smith, Wm. Savery, and Thomas Scattergood, are my frequent visitors, and brethren beloved.

"Could we but have a few hours personal interview, how pleasant would it be! But as this cannot be, let it suffice that we often mentally visit each other, and endeavour to live and walk in that holy fellowship, which stands 'with the Father and with his Son, Christ Jesus,' in whom all the families of the earth are blessed; and let us trust that, of his adorable mercy, we shall, when this short fight of affliction is over, be united in his heavenly kingdom, never more to part.

"My old companion, Hannah Cathrall, who lives about five miles off, at Frankford, is on a visit to her friends in this city, and though very lame, seems *renewed in best life.* She spoke a few words in our meeting last Third-day, and will, I verily believe, land in peace at last. What a mercy!"

In her pocket almanac for 1802, she notes,—on New Year's day, as we suppose—"Forasmuch as the Lord in his infinite mercy hath granted me a little longer space, oh that a wise improvement of the present time may ensure to me, when 'time shall be no longer,' an interest in his favour and mercy forever and ever."

She notes the arrival Second month 9th, in Philadelphia, of Sarah Stephenson and M. Jeffries, and mentions S. S. having, in several meetings, "good service." "Third month 8th, S. S. mentioned her concern to visit families in Pine street, which they began the 9th." This Friend was taken sick the next day, yet on the 11th she went to Germantown, and on the 31st returned to S. R. Fisher's, and attended Pine street meeting.

*In several of the preceding letters, allusion is made to the trials experienced by Friends, particularly in Ireland, about this time, but the name of H. Barnard has not been heretofore mentioned in connection with them, yet there can be no reasonable doubt that she was a prominent agent in the production of the difficulties and exercises to which R. Jones frequently alludes.

Hannah Barnard, who resided in the State of New York, was an acknowledged minister in our Society, possessed of talents considerably above the ordinary level, with a force of imagination and power of language which were quite attractive to her youthful and inexperienced hearers. Yet some of the more discerning and considerate class regarded her, as one, to use a hackneyed but expressive phrase, who was carrying more sail than ballast. When she opened to her friends at home, her prospect of paying a religious visit to the meetings in England and Ireland, it is understood that considerable hesitation appeared; but she was eventually liberated by the proper meetings, and proceeded to Europe in pursuance of her prospect. Whether she had, previously to her embarkation, embraced opinions incompatible with those acknowledged and maintained by the Society, or whether she gradually fell into them while on her journey; she at length gave such evidence of the unsoundness of her principles, that Friends in Ireland judged it needful that she should discontinue her ministerial labours and return home.

From this judgment she appealed to the Yearly Meeting of London, where the subject underwent a careful examination. Her popular and plausible eloquence had attached a party to her, but after a patient investigation, the Yearly Meeting bore its testimony against the doctrines which she had espoused.

She at length returned to her native land, and a complaint being laid before the Monthly Meeting to which she belonged, she was disowned. From this judgment she appealed to the Quarterly and Yearly Meetings, by which the testimony was confirmed. ED.

"She was taken ill, says R. J., in the middle of the week, and quietly breathed her last on Second-day, Fourth month 26th, about 7 o'clock, P. M. She was interred on Fifth-day, after a solemn and large meeting at High street."

As intimated above, the mortal remains of this virtuous, amiable, and devoted woman and minister of Christ, were taken into the meeting house on High street, where, as we are informed by a Friend who was present, a number of lively testimonies were borne to her devotedness and Christian graces. Early in the meeting her bereaved companion, Mary Jeffries, was fervent in supplication. She commenced with the text, "As the heavens are high above the earth, so are thy ways high above our ways;"—and she implored divine aid, that she might take with resignation the cup, though comparable to the wormwood and the gall, saying, "thou hast given me to see that it is a sacrifice of thy own preparing, and that her peace has thereby been sealed with thee." She evinced, by her composure, her striving to acquiesce in the unerring will,—in the evidence of which the minds of those present were humbled. Several Friends, says our informant, expressed their belief that she had come to this land in the ordering of best Wisdom; and Nicholas Waln said,—"she was the daughter of consolation; had a lively ingathering gift, being a real comforter to those who were thirsting after the living spring," &c. And Hannah, wife of S. R. Fisher, spoke in a beautiful and moving strain, saying, "It is the end that crowns all, and as I was favoured to see the close of this our beloved friend, I believe it required of me to say, that as she lived the life of the righteous, so she continued through her sickness, and in her death, evincing that the sting of death was taken away, whereby she was made to triumph over death, hell, and the grave. Oh, my beloveds, what encouragement is this to follow her example, that by living the life of the righteous, we may be favoured to make an end like unto theirs."

The interment took place in the Fourth street grave yard.

Fifth month 8th she notes,—"Died, Hannah, wife of Philip Price,* of whom it may be said she was among the meek and merciful, and had marked upon her the blessing pronounced upon the peace makers. I went with Sarah Harrison and S. Rhoads, to her burial, at Darby, the 10th, where a solemn meeting was held. Wm. Savery had the chief service."

*Parents of Philip Price, once superintendent at Westtown.

R. Jones to Joseph Williams.

Philadelphia, Sixth month 9th, 1802.

My dear and worthy friend, Jos. Williams,—However "short and scanty" in thy own view, thy letter of Fourth month, I do assure thee, the receipt of it has given me much pleasure; and though all its contents were not of the most consoling kind, thy account of your being more *calm* at present, affords encouragement to hope that the late *storm*, in which thou, my brother, hast been so closely tried, has nearly spent itself. Be that as it may, I have no sort of doubt, that thou, with others who have nobly contended for the Faith, as it is in Jesus, will by the same faith obtain victory, according to that ancient truth, "This is your victory, even your Faith."

Thou wilt have heard, before this comes to hand, of the peaceful transition of our late beloved Sarah Stephenson, from this mortal state, to, we trust, a glorious immortality. Her chosen companion, M. Jeffries, seeing her way to return to her own land, and leaving a sweet savour here, will be likely soon to embark, in company with our dear friend Wm. Jackson.* When he arrives

*William Jackson, whose embarkation for Europe is here mentioned, was one of the primitive stock of Friends to whom the character given by our Lord to Nathaniel, "behold an Israelite indeed, in whom is no guile," might be justly applied. His ministry was not with the enticing words of man's wisdom, but remarkable for its weight and solemnity. Though well acquainted with the doctrines and principles of the Society, as illustrated by the standard authors among us, his knowledge of divine things was evidently drawn from a deeper spring than books or sermons could supply. To those who had the privilege of an acquaintance with him, and who could appreciate his worth, he was a remarkably interesting and instructive companion; his memory being stored with a large amount of information respecting those worthy members who constituted the bone and sinew of the Society during a period a little antecedent to his own.

During the turmoils of the revolutionary war, he paid an extensive visit to Friends in some of the Middle and Eastern States, in which he sometimes appeared to have his life in his hand. But walking by the faith that led him out, he was guided safely through all his difficulties and dangers; and after nearly two years thus employed, returned again to his native place, in Chester county, Pennsylvania.

After the restoration of peace he performed a number of visits to the meetings of Friends in several parts of this continent; and from the testimonials which were received respecting these labours, it appears he was enabled to adorn, by his own life and conversation, the doctrines which he was concerned to preach to others.

The voyage to which R. Jones refers, terminated by his arrival at Liverpool, in the Eighth month, 1802; and he spent about three years assiduously labouring in the work of the Gospel. During this time he appears to have attended nearly all the meetings of Friends in England, Ireland and Scotland, as well as some parts of Wales, and a number of them several times. In the brief memorials of this visit, which he left behind him, and which the writer of this article had the opportunity of inspecting, we find him patiently travelling from day to day, and from meeting to meeting, where the members were reduced to a very small and feeble remnant, seeking out and labouring to strengthen the seeking seed wherever located.

In one of his notices respecting the attendance of meetings for discipline, many of which fell in the course of his journey, he makes the following impressive observations. "Oh, these meetings for discipline, were they held and maintained in the wisdom and power of God, the active members knowing their own wills subjected to His will, and moving only as he moves them,

amongst you, receive him as a brother beloved, "if thou count me a partner."

I am now confined to my chamber, with rheumatism in one knee, which is much swelled, and painful. Since coming up stairs, I have been honoured with the company of dear S. Smith, who is my frequent visitor, S. Harrison, who looks finely, Wm. Savery, a strong man in every way, and N. Waln, who is in good health, and a bright example to the flock. James Pemberton also sat an hour with me last Seventh-day. He is near eighty, a firm pillar in the Lord's house, and his faculties, except his hearing, are, I think, as bright as ever. T. Scattergood and D. Bacon are also in an active, lively state, and at our late Yearly Meeting in Fourth month, we had the company of R. Wright, S. Talbot and Phebe Speakman, with dear Mehetable Jenkins, on a visit to these parts. These were all in the love and life of the gospel, so that there is yet cause to "thank God and take courage," in believing that our heavenly Father continues his blessed promise to His humble followers—"Lo, I am with you always, even to the end of the world."

* * * * * *

How fares our old friend Jane Watson now? I have lately felt so much about her that I have written to her. Thine to S. Stephenson, says, "M. Ridgway is going into the North of England." What a brave old soldier is she! If thou corresponds with dear R. Jordan, present my love to him; also, to all my acquaintances who have kept their habitations in the truth, which I sincerely believe is the state of thy dear wife and self. Accept, therefore, the cordial salutation, and offer it to thy sister, and son Nathaniel, from thy old and affectionate friend, R. JONES.

In the Eighth month, 1802, a fever broke out in her neighbourhood, by which she notes that the inhabitants were so much terrified that "nearly one third of them removed into the country." On the 10th she accepted the invitation of her "faithful, invariable friend," the hostess of Edgely, from whose country seat she writes to Sarah Hustler, Ninth month 15th,—"Whether the people were unnecessarily alarmed, or by the general removal, under Providence, the progress of the fever was checked, I cannot tell, but the contagion has not spread as in '93, '97, '98, and '99, so that there is fresh occasion for grateful, humble thankfulness to the Father of all our mercies, which my soul prays may be the clothing of all our spirits." In the same letter she says: "As thou hast wisely, and, I trust, unreservedly, yielded to the council and call of thy heavenly Father, Friend and Helper, I have no doubt that, as thou art enabled to persevere in the path of obedience to his holy will, following the footsteps of thy pious parent, walking by the same rule, minding the same thing to which she has from her youth evinced that she has given the preference above every other consideration, thou wilt also be helped to sing of the Lord's judgments, and of his mercies, and adopt that ancient acknowledgement of pious David, 'Thou art my God, I will praise thee; my father's God, and I will exalt and serve thee.' * * *

"Though I am now in my sixty fourth year, and under many infirmities, my interest in all that relates to your family is not at all lessened, nor has my unfeigned love undergone any alteration or diminution, since the day that my heavenly Master disposed the heart of thy beloved mother to unite with my exercised spirit in his service. The remembrance of some of our descendings and ascendings together, with and for the Seed of Life, is often sweetly and pleasantly my theme, in my solitary and silent musings, when, in the covenant of love and life, I can feel her near to my spirit, and sweetly hail her 'highly favoured;' THE LORD, her sure support, being her staff, her salvation, her evening song of rejoicing and praise. We hear that G. and S. Dillwyn are about to return to their native land. What a treat I shall have thereby! Also, that D. Sands and R. Jordan have bespoke certificates. Samuel Smith, T. Scattergood, W. Savery, N. Waln, S. Harrison, and the rest known to thee, are well *every way*. In love inexpressible, I salute you all, and am thy cordial friend and sister in the Truth."

[To be continued.]

either to speak or to be silent, what schools of instruction would they be, both to the youth and those more advanced. I am now in the fifty ninth year of my age, and find myself but a learner, and in need of daily instruction."

He returned to his native land in the autumn of 1805. The ancient testimony of the Society, to live within the bounds of our circumstances, and to avoid engaging in hazardous enterprises, to the disturbance of our own tranquillity, and the endangering of the property of others, lay very near to his heart; often advising his friends, and particularly those who were just setting out in life, to make their wants few, and thus avoid the danger of being driven to doubtful or improper expedients to supply them.

Retaining his faculties in old age without visible decay, he performed several short journeys, in the service of Society, after he had passed his eightieth year; but about two years before his decease, he found the disorder coming on, which eventually terminated his pilgrimage here.

In the beginning of 1834, while in the 88th year of his age, he was gathered as a shock of corn fully ripe, to the place of his rest, weightily adopting, a few days before his removal, the declaration of the Apostle, "I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of rejoicing."—ED.

COAST AND TERRITORIES OF THE UNITED STATES.

The sea coast of the United States, according to a recent report of the land office, is five thousand one hundred and twenty miles, including the Atlantic, Gulf and Pacific: or a "shore line" following the irregularities of the shore and sea islands, according to an estimate of the superin-

tendent of the coast survey, of 33,063 miles. The territories of the United States, including those recently acquired, contain two millions, one hundred and eighty-seven thousand, four hundred and ninety-six square miles, or 1,023,518,080 acres, which is sufficient to give fifty-one acres, without including the States, to every one of the twenty millions of inhabitants in the country. This territory is distributed as follows:—North-west Territory, west of the Mississippi river, 723,248 square miles; Wisconsin Territory, 22,336 square miles; Oregon, 341,463; Upper California and New Mexico, 526,078; Texas, 325,520. The newly acquired territory, lying north of 36 deg. 30 min., is 1,642,781; south, 544,712.—*Late Paper.*

CONCERNING THE PURE AND UNDEFILED RELIGION.

The 4th of the Second month, 1685.

Dear Friends,—You who profess the light, faith, grace, and Spirit of Christ, and the pure undefiled religion before God the Father, are to keep yourselves unspotted from the world, and to bridle your tongues from evil words, which corrupt good manners; the light of Christ Jesus letteth you see the spots of the world; and the grace of God will teach you to deny them; and the Spirit of Truth, if you be led by it, teacheth you to mortify and subdue them.

This religion which we profess is—First, pure—Secondly, it is undefiled before God the Father. And that which is pure and undefiled before God the Father, if you live in it and obey it, will keep you unspotted from the world: and that which keeps you from the spots of the world, will keep you from the body of death, and sins of the world.

And now, Friends, you that profess this pure and undefiled religion before God the Father, take heed of greediness, and earthly-mindedness, and covetousness, which the apostle called idolatry; for it is a great spot and blot of the world that lieth in wickedness. And take heed of unrighteousness in trade, commerce, or dealings. And take heed of over-reaching, or using any deceitfulness or fraud in your trade or commerce: for over-reaching, and using deceit, or any unjust thing, will blot you and spot you, and is contrary to the pure and undefiled religion. And take heed of unrighteousness, ungodliness, and unholiness, profaneness, looseness, filthiness, naughtiness, and evil words, which corrupt good manners. These things will blot you and spot you, and are contrary to the pure undefiled religion before God the Father.

And all such as follow the lust of the eye, the pride of life, and the lust of the flesh, which are not of the Father, but of the god of the world, that abode not in the Truth, such are spotted with the spots of the world, and are proud, vain, lofty, scornful, high; and are void of the pure, undefiled religion before God the Father. And take heed of malice, hatred, envy, wrath, rage, and fury: they are the spots of the world, which bear such fruits, contrary to the spirit of meekness, gentleness, kindness, tenderness, sobriety, love, and mercifulness, which are the fruits of the pure Spirit of God, which leadeth to the pure undefiled religion before God the Father, which is "to visit the fatherless and widows in their affliction, and to keep unspotted from the world;" this pure undefiled religion keepeth in the purity of life and conversation; and this is above all, and keeps from all the vain religions in the world; and this is the religion that was set up above sixteen hundred years ago, in the church of Christ; and happy had all Christendom been, if they had kept to this pure undefiled religion to this day, and then they would not have made so many religions as they have done; but to this pure undefiled religion they must come again, if ever they come to the true religion; for none can make a better, than the pure undefiled religion, which was set up in the church, in the apostles' days, about sixteen hundred years ago; unto which all that profess Christianity should be conformable.

There is one God, the Creator of all, and one Lord Jesus Christ, by whom all things were made and created, who is the one Mediator betwixt God and man; even the man Christ Jesus. There is one body, and one spirit, even as you are called to one hope of your calling, and one God and Father of all, who is above you all, and through you all; and there is one faith, which Christ Jesus is the author and finisher of; and there is one baptism, and by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, bond or free; and must all drink into this one Spirit of Christ, and so keep the unity in the Spirit, which is the bond of peace; for the apostle saith: "If any man have not the Spirit of Christ, he is none of his." Rom. viii. 9. And Christ saith, in his prayer to his Father, "That they may be all one," meaning the true Christians, "as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one. John, xvii. 21, 22, 23.

"Let your conversation (or practice) be without covetousness," &c. Heb. xiii. 5.

"Only let your conversation be as becometh the gospel of Christ." Philip. i. 27. G. Fox.

For Friends' Review

THE ARCTIC EXPEDITIONS.

Those of our readers who have taken an interest in the fate of Sir John Franklin and his company, and in that of the several expeditions sent out for their relief, will doubtless desire to learn the latest intelligence respecting these adventur-

ous men.* We find in the Athenæum, a notice of the return of the "Herald" from Behring's Strait, without having heard anything of the lost party. The "Plover," which left England with instructions to join the Herald at Panama, and proceed with her to the strait, and thence to winter on the north-west coast of America, proved to be so dull a sailer that the plan was entirely frustrated. She probably did not reach the entrance of Behring's Strait until long after the Arctic seas were ice bound. All that can be safely inferred from the information received by the "Herald" is, that Sir John Franklin had not reached Behring's Strait on the 2d of the Tenth month last, when that vessel left for the southward.

Sir James Ross has written home that it was his intention to send back the "Investigator," after having landed such stores as she can spare, and proceed with the remaining ship. The Admiralty deeming this course too hazardous, and likely to defeat the design of the expedition, if Franklin should be fallen in with after Sir James Ross had nearly exhausted his own supplies, have resolved to send out another ship, the "North Star," with a fresh stock of provisions for both ships. Her orders are to proceed across Baffin's Bay, and as much farther as practicable in the direction of Lancaster Sound and Barrow's Straits, looking out for the Investigator and her boats. Should this vessel not be fallen in with, supplies are to be landed at various points on the south side of Lancaster Sound, and other places indicated by Sir James Ross; and the North Star is to make good her return before winter sets in. There is something very impressive in these continued and expensive efforts for the rescue of a handful of brave men, for whose safety there seems to be so little ground of hope. It is a striking evidence of the modern estimate of the value of human life, as compared with that which was entertained in less enlightened ages. It is an estimate of which none but a Christian nation is capable.

The cost of sending out the North Star is stated to be about $60,000. In addition to this, the British government has offered a reward of one hundred thousand dollars, to be given to such private ship or ships as may have rendered efficient aid to Sir John Franklin or his crew, and may have contributed to extricate them from the ice. C.

THE ELIZABETH FRY REFUGE.

A most appropriate application of the money subscribed for a memorial to the late Mrs. Fry, has been determined on at a meeting of the Committee for its management. The sum raised, is to be appropriated to the opening of an asylum for discharged female criminals, to be called the "Elizabeth Fry Refuge," and to be situated within two miles of the Royal Exchange.

Athenæum.

*For a short notice of the expeditions to discover and relieve the company of Sir John Franklin, see page 127 of this volume.

From Chambers's Edinburgh Journal.

THE HARVEST IN BRITTANY.

Often had I watched the ingathering of the harvest, and shared in the joyous festivity of those by whose labours it was treasured up in our garners; but having heard some curious details concerning the peculiarities observable in Brittany on those occasions, I longed to find myself among the primitive people of that province, during the season of their harvest labours. I had been told of the veneration with which the Bretons—still imbued with the spirit of Druidical polytheism—watched the great mystery of vegetable reproduction, and of the devotion with which they gathered in the ripe and yellow corn, seeming almost to adore under this material form, a benevolent Deity. I was very glad, therefore, to have an opportunity of witnessing these singular traces of Paganism, veiled as they are, but not destroyed, by Christianity. Our whole party shared in those feelings of curiosity and interest. Accordingly, we resolved to rise at the dawn of day, that we might be present at the earliest labours of the harvest.

About forty peasants were assembled in the thrashing-floor. They were clad in coarse shirts and linen trousers, their feet bare, and their heads only partially covered by the Greek cap, worn carelessly on one side. Each of them bore a sickle beneath his arm. They were full of life and movement, looking earnestly towards the plain, as if longing to begin their appointed work.

On a given signal, they advanced towards that portion of the tilled land which was to be first reaped, and placed themselves in a line at some distance from each other, so as to cover a good deal of ground. There was a moment's pause; and while passing their scythes lightly over the black stone which was to lend them a finer edge, the labourers looked thoughtfully on the wide extent of corn-land lying before them. I approached an aged peasant, who was so absorbed in the contemplation, that he had allowed his pipe to extinguish itself between his teeth.

'Well, my friend,' said I, 'here is a glorious harvest.'

'Yes, sir: God is very bountiful!' was his reply; adding immediately, 'there is gold in those ears, sir!'

'Yet I am told that there was no manure, and very little labour, expended on this tract of land; that the seed was merely thrown into the earth.'

The old man smiled. 'It is, sir, that the earth here is still young; so she gives without reckoning. When she grows older, she will become *more prudent!*'

At this moment the proprietor gave orders to

the head reaper to begin. This leader was a young man of middle stature, but of remarkable strength and beauty. There was an elastic vigour in his movements, and a power of muscle, which belong to the perfection of healthful manhood. It was owing to his strength and skill that he enjoyed the distinction of leading this band of labourers; not that the title of chief had been expressly conferred on him, neither had he claimed it for himself; but it fell to his lot through that tacit conviction of superiority which accompanies a remarkable capacity of any kind.

No sooner had the expected signal been made, than he raised his sickle with a joyous cry, and was about to give the first stroke, when a sudden thought seemed to arrest his hand, and turning round towards the old man, with whom I had been speaking, he approached him with an uncovered head.

'Take the lead of the reapers, my father,' said he, in a respectful tone: 'it is not fitting that young men should be in the foremost rank, and the elder ones behind.'

A gleam of joy lighted up the sunburnt features of the old peasant as he silently took the place which his son had just relinquished, while the latter fell to the rear. Immediately the work began, and continued, with little intermission, until the approach of evening, when they began to carry the sheaves of corn to the thrashing-floor. When the sun was setting, we watched the first cart laden with corn, as it drew nigh to the farm-house. It advanced across the sand, accompanied by the music of countless bells, which tingled on the horses' heads, and by the joyous songs of the reapers who were following it. A long tri-coloured flag floated over the corn, and from beneath its folds were peeping two little laughing urchins, who were half buried amid the heaps of corn, while they *made believe* to be guiding the horses, whose reins lay carelessly in their hands. We stopped a moment to consider this beautiful picture, so rich in contrasts and in poetic thought; for the most prosaic mind could not help being interested by the sight of this rich harvest store advancing across a region which had recently been won from the ocean; guided only by children, and escorted by the peasants of the soil.

The following day was spent in beating out the corn. The old man who had accepted from his son the leadership of the peasants kept his post. When the sheaves were laid upon the floor, he placed his foot upon the outspread corn, and made thereon with his sickle the sign of the cross, muttering the while a few words of prayer. No sooner had this brief religious ceremony been concluded, than the other labourers placed themselves around the floor. At first, their flails were raised slowly, and without order, and they balanced themselves, as if preparing for some powerful effort; but suddenly, on hearing the signal cry from their leader, every flail was raised at the same moment, and fell to the earth simultaneously—this movement being continued with a measured cadence. The *batterie*, at first light and moderate, grew more and more animated, until at length it became vehement and passionate. The reapers, carried away by a sort of nervous inebriety, sprang upon the bounding straw, whereon their blows fell with the fury of a summer hail-storm. The dust flew about them in whirling clouds, and their brows were laden with moisture. Now and then weariness would overtake them, and the noise would become more hushed, as if coming from a distance. Then their aged leader would utter a peculiar cry of encouragement or of reproach, and thirty voices would echo it, and every flail would be raised with tenfold vigour, and the noise of the *batterie* would sound like an approaching thunderstorm, waxing each moment louder and deeper.

I remained in the granary all day, watching the animated picture which presented itself, and observing, with a sort of dreaming curiosity, all the scenes of this country drama. The ensuing morning, the sun, which had hitherto shone out with continued brilliancy, veiled itself with clouds, and a soft drizzling rain impeded the harvest work. The peasants began to cover in the thrashing-floor, and to gather the beaten corn into the barn. Unfortunately, these operations went on slowly in comparison with the amount of work to be done. The rain fell heavier, and fears were entertained lest part of the wheat, which was still unhoused, might be seriously injured. The proprietor was lamenting the impossibility of procuring as many hands as were needful to gather in the grain more rapidly, when an old man, followed by five young ones, all armed with forks and rakes, entered the barn. He advanced towards the astonished farmer, and uncovered his white hairs—'I have heard,' said he, 'that you were gathering in your harvest, and seeing this rain come on so heavily, I thought that a dozen more arms might be of service to you, so I am come with my lads.'

'May God bless you, good father!' said the proprietor, offering his hand to the venerable peasant; 'but I did not expect this aid from *you*. Have you, then, forgotten our lawsuit, and the fine inflicted on you through my means?'

The old man shrugged his shoulders, saying, 'Our Saviour was more outraged than ever I was, and he forgave his murderers. Besides, the quarrels of neighbours should not be allowed to diminish the poor man's bread. He who lets God's wheat be destroyed, cannot be a good Christian. Now we are going to carry home your corn; and when the sun shines out again, your thrashers will make room for us, and we will help them to make up for lost time.'

Without waiting to receive the thanks which were being lavished on him by the farmer, the old man and his sons hastened to join the reapers, with whom they laboured until evening. The next morning they returned to their work; and

when the harvest had all been safely gathered in, they withdrew to their home without accepting any reward, and seemed utterly unconscious that they had done aught which deserved the smallest praise or approval.

Account of ELIZABETH BEWLEY, *of Sandford Grove, near Dublin, who died Ninth month 23, 1848, aged 76.*

This valued friend, daughter of Nehemiah and Elizabeth Fayle, of Limerick, was born in that city in 1771, and removed to Dublin, on her marriage with Samuel Bewley, in 1794. They were true fellow-helpers, for more than forty years, in a position of much responsibility, and being animated by one heart and one mind, the talents intrusted to them were brought into harmonious action, in their respective allotments of usefulness, so as to present an instructive example, in this respect, to others; whilst their path shed around it the sweet influence of a Christian life and conversation. As heads of a large family, and elders in the Church, they were concerned to rule well; whilst in the exercise of a just authority they bore themselves meekly, and with engaging tenderness towards all; thus attracting, in no common degree, the love and esteem of those around them. Their happy union was terminated, (so far as death can dissolve a bond cemented, as theirs was, by religious fellowship,) by the decease of Samuel Bewley, in 1837; and the circumstances attending his final change, though deeply affecting, seemed remarkably to harmonize with the tenor of their lives. They were jointly engaged in a religious visit to the families of Friends in Dublin, when, in the act of passing from house to house, he was suddenly summoned from works to rewards.

Elizabeth Bewley possessed, in an eminent degree, the ornament of a meek and quiet spirit. She survived her beloved partner for nearly eleven years; and continued, while strength was afforded to her, to devote herself, in great simplicity and faithfulness, to the service of the cause which she had loved from her youth. Low in her estimate of her own qualifications, and dwelling in a holy fear of that self-activity which leads into religious performances without life, she was an example of weightiness of spirit, and was careful not to exercise herself in things too high for her, her heart being, nevertheless, with the willing in Israel. Her increasing infirmities confined her much to her home, during the latter years of her life, but, in 1838, she accompanied a ministering friend, of her own meeting, in a visit to Friends in Scotland.

For some years preceding her decease, her bodily strength and mental faculties gradually declined. In her case, it is, perhaps, not too much to say, that the calmness of her evening evinced that her day had been blessed. She was preserved in a state of quiet resignation to the last; and it was greatly to the comfort of her family and friends, to witness the degree in which *love* survived the powers of memory and judgment, and sweetened her peaceful close.

Annual Monitor.

REMARKABLE TEMPERANCE LAW.

A stringent bill relating to intoxicating drinks has been passed by the Wisconsin Legislature, consisting of ten sections. It requires all persons who would vend or retail "spirituous liquors," to give bond to the town authorities, with three sureties, in $1000, "conditioned to pay all damages the community or individuals may sustain by reason of such a traffic; to support all paupers, widows and orphans; pay the expenses of all civil and criminal prosecutions made, growing out of, or justly attributable to such a traffic." And it is made the duty of the officer holding the bond to deliver it to "any person who may claim to be injured by such traffic." We quote the remaining provisions entire:

"Section 4. It shall be lawful for any married woman to institute, in her own name, a suit on any such bond, for all damages sustained by herself or children on account of such traffic; and the money when collected shall be paid over to her, for the use of herself and children.

Section 5. No suits for liquor bills shall be entertained by any of the courts of this State, and whenever it shall be made to appear to any Court before which a suit may be pending, on a promissory note, that such note was given in whole or in part for liquor bills, such court shall immediately dismiss such suit at the costs of the plaintiff.

Section 6. On the trial of any suit under the provisions of this act, the cause or foundation of which shall be the act of an individual under the influence of liquor, it shall only be necessary, in order to sustain the action, to prove that the principal in the bond sold or gave liquor to the person (so intoxicated or in liquor) whose acts are complained of, on the day previous to the commission of the offence.

Section 7. Whenever a person shall become a county, city, or village charge, by reason of intemperance, a suit may be instituted by the proper authorities, on the bond of any person who may have been in the habit of selling or giving liquor to such person or pauper so becoming a public charge.

Section 8. Any person against whom a judgment may be obtained, under the provisions of this act, shall be entitled to maintain a suit to compel a contribution towards paying the judgment against him, against all persons engaged in such traffic in such county, city, town or village, who may have sold or given liquor to such person committing an offence, or becoming a public charge.

Section 9. Any person who shall vend or retail,

or for the purpose of avoiding the provisions of this act, give away spirituous liquors without first giving the bond required by the first section of this act, shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined in a sum of not less than fifty, nor more than five hundred dollars, and be imprisoned in the county jail not less than ten days, nor more than six months, and shall be liable in all respects to the public, and to individuals, the same as he would have been had he given the bond required in the first section of this act."

This remarkable expression of public opinion in Wisconsin on the subject of "spirituous liquors," passed the Senate by a vote of 10 to 3, and the Assembly 29 to 21. It goes some steps beyond any legislation on the subject in the country.—*N. Amer. and U. S. Gaz.*

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 5, 1849.

We have introduced into the present number, a part, and only a part, of an able speech delivered by Horace Mann, of Massachusetts, in the House of Representatives, near the close of the last session. After the abundance which has appeared in speeches, pamphlets, and essays, on the subject of slavery, some of our readers will probably be ready to turn away, with the supposition that nothing can be said, on this hackneyed topic, which has not been already moulded into every form, and presented in every shade which it can assume. But in this, as in other cases, a hasty judgment may possibly be erroneous.

It has long been regarded as a disgraceful anomaly in legislation, that the metropolis of a nation, loudly proclaiming the freedom of its institutions, should be the seat of a traffic, essentially the same as that which is denounced as piratical, by more governments than one. Yet it has been generally admitted, that as the District of Columbia, previous to coming under the exclusive legislation of Congress, constituted a part of the states of Virginia and Maryland, in which negro slavery was legally established, and the laws of those states were re-enacted by Congress, in their respective portions of the District, the slavery, thus recognized, was as fully legal in the District as in the states from which it was carved. But the penetrating mind of Horace Mann has here exhibited an argument, which it would certainly be difficult to refute, to prove that Congress has no constitutional power to introduce or establish slavery in the District of Columbia, or any where else. The advocates of the system are now called upon to produce the clause in the enumerated powers of Congress, by which they are authorized to establish slavery in the District under their exclusive legislation; or to show that the exercise of such authority is necessary to the execution of the enumerated powers. If this cannot be done, and if, on the other hand, the establishment of negro slavery is virtually and substantially prohibited, then the consequence appears inevitable, that every slave carried by his master into the District, becomes instantly free.

But we may justly enquire, what is the condition of those who were held as slaves, in the District, on the Virginia side of the Potomac? Congress could no more legalize slavery on the southern, than on the northern side of that river. Consequently, according to the principles advanced by the Massachusetts statesman, the slaves in the Virginia part of the District became legally free in 1801. The retrocession of that portion of the District to the state of Virginia, of course placed the inhabitants under the jurisdiction and laws of that state. But did it re-enslave those who had become legally free? It has been adjudged by a southern court, that a slave carried by his master into a state where slavery was not tolerated, and thus becoming free, did not return into slavery by being taken again into the slaveholding state from which he was first removed. Does not the same principle apply to the slaves who resided in the southern part of the district between 1801 and the term of retrocession? And is not every slave who, during that period, resided within that part of the District, or who was born since 1801 of mothers who resided there, if sold and carried to other places, actually kidnapped?

The article from Dr. Bowring, the first portion of which appears in the present number, is worthy of a careful perusal. The superior excellency of peace, and the miseries of war, appear to belong to the truisms, which every body admits, and is supposed to understand. Yet even a hasty glance at the world around us, must impress the conviction, that numerous and powerful influences are constantly at work, to nourish the spirit of war. The school boy pores over the detail of battles in the pages of Cæsar, and is taught to admire the achievements of heroes in the strains of Virgil and Homer. The volumes of the historian are swelled with the narratives of engagements and sieges. Our streets are frequently made vocal with the sounds of martial music, and the inconsiderate youth are dazzled with the glitter of military parades: and this is done when no prospect of insurrection or invasion furnishes an excuse for this display of hostile preparation. Heavy drains are annually made on the treasuries of the Union, and of the individual states, to defray the cost of military preparation and military training. These constitute but a part of the influences which are constantly in operation to engender a passion for military distinction.

Under these circumstances, it becomes a matter of importance, particularly to the young, that the evils of war, in their various aspects and ramifications, should be frequently presented to view. As a means of leading the less reflecting class to appreciate the blessings of peace, it is advisable frequently to impress upon them a sense of the intrinsic absurdity, as well as wickedness, of a resort to arms in the adjustment of national controversies.

Telescopic Comet.—The Boston Traveller announces the discovery of a telescopic comet, on the evening of the 11th inst., at Cambridge U. S. observatory, by W. C. Bond. This comet, we are told, is approaching the earth, it has a strong star-like, central condensation, an extensive coma, and no tail. The inclination of the plane of its orbit to that of the earth, is stated at 66° 55′ 11″, and its distance from the sun, when in its perihelion .89482, the mean distance of the earth being 1. The following account is given by B. A. Gould, Jr., under date of 20th ult.

"The comet is rapidly approaching the earth, and as it will probably be clearly visible to the naked eye this evening, I annex a rough estimate of its place, for the use of those who may wish to look for it.

The places are given for Berlin noon, which is about 6 A M., of our time. If a line be drawn on a chart or globe passing through these places, the position of the comet at any hour may be estimated with sufficient precision to find it without difficulty.

		Right Asc.	*North Decl.*	*Distance.*
April	20	207½°	22°	0 271
	21	204	20	0.260
	22	200¼	17¾	0.249
	23	196¼	15½	0.239
	24	192	13¼	0.230
	25	187½	10½	0.222
	26	182½	7¾	0.216

The comet will probably be nearest us about the 28th inst., and at that time about eighteen-hundredths as distant as the sun.

Prof. Pierce, immediately after computing the first approximate elements, called my attention to the great similarity of its orbit to that of the second comet of the year 1748. The latter was only observed three times, and the distinguished Bessel computed the orbit from these three observations with great care.

The elements are all strikingly similar, with the single exception of the perihelion distance. If this comet be the same one which appeared then, the perihelion distance must have been greatly changed by the attraction of Jupiter or of the earth, since that time.

The comet will probably be visible soon after dark."

If this wanderer should not approach nearer to our globe than eighteen hundredths of the solar distance, we need not be alarmed on account of its proximity; as it will be still about 17 millions of miles, or more than 70 times the distance of the moon, from us. If this comet has occupied the time since 1748 in completing its revolution, it must have receded from the sun more than four thousand millions of miles.—[Ed.

Married,—In Friends' Meeting House, Tuckerton, N. J., on Fifth day, the 22d of Third month last, Joseph H. Cook, of this city, to Anna Pharo, of the former place.

HAVERFORD SCHOOL.

The Summer Term will commence on Fourth day, the 9th of Fifth mo. next. It is particularly requested that the names, ages and residence of students, who propose to enter at that time, be forwarded immediately to the Secretary of the Board of Managers, No. 39 Market St., where circulars containing the information required by parents may be had.

Philadelphia, 4th mo. 27.—2t.

Susan Howland, accompanied by Esther Seebohm and B. Dickenson, attended the Quarterly Meeting for Ulster, held at Lisburn on the 6th of Third month, after which they left for Dublin.

At Gracechurch Street Monthly Meeting, on the 7th of Third month, Anna A. Jenkins, and others, were present with certificates for religious service. She also attended the London Quarterly Meeting, on the 28th of the same month.

London Friend.

Our Friends Benjamin Seebohm and Robert Lindsay, soon after the close of the Yearly Meeting in Philadelphia, returned to their former field of labour, in the State of New York.

For Friends' Review.

A JOURNEY ACROSS THE DESERT FROM CAIRO TO SUEZ.

The rapid increase of intercourse with distant regions has become a hacknied topic, yet it is scarcely possible to overestimate the results that must follow the changes in this respect, which our age has witnessed. In no direction, perhaps, will these results be more important than in the East. The vast empire, controlled by Britain, which, but yesterday, was 15,000 miles, or 125 days from London, is now brought within two-thirds of this distance, and is reached in about a month, from that capital. Arrangements now in progress, will bring New Holland within thirty days from Singapore, and open to the crowd of emigrants who are to diffuse the language of our fathers and our civilization, an easy route to the vast and prolific regions of Australia and the Eastern Archipelago. The imagination falters when it attempts to grasp the consequences resulting from the transfer of European science, industry, and morals, to so great a theatre. How wonderful the changes which time effects under the influence of those laws which Infinite Wisdom has assigned for the control of human movements! Three thousand years have passed since Asia and

Africa afforded examples of the highest progress in the arts of social life; and now a small island in the north Atlantic, which, two thousand years later, was the seat of a barbarism at which the inhabitant of Nineveh or of Thebes would have revolted, conveys to the two continents long sunk in ignorance and degradation, the blessings of a civilization of which their greatest philosophers, in their brightest days, were wholly incapable of forming a conception.

The following notice of the manner in which the journey across the desert on the great route to India, is now performed, is a pleasant illustration of modern improvements in travel. A few years since, the tedious preparation, and the long array of camels, the precautions needful to guard against perishing by thirst or by the spears of predatory tribes, and the long road whitened by the sculls of beasts of burden which had died from one or other of these causes, might well deter the adventurous traveller. Now not only does he travel in coaches, at the rate of ten miles the hour, but finds splendid entertainments in the midst of the arid wastes, and is assured by a telegraphic despatch of the arrival of the boat which is to convey him to Ceylon or Calcutta. It is the sudden transition from the age of Nimrod to that of Watts and Stephenson. R——s.

"I will not give you any particulars of our 'Journey from Cornhill to Cairo,' as your readers are doubtless well acquainted with that route already: but some account of the Desert, and the way in which it is crossed, may interest you. The distance from Cairo to Suez is about 84 miles; which is divided into sixteen stages—thus giving to each stage a little more than five miles. The carriage used in the transit is a strong machine with two wheels,—seated on each side like a London omnibus. It is drawn by four horses, and holds six persons. When the overland passengers arrive at Cairo they are usually divided into parties of twelve, and two carriages are despatched in company. Three or four hours elapse between each despatch, in order that the horses left at each stage by one party may be taken up by that following.

"The first carriage, containing twelve of our passengers, left Cairo at 8 A. M.; the second, in which I was one of the party, left at mid-day. Having taken our places in the carriage, which was drawn up in front of the hotel, the Pasha's transit agent came out with a list in his hand and requested our names. Having found all correct, the order was given to start—and away we went full gallop through the suburbs of Cairo towards the Desert. The mosques and minarets of this strange city were soon left far behind us—and the massive Pyramids themselves disappeared from our view. We were now fairly entered on the dreary desert waste. I scarcely know what terms to use in order to give a slight idea of the scene spread out before us. Have you been at sea on a stormy day when the waves were running high, forming hills and valleys on the mighty deep? Well, imagine by some supernatural agency this scene fixed and the waters changed into rocks and stone and sand—and you will form a good idea of the appearance which the Desert presents.

"The road which has been made by the Pasha is much better than I expected to find it. At some places it was rather soft, and the wheels of our carriage sank deep in the sand; but it was generally hard, and we were enabled to go along at a good pace. We reached the first station, a distance of about five miles, in little more than half an hour. Here we changed horses—an operation which was clumsily performed by the Arabs, and which occupied nearly as much time as the stage itself.

"After stopping thus at several stages, we reached the station at which we were to dine. Here we were allowed the space of two hours. The station-houses stand lonely enough in the midst of the waste; and, except those which are destined for the entertainment and rest of passengers, are merely stables for relays of horses. This at which we now stopped was one of the former description, and contained several bed-rooms in which we washed and refreshed ourselves before dinner. The dinner provided by the Transit Company was very fair, considering the circumstances. According to agreement, passengers are entitled to three meals per diem during their transit through Egypt. Wine and beer are not included: nor are expenses at hotels in Alexandria, Cairo, and Suez. After dinner we inserted our names in a book, stating that we were pleased with our fare; we then got into our carriages, and galloped on as before towards the next station. We were often annoyed and delayed by restive, kicking horses—beautiful Arab animals, but evidently never properly broken in or trained; indeed, I suppose they are caught and put in harness at once without any kind of treatment to prepare them for it. We soon, however, became accustomed to their freaks, and paid very little attention to them.

"The sun was now sinking, and appeared to be going down into the vast sea of rocks and sand. In all tropical countries the setting sun is a glorious sight, whether seen on land or on sea,—but here it is more than ordinarily striking. The last rays tinged the sky with many colours and imparted some of their beauty to even the desert wilderness. Then it was night!—night which seemed to us more dreary than it does in any other part of the world. We reached the next refreshment station about 10 o'clock in the morning, and here we were to have tea and some time to refresh ourselves.

"How we got through the night I scarcely know; it was a long and weary one, and glad we were when day began to dawn. The breakfast station was in view; at which we soon arrived—where we washed and refreshed ourselves. We

here observed the telegraph at work (this extends from Alexandria to Suez); and were informed that the steamer 'Bentinck' had arrived, which was to take us on from Suez to Ceylon.

"During the afternoon and morning I took advantage of the time occupied in changing horses to inspect the vegetation of the Desert; for, notwithstanding its barren character, there are several very curious plants scattered over it. The only tree or bush of any size which came under my notice, was a prickly species of acacia, not unlike *A. vera* in its appearance. A species of 'mare's tail,'—*Equisetum*—is also common; and seems to be much liked by camels and dromedaries, for it was generally found closely eaten. Colocynth grows here, and is much employed in medicine by the Egyptian practitioners. But the most common and striking plant that I observed is a species of henbane which has purple flowers and seems a stronger and more fetid plant than the English kind. In many parts it is very abundant, and apparently is never touched by any of the animals that cross the desert. There are, of course, many other plants found here different from those I have just named, for it was impossible for me to wander far from the road or spend much time in examination. Many of the stones which I picked up were of fossil origin, and some of them had the annular wood layers beautifully defined. Scarcely an animal of any kind is seen, except large droves of camels and dromedaries, which are used by the Arabs in the transmission of goods from Suez to Cairo, and from Cairo to Suez. We often saw the bones of these animals bleaching in the sun on the road-sides, where they had sickened and been left by their owners to die.

"About 9 o'clock in the morning we got our first view of the little town of Suez and the Red Sea. The town had a black and uninviting aspect, and did not improve upon a nearer acquaintance. At first view the sea appeared to be only a portion of mirage which had so often deceived us, as it does all travellers in the desert. But the well-defined shores and the masts of the noble vessels which were riding at anchor near the town, soon convinced us that there was no deception in this instance. We remained one day in the hotel here, and then embarked in the steamship 'Bentinck,' for Aden and Ceylon."

Athenæum.

DR. BOWRING ON PEACE.

The London Peace Society, some time ago, procured the delivery in London of a series of lectures on various aspects and bearings of Peace. One of these was by John Bowring, LL. D., long a distinguished member of Parliament, one of the most gifted and learned men in England, on the *Political and Commercial Importance of Peace.* The whole production, full of noble thoughts, and instinct with the best spirits of the age, would richly repay a careful perusal; but we select only a few paragraphs that seem to claim special attention in this country.—*Advocate of Peace.*

What might be done with the Resources of War devoted to Peace.—"*War,* no doubt, represents some of the triumphs of the human intellect. An army is a stupendous engine—a wonderful gathering of men, whom discipline has turned into machines, making their moral and intellectual powers subservient to one ruling and despotic will. Happy would it be if the physical momentum could be retained, and the thoughts and the feelings transferred to a nobler and worthier field. An army is a most imposing example of the power of congregated and marshalled man. For thousands of years the genius of nations has been inquiring, how armies can be made most efficient for the dreadful doings to which they are trained. Every combination has been tried by which the bones, the sinews, and the muscles of man, can be brought into co-operation with the mechanics of destruction. Every attraction which can fascinate the senses has been appealed to, gaudy dress, and joyous music, and 'pomp and circumstance.' Countless millions have been drawn from the labour and the wealth of the community, in order that the military glory of the people may be preserved untarnished.

"Has it ever occurred to statesmen to institute this inquiry: If war, or the fear of war, has given birth to such vast combinations as these, what might be done by combinations in the spirit of peace, and in the love of humanity? Were all these strong motives which are brought to act upon the less noble parts of our nature for the encouragement of military passions, directed to the development of a higher ambition, in the pursuit of man's improvement, how soon would the whole face of society be changed! It was once proposed, by a benevolent philosopher,* that every nation should have a Peace Department, and a minister whose especial functions should be to promote the pacific interests of the people. The field would be as wide as the world, the work as boundless as futurity. Yet, if only a small portion of the motives which are held out to military and naval exploits, were presented to the cultivation of peace, and the encouragement of the higher,—the highest aptitudes of the human character, war would become an almost impossible calamity."

Actual Achievements of Peace.—"There are few subjects upon which the philanthropist can dwell with greater complacency, than those great social improvements, which have characterised the advent and the maintenance of European peace during the last thirty years. The whole of the active intelligence of the public mind has been directed to pacific objects. Labour and capital have been called into the field of moral and intellectual progress. Every stimulus given to energetic thought—every impulse which inventive

*Dr. Rush, of Philadelphia.

genius has received—every encouragement offered to honourable ambition has been in a direction where progress is associated with peace. It is difficult in the immense variety of topics which press upon the mind, to select those which most merit attention; for on every side they abound. Look at the facilities afforded to communication—the rapidity with which distance is traversed in comfort and safety. Railways are among the greatest blessings which a pacific era has conferred upon the world. It is not only that they afford cheap and commodious means of locomotion—it is not only that they furnish profitable investment for capital—that they create new demands for labour—that they make markets accessible both to him who has to sell, and to him that has to buy. Communication is civilization in activity. It will raise the standard of man to the highest social level. The desire for our own improvement, will grow out of the observation of improvement manifested by others; and the contagion of that healthful uneasiness which seeks to amend and to meliorate, will run along every line—as letters along the wires of that galvanic telegraph, which is another of the wonderful appliances of our day. And railways are producing other and yet more benignant changes. They are blending and binding nations. Having strengthened the links by which the members of the same community are united, they are now carrying out a wider mission by breaking down the barriers which separated states and empires. As regions remote are made more and more accessible,—as interests divided are more and more drawn together; the feeling spreads that after all, men in the infinite variety of circumstances in which they are placed—men are but members of a common family,—born not for hatred but for love; not for mutual injury but reciprocal services; and best securing their own felicity by advancing the felicity of the rest of their race.

Railroads.—The amount of Railway engagements is one of the most startling facts of the epoch in which we live. If the enormous sums of money which are wasted in times of war, in far worse waste than if thrown down a fathomless abyss, or flung into the immeasurable ocean deep, for that would be waste alone, without the accompaniments of wickedness and woe that war brings with it; if, I say, the wastes of war be compared and contrasted with the savings of peace, applied to railway purposes alone, that comparison and contrast will be most consolatory to the thoughtful. In this country, bills have passed for the construction of no less than 532 railways; of which 247 are main lines, and 285 extensions and branches. Parliament has sanctioned for this, a capital of £153,457,837, and up to the latest period, the annual receipts for passengers were £3,976,341; and for goods, £2,333,373; making £6,309,714. More than six millions paid for improved locomotion—far more than the whole revenues of many second-rate states; or the revenues of England at a period not very remote. In 1845, 2,118 miles of railway were opened. In 1844, the number of passengers who travelled by railways, reckoning the separate journeys of each, was 30,363,052; and in the last six months of 1845, the half of the year in which there is the least activity, the number of travellers was 16,720,550. These are the works of peace.

Steam.—Steam navigation again in its magnificent development, is another child of peace. It carries out over the ocean, the triumphs of the railway on the land. And those triumphs have been up to the present moment peaceful triumphs. The inquiry, how far this mastery over winds and waves can be made subservient to purposes of destruction, is happily as yet a problem to be solved. And may it long continue so! Meanwhile, we reach the uttermost ends of the earth with celerity and certainty. We can calculate the day, almost the hour, which will bring us news from our oriental or occidental dominions; and the time is not remote, when these great discoveries will receive a yet more extensive application. Deeply was I impressed with this wonderful change when, a few years ago, I stood at the foot of the Pyramids, amidst the ruins of Memphis, and my thoughts rushed back to the days when the Pharaohs reigned in their despotic glories; when this England of ours was a barbarous land, occupied by naked savages, unlettered and unknown. Then hurrying over thirty centuries, I looked around me upon desolate and depopulated Egypt, contrasted with that country which now holds sovereignty in every quarter of the globe. Standing there, midway between our eastern and western empires, I could predict the day which should bring tidings from Britain or Bengal; when I should hear the echoes of voices speaking in our land's language, from the Thames or the Ganges, from continents, from worlds unknown to, undreamt of by, the oracles of old. These, too, are victories of peace.

(To be continued.)

A REMEDY.

The Huntsville (Ala.) Advocate, alluding to the various plans proposed for resisting Northern encroachments upon Southern rights, has the following sensible and patriotic remarks.—*Charleston Mercury.*

"The South has a remedy, which, if properly used, would work a wonderful change in Northern aggressive sentiment. *Let the South learn to live at home!* At present, the North fattens and grows rich upon the South. We depend upon it for our entire supplies. We purchase all our luxuries and necessaries from the North. We do not depend upon ourselves. We do not encourage enterprise, skill, and industry at home, but give preference to that of the North. With us, every branch and pursuit in life, every trade, pro-

fession, and occupation, is dependent upon the North. For instance, the Northerners abuse and denounce slavery and slaveholders, yet our slaves are clothed with Northern manufactured goods, have Northern hats and shoes, work with Northern hoes, ploughs, and other implements, are chastised with a Northern made instrument, are working for Northern more than Southern profit. The slaveholder dresses in Northern goods, rides a Northern saddle with all the other accoutrements, sports his Northern carriage, patronizes Northern newspapers, drinks Northern liquors, reads Northern books, spends his money at Northern watering places, crowds Northern fashionable resorts. In short, his person, his slaves, his farm, his necessaries, his luxuries—as he walks, rides, sleeps, loafs, lounges, or works, he is surrounded with articles of Northern origin.

"The aggressive acts upon his rights and his property arouse his resentment—and on Northern made paper, with a Northern pen, with Northern ink, he resolves and re-resolves, in regard to his rights! In Northern vessels his products are carried to market; his cotton is ginned with Northern gins; his sugar is crushed and preserved by Northern machinery; his rivers are navigated by Northern steamboats; his mails are carried in Northern stages; his negroes are fed with Northern bacon, beef, flour, and corn; his land is cleared with a Northern axe, and a Yankee clock sits upon his mantle-piece; his floor is swept by a Northern broom, is covered with a Northern carpet, and his wife dresses before a Northern looking-glass; his child cries for a Northern toy, crows over a Northern shoe, and is perfectly happy in having a Northern knife; his son is educated at a Northern college; his daughter receives the finishing polish at a Northern seminary; his doctor graduates at a Northern medical college; his schools are supplied with Northern teachers, and he is furnished with Northern inventions and notions.

"The South is thus dependent upon the North. The fault lies with itself. It has the remedy in its own hands. Heretofore, it has only grown the raw materials; the North has manufactured them, and reaped all the profits. It has grown rich and prosperous beyond measure; the South has become poor. There should be a change. Necessity and duty alike demand it. Self-respect and self-preservation require it. The South should manufacture, first, all its *necessaries*—its heavy articles. It has the raw material, water power, and all proper facilities in abundance. When it does this, the North will have learnt a lesson, and we shall be independent and prosperous."

[This is all plain enough; but while the writer appears to have been sufficiently acquainted with the facts, he seems to have overlooked the cause. The people of the south are not chargeable with a preference of northern manufactures, from any peculiar attachment to the north. Our southern brethren, like every body else, will go to the market where they can obtain the best articles, and at the cheapest rate. We may rest assured that when they find the various manufactures, demanded for luxury or use, produced among themselves, of equal quality, and on easier terms, they will not continue to import them from the north.

If they could infuse, into their own labouring classes, the energy and enterprise of the north, they might unquestionably supply themselves with manufactures, produced from the raw material furnished by their own farms, without the expense of a double transportation. But to infuse that energy, an essential change in the condition of the labourers is indispensable. They may talk of northern oppression as they will, and suggest such remedies as they can; the great secret of southern poverty and northern prosperity lies in the difference of condition in the producers. The labouring class must compose the bone and sinew of a nation, and while this class writhes under the iron heel of despotic power, the national energy cannot fail to be paralyzed. If the southern planters would try the experiment of substituting free labour for slave, they might possibly discover, that with their advantages of climate and soil, they could themselves grow rich by cultivating the earth, although the inhabitants of the rock-bound states in the North, were also growing rich by manufacturing the raw materials extracted from the sunny fields of the South.—Ed.]

Extracts from a Speech of Horace Mann, *of Massachusetts, in the House of Representatives at Washington, on the 23d of Second month, 1849, on Slavery and the Slave-Trade in the District of Columbia.*

Notwithstanding I have dwelt so long upon the social and moral aspects of this subject, I am still tempted not to forego that which was my principal object in rising, namely, to submit an argument on the question of the legality or constitutionality of slavery in this District. I have bestowed much careful attention upon this subject, with the sincerest desire of arriving at true, legal, and constitutional results.

In my conscientious opinion, slavery exists in this District only by original usurpation and subsequent acquiescence. If so, Congress cannot be too speedily invoked to abdicate the power it has usurped.

The first position I take is this: *That slavery has no legal existence, unless by force of positive law.*

The grand reason against slavery given by Lord Mansfield, in Summersett's case, was, "that it is so intrinsically wrong that it is incapable of being introduced into any country, on any reasons,

moral or political, and can only stand on positive law." (20 State Trials, 1.)

Chief Justice Marshall says, "that it [slavery] is contrary to the law of nature, will scarcely be denied. That every man has a natural right to the fruits of his own labour, is generally admitted; and that no other person can rightfully deprive him of those fruits, and appropriate them against his will, seems to be the necessary result of this admission." (Antelope, 10 Wheat. 120.)

This point may be presented in another light. By the law of nature, all men are free. But in some governments the law of the State, upheld by the power of the State, overrides the law of nature, and enslaves a portion of the people. The law of nature recedes before this legalized violence; but it recedes no further than the legalized violence drives it back. Within the jurisdictional limits of such States, then, slavery is made *legal*, though it is not made *right*. But if a slave passes out of the jurisdiction where violence overpowers right, into a jurisdiction where right is superior to violence, he is then free; not because there is any change in the man, but because there is a change in the laws to which the man is subject.

The right of freedom is a natural right. It is a positive existence. It is a moral entity. Like the right to life, it pertains, by the law of nature and of God, to every human being. This moral right continues to exist until it is abolished. Some act abolishing this freedom, then, must be proved; it must be proved affirmatively, or else the fact of freedom remains. This is the solid and indestructible ground of the maxim, that slavery can exist only by positive law; that it is a *local* institution; that the right of freedom must first be abolished before slavery can exist.

2. My second position is this: *That a man's legal condition may be changed by a change in the Government over him, while he remains in the same place, just as effectually as it can be changed by his removal to another place, and putting himself under another Government.*

Indeed, it would seem that nothing can be clearer than the proposition, whether regarded as a legal or a political one, than that the laws and the jurisdiction may be changed over a man who continues to reside in the same place, just as effectually and completely as a man may change the laws and jurisdiction over himself by removing to a different place. In many cases, the former works a more thorough change than the latter. The laws of Great Britain do not acknowledge the right of self-expatriation; while, at the same time, it is held, that the inhabitants of a foreign province, incorporated into the kingdom, change their allegiance without changing their residence.

3. My third proposition is this: *That the jurisdiction under which the inhabitants of what is now the District of Columbia lived, prior to the cession of the District by Maryland to the United States, was utterly and totally changed, at the moment of the cession—at the moment when, according to the provisions of the Constitution, they ceased to be citizens of the State of Maryland, and became citizens of the District of Columbia.*

By the 17th paragraph (Hickey's Constitution) of the 8th section of the 1st article, it is provided that Congress shall have power "to exercise exclusive legislation in all cases whatsoever over such District (not exceeding ten miles square) as may, by cession of particular States, and the acceptance of Congress, become the seat of the Government of the United States."

Congress, then, has the power of sole and exclusive legislation, "in all cases whatsoever," in regard to the District of Columbia. What is the meaning of the word "exclusive" in this connection? It cannot mean *absolute* and *uncontrolled;* for, if it did, it would make Congress as sovereign as the Russian autocrat. It means that no other Government, no other body of men whatever, shall have any concurrent power of legislation over the District; nor, indeed, any subordinate power, except what may be derived from Congress. Over every man who is a citizen of one of the United States, there are two jurisdictions—the jurisdiction of the General Government, and the jurisdiction of the State Government. There are two governments that have the power to legislate for him; but there is only one power—the Congress of the United States—that can legislate for a citizen of the District of Columbia.

In the act of Congress of 1790, chap. 28, sec. 1, which was an act for establishing the seat of Government of the United States, there is the following clause: "*Provided, nevertheless,* That the operation of the laws of the State [of Maryland] within such District shall not be affected by this acceptance, *until the time fixed for the removal of the Government thereto, and until Congress shall otherwise by law provide.*"

Here, then, Congress *expressly* provided and contracted with the State of Maryland, that the laws of Maryland in this District should not be interfered with, until the removal of the seat of Government to this place; and Congress likewise *impliedly* provided and contracted, that when the seat of Government should be removed to this place, it would discharge the duty imposed upon it by the Constitution of the United States, and would assume and exercise the "exclusive legislation" provided for in that instrument. This act of Congress was approved on the 16th of July, 1790.

By the Maryland laws of 1791, chap. 45, sec. 2, that State ceded to the United States the territory which now constitutes the District of Columbia, and the words of the cession are these: "In full and absolute right, as well of soil as of

person, residing or to reside thereon," &c. * * * provided that the jurisdiction of the laws of Maryland "shall not cease or determine until Congress shall by law provide for the government thereof."

The state of the case, then, was simply this: 1. The Constitution gave Congress power of "exclusive legislation" over such District as might be ceded for the seat of Government. 2. Congress, by the act of 1790, above referred to, proposed to the State of Maryland to accept a portion of her territory for this purpose, but engaged not to interfere with her laws until after it had taken actual possession of the ceded territory. 3. Maryland accepted the proposition, rehearsing the condition in these words, namely: that "the laws of Maryland shall not cease or determine until Congress shall by law provide for the government thereof."

By the 6th section of the act of 1790, chap. 28, Congress provided that it would remove to this District, and make this the seat of Government, on the first Monday of December, 1800. It did so; and now its express duty under the Constitution, and its implied promise to the State of Maryland, were to be fulfilled by exercising "exclusive legislation" over this District.

In fulfilment of this duty and promise, Congress, on the 27th of February, 1801, proceeded to legislate for the District of Columbia; and, in the first section of that act, it provided as follows:

"*Be it enacted, &c.*, That the laws of the State of Virginia, as they now exist, shall be and continue in force in that part of the District of Columbia which was ceded by the said State to the United States, and by them accepted for the permanent seat of Government; and that the laws of the State of Maryland, as they now exist, shall be and continue in force in that part of the said District which was ceded by that State to the United States, and by them accepted as aforesaid."

By this act, then, Congress assumed to exercise, and did exercise, that exclusive legislation over the District of Columbia, which had been provided for by the Constitution.

On the 27th day of February, 1801, then, the laws of Maryland, *as such*, were abrogated in this District. The legislative power of Congress became exclusive. All legislative power previously possessed by Maryland over it, then ceased. The connection of Maryland with this District, as a part of its former territory, and occupied by its former citizens, was dissolved.

4. The next point of inquiry is: *What is the legal force and effect, upon the subject of slavery, of the act of Congress of* 1801, *before cited?* Its words are: "That the laws of the State of Maryland, as they now exist, shall be continued in force in that part of the said District which was ceded by that State to the United States," &c. And here, I acknowledge that the operation of this clause is precisely the same as though Congress had transcribed all the Maryland laws, word for word, and letter for letter, into its own statute book, with the clause prefixed, "Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled," and the President of the United States had affixed his signature thereto. I acknowledge, further, that the laws of Maryland had legalized slavery within the State of Maryland, and had defined what classes of persons might be held as slaves therein.

But it by no means follows, because Congress proposed to re-enact, in terms, for this District, all the laws of Maryland, that, therefore, it did re-enact them. It does not follow, that because two Legislatures use the same words, that the words must necessarily have the same effect. It makes all the difference in the world, whether words are used by one possessed of power, or by one devoid of power. Congress might pass a law in precisely the same words as those used by the Parliament of Great Britain, and yet the law of Congress be invalid and inoperative, while the act of Parliament would be valid and binding.

So the law of Maryland might be valid under the Constitution of Maryland, and therefore binding upon the citizens of Maryland; while the law of Congress, though framed in precisely the same words, would be repugnant to the Constitution of the United States, and therefore have no validity.

Now, this is precisely the case here. Congress, in attempting to re-enact the Maryland laws, to uphold slavery in this District, transcended the limits of its constitutional power. It acted unconstitutionally. It acted in plain contravention of some of the plainest and most obvious principles consecrated by the Constitution. If so, no one will dispute that its act is void. I do not deny, then, that Congress used words of sufficient amplitude to cover slavery; but what I deny is, that it had any power to give legal force to those words.

[To be continued.]

For Friends' Review.

MAY BIRDS.

BY T. A. C.

Sweet herald of May flowers, small and brown coated,
Who loves rural precincts and dwellings of men,
From a boy, on thy clear mellow tones I have doated,
As they rang in the fresh morning air, little Wren.

And O, how the bosom in boyhood was gladdened,
As you came with the tropical breath of Brazil,
When Eurus no more from the cold ocean saddened,
And the evenings inspired the lone Whip-poor-Will.

'Twas joy ere we rose, in the cold dawn to listen
To chanticleer's call to the matronly hen;
But the youthful heart echoes, when early dews glisten,
The voices of Martin, of Robin and Wren.

The Martin and Wren on their boxes are singing,
The Robin has built in the old poplar tree,
Round the door, the fresh grass in luxuriance is springing
Where the slate-coloured Cat-bird hops fearless and free.

'Tis the time of the crab-apple blossoms, sweet scented,
While with azure Houstonias the meadow is gay;
And O, if the bosom is ever contented,
It must be in the lap of luxurious May.

The trees in the peach orchard, clothed in their glory,
Seem like hills which are mantled with roseate snow;
And the gay Orioles there tell their annual story,
Of the soft vernal passions, as singing they go.

And ruby-winged Black-birds the elm branches clouding,
From afar, send their medley of strains to our door;
Rapid and sweet, as when ripples are crowding
In musical play o'er the pebbly shore.

Mingled with these are the Reed birds' clear voices,
Not unlike the fine tones of a Spanish guitar—
O'er his nest in the thicket the Brown Thrush rejoices,
And the scarlet-robed Tanager glows like a star.

Then the Humming Bird sips of his nectarine diet,
And the white-headed Bee boldly looks in your face;
All nature in jubilee seems to run riot;
But her wildness is beauty, her frolic is grace.

And lo! when the fires of sunset are burning,
And paint the white clouds where they float in the west,
The train of brown Swallows, from forage returning,
Dart one by one to their chimney-built nest.

The yellow Finch swings on the thistle or mullein,
As it waves to and fro in the westerly breeze;
But there is a bird makes the husbandman sullen;
'Tis the King-bird, when claiming his tithe of the Bees.

I have known the quick Wren, the familiar and peerless,
Build in a gourd while it hung in a shed;
And 'twas pleasant to see that musician so fearless,
Though his rude pendant cradle was brushed by my head.

Thrice welcome ye warblers, returned from the tropic;
And May, rosy month, there's a welcome for you;
Not for me shall the Nightingale now be a topic,
Nor the sweet Organista that sings in Peru.

Welcome, first-born of the three Summer Graces;
Welcome thy cool eve, and warm, fragrant day;
Welcome thy brilliant, aerial races;
Thrice welcome, thou laughing and garlanded May!

SUMMARY OF NEWS.

EUROPE.—The latest dates are to the 14th ult., brought by the Cambria. From England there is not much of interest. The Continental disturbances have had a depressing effect upon trade. Charles Gavan Duffy has been again tried in Dublin, for participation in the rebellion. No verdict had been rendered at the last accounts. Starvation again prevails in many parts of Ireland, and it is said that the cholera is also at work in some districts. France is tranquil, the people being engaged in preparing for the election. A party of five hundred English have been on a visit to Paris, where the authorities and people have treated them with much attention. A large party of French National Guards paid a similar visit to London some months ago. The cholera is said to be prevalent among the troops in Paris. The town of Brescia, in Lombardy, which rose against the Austrians at the renewal of the Sardinian war, has been retaken, after a terrible combat, in which the town was almost destroyed, and the greater part of the people, together with large numbers of the assailants, were slain. Genoa had risen against the Sardinian government, and established a Republic, intending to league with Rome and Tuscany, but the city was invested by a Sardinian army, and the latest accounts represent that it has been subdued. It is said that the late King of Sardinia intends to reside in America. Rome is making preparations, in expectation of war, and the Sicilians appear very enthusiastic in their determination to resist the authority of Naples. In Hungary, the Imperial forces have met with further reverses, and it appears that the combined Russians and Austrians have been driven almost entirely out of Transylvania. The King of Prussia had accepted the Imperial crown of Germany, upon conditions which are considered as amounting to a virtual rejection. It appears that the deputies of Austria, Bavaria and Hanover, were in the minority which opposed his election. He consequently fears that German unity will not be promoted by his acceptance, and requires as a preliminary thereto, the consent of all the powers, and the approval of his allies. The Schleswig-Holstein war has been renewed, and sanguinary conflicts have taken place.

CANADA.—This country is in a high state of excitement. The Provincial Parliament some time since passed a bill to pay certain losses sustained by individuals during the rebellion of 1837, by which, it appears, the "rebels" will become entitled to remuneration for damages sustained at the hands of the loyalists. The French inhabitants sustained the passage of this bill, while the British, or loyalist party, vehemently opposed it, declaring that they would not submit to be taxed for any such purpose. The act having passed the Parliament, was reserved by the Governor, Lord Elgin, for the assent of the Queen. On the 25th ult., however, he finally went to the Parliament House, and formally gave the Royal assent to the bill. The popular feeling immediately burst out into riot. A mob of 4000 persons attacked the Parliament House, expelled the members, destroyed the windows, and burned the building to the ground, together with a valuable library, and all the archives of the Colony from its settlement. Montreal continued, at the last accounts, in a very excited state, though it does not appear that any lives had been lost. A number of French had been armed by the Government, but the feeling against them was so strong that they were disbanded. The Governor has been burnt in effigy in Quebec, and also in several places in Upper Canada. The rioters declare themselves loyally disposed towards the English Government.

HAVERFORD SCHOOL ASSOCIATION.

The Stated Annual Meeting of Haverford School Association will be held at the Committee Room, Arch street, on Second day afternoon, Fifth mo. 14th, at 4 o'clock.

CHARLES ELLIS, Secretary.

Philada., Fourth month 28th, 1849. 3t

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

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NO. XL.

(Continued from page 515.)

In a letter to James Allinson, 10th mo. 5th, 1802, referring to the arrival of G. and S. Dillwyn, she says, "I have great joy in the prospect of our looking each other in the face once more in mutability, and can now wait with patience, postponing a visit for the present, as some rest among their tender relatives and numerous friends must be desirable. May the great Preserver of men, now and for ever worthy, be praised! I expect we shall discover visible marks of age in each other, and I trust that we shall unitedly set up our Ebenezer together, on our own dear native shore. I am quietly at anchor in Liberty Hall, not having even the pleasing prospect of a quiet return to our poor city, which by accounts is far from safe—new cases occurring, and my little habitation in the neighbourhood of infection. I have concluded to stay at Edgely till the inhabitants of our court shall move back. T. Scattergood paid us a pleasant visit. William Savery is well, and much engaged about the sick and poor in his neighbourhood. May the Father of mercies be pleased in his own time to grant us a comfortable meeting in our North Meeting House again, and the desire of my heart whilst writing is, that I and all of us may return with spirits clothed upon with humility, gratitude and thankfulness to the great and blessed Author of all good. I salute thee, dear James, as a fellow disciple, and crave thy preservation and perseverance in the cause of Truth and Salvation." Referring a few days later, in a letter to the same friend, to the arrival of G. and S. Dillwyn, she says, "Oh how pleased I should have been to join their party. I hope dear Susan Emlen will be revived by the presence of her beloved uncle and aunt, and that you *all*, who are capable of feeling the bond of Christian union and best fellowship strengthened, will be qualified to acknowledge that the great Head of the Church, who puts forth his own and goes before them, is worthy to be trusted in and blessed forever."

Writing 11th mo. 1st to Martha Routh, then at N. York, she says: "I note with pleasure thy intention of spending some time this winter in and near our city, where, as heretofore, I have no doubt thou wilt find an open door, and be received as an ambassador for Christ. I do believe, my dear, notwithstanding thou hadst some bitter cups to drink among us, thy circumspect walking and gospel labours will be long remembered animatingly, and thy return to this city be truly acceptable to many more than thou hast been acquainted with, besides myself and my B. C. Probably thy tent will be pitched in the old spot, (Samuel Fisher's,) a place in which such poor old creatures as I, can use great freedom, and from whence the spirit of our dear sister S. Stephenson took its flight from sorrow and suffering. I expect thou hast heard of the return of dear G. and S. Dillwyn, and Joseph and Beulah Sansom, and also that dear Wm. Jackson and M. Jeffries have been favoured with a safe though tedious passage of 38 days to Liverpool, and that dear Richard Jordan has arrived, all which calls for our united thankfulness to the great preserver of men.

Our devoted brethren, Wm. Savery and Thomas Scattergood, with dear Sarah Harrison and divers other fellow labourers, have staid in the city through all the sickness. W. S. has been much in it, visiting and administering to the poor of all societies, our own especially. S. Smith and wife, with myself and many others, have been most easy in leaving it, and have all, I believe, been of more use than *poor me*, as I have been kept very much confined to the poor little flock at Germantown, where the Lord on high has often mercifully granted the needful supplies of heavenly bread."

She returned to her home in Brooke's Court 11th mo. 5th, and notes her thankfulness in finding the city "once more filled with its inhabitants in their usual health; very few, compared with the numbers formerly taken off by this dire disease, having fallen victims under the present visitation."

In a letter written 12th mo. 9th to Joseph Williams of Dublin, she thus evinces her continued fervent love to the disciples, and her constant desire to know how the Master's work sped in distant parts of the vineyard.

"I wish to be affectionately remembered to thy family, and to such of my friends in your city as keep their habitation in the blessed Truth; and that thou wouldst sometimes give me a few lines with what information thou mayest judge proper; for poor and low and old as I am, I trust the precious cause and testimony are as dear to me as ever, and therefore I cannot be indifferent to the many attempts that are being made to lay them waste, with you, and also in this land. I salute thee, dear Joseph, in gospel affection, and trust that thy bow may abide in strength, and the arms of thy hands be made strong by the hands of the mighty God of Jacob.

"Our friend R. Jordan spent an afternoon with me lately; he looks well every way. So also are all our dear friends who have visited your country. I hope innocent Joseph Cloud gets on with you safely. I almost long for David Sands' release. If thou seest William Jackson, who is a dear brother of mine; present him with my love. By a letter from dear Mary Jeffries, I find that she arrived safely at home, and is in the enjoyment of true peace." "'Tis pleasant," she says to the same friend shortly afterward, "to converse, even in this way, with fellow travellers, who are fast sailing towards that *better country* where all sorrow, disappointment and pain will forever cease."

Early in the spring of 1803, having suffered greatly from rheumatism and an attack of influenza, she notes, "I have never passed such a winter as this has been—yet withal have abundant proof that now in advanced age I am gently and tenderly dealt with." On the same day she remarks, that if she were free from rheumatism, she might have something worse to bear.

To Joseph Williams she writes 3d mo. 7, 1803, "I perceive that a portion of sorrow and suffering is permitted, sufficient to keep alive thy soul's desire after enjoyments pure and unchangeable. May we, dear friend, maintain the warfare, and retain holy confidence in the unconquerable Captain of our Salvation, whose power is not only able to change our water into wine whilst here, but can graciously cause all things to work together for our good, both here and forever. * * * * * Our dear G. and S. Dillwyn have dropped anchor in the quiet port of their dear Burlington since their return. We have exchanged some letters, but have not, as yet, met."

In the summer of 1803, her steadfast friend, the hostess of Edgely,—a playmate of her infancy—wrote to R. J., offering her a home during the sickly season; "on reading which," says R. J., "my heart exclaimed with the apostle, 'who shall separate us from the love of Christ?' &c. May that peace of mind which has been attendant in all thy works and labour of love towards the Great Master, and for the comfort of some of his *little ones*, be increased by thy late sisterly offer to accommodate even poor, unworthy me, once more, in the day of trouble. I am under depression on divers accounts; pray for me when thou canst, that I may 'approve myself unto God,' in the midst of a crooked and perverse generation, in this as well as other places, where I desire to be content with my allotment." This invitation was not accepted, as she decided to take her temporary abode in the neighbourhood of Darby, whence she writes to K. Howell, Ninth month 17th—"To receive from under thy hand an acknowledgement—which my own heart has often been sensible of on thy account—that 'the inestimable blessing of divine aid and support' was so richly thy experience, did, on opening the joint salutation of thyself and dear Elizabeth, sweetly contrite my spirit: fully believing that, as 'Mercy and Goodness have followed *us* all the days of our lives,' so whilst we prefer a dwelling in the Lord's house, or service, they will be continued to us FOREVER AND EVER." And to her daughter, Elizabeth Howell, she writes on the same date—"Ye are as epistles written on the tablet of my heart, and, in seasons of unmerited mercy and favour, ye are—as dear S. R. Grubb said to me in a letter a little before her exit—'interwoven in my solicitude for heavenly help.' *Keep me in your remembrance.* The restoration of thy health is a fresh proof of the fatherly care of Him who is justly styled THE LORD THAT HEALETH; and the reward of thy late dedication will, I trust, stimulate to an increased surrender of soul to the further requirings of Him, who, 'as a father pitieth his children,' doth pity those who love and fear him. My heart inclines towards the willing in Israel, and though I now am poor and sorrowful, my trust is in the Lord Almighty, and my mind is stayed upon his eternal arm of power, who, blessed be his name, hath done great things for me, and is worthy of the obedient acknowledgement of my whole life."

First month 1st, 1804. "I was," she notes, "at our North Meeting, being the beginning of another year, and was enabled to express my thoughts thereon."

First month 15th. "First day.—Had a good meeting this morning. The prevalent sense of my mind is, a want of greater fitness to fill up my measure of duty to my great Lord and Master; and more sanctification of body, soul and spirit, to meet him with acceptance both here and forever."

> "Search, Lord, and purify my heart,
> And make it clean in every part,
> And when 'tis clean, Lord keep it so,
> For that is more than I can do."

"Third month 17th. After performance of a church visit in the evening, went to J. Pemberton's to see dear Martha Routh, who reached the city about noon. T. Scattergood came home with me. Some of our young people went to see a

whale which was exhibited up town, about two-thirds grown, 33 feet in length, and 18 feet in circumference."

This whale was seen floundering on the shores of the Delaware, by two men who were ploughing near Chester. They loosed their oxen from the plow, and drew the whale beyond the reach of the tide. The news soon reached Philadelphia. Thomas Prior purchased it at a price which the men considered liberal, and brought it up to Kensington, where it was exhibited; the mouth being kept open by a tackle, and a high backed arm chair placed within for visitors, which seat some of our gentle readers will remember having occupied.

Third month 27th, she mentions "the passing of five couples" at the Northern Monthly Meeting; and some leaving the meeting in an irregular manner, she suitably noticed the disorder, "and such as staid quietly were encouraged." Martha Routh gave in a certificate from New Bedford, and R. J. accompanied her to the men's meeting, "where she had some lively and edifying service." "Last Second day four weeks," she adds, "both Samuel Smith and myself were so dipped in near sympathy with our friends in England, that we were constrained to mention it to our morning meeting of ministers and elders; and we are still anxious about them, under a belief that they, with the nation, are in deep suffering.* But the Lord is able to deliver them out of all their afflictions—may it be so, saith my poor soul."

"Third month 28th. Thomas Scattergood came and gave a more favourable account of William Savery, who, for some weeks past, appears in declining health, and has had a paralytic affection; also symptoms of dropsy. The prospect of losing so valuable a member of our society, is a close trial to his near friends."

"Fourth month 14th. Seventh day.—The Yearly Meeting of Ministers and Elders, began at 10 and again at 3; both were large and solid sittings. 15th. Both our meetings were very large—both houses full. Second day the 16th. The Meeting for Business commenced and ended on the 20th, about 1½ o'clock. All the meetings were large and much favoured." "24th. M. Routh and M. Mifflin attended our Monthly Meeting. Six couples passed."

About this time are noted many visits to the sick, freqently in association with Martha Routh; also memoranda of the death of many of her acquaintances; and of visits received from her friends, the catalogue of whom presents a noble array of individuals, whose qualities and Christian graces would have ennobled any age or country. Whilst, for the sake of brevity, we have, in omitting these, omitted a very considerable portion of her diaries; we have been touched in the contemplation of the train of redeemed ones, who doubtless have "through faith, obtained the resurrection, and eternal holy life," and been merged in the "innumerable company" to whom we are assured that the subject of these memoirs has also been joined.

Richard Routh and Jesse Kersey being about to embark for England, R. J. went with Martha Routh and several friends to visit the ship on the 30th of Fifth month, on which day she notes—"John and Ann Warder, intending for Newport Yearly Meeting, kindly offered me a seat in their carriage, which, for a time, looked pleasant; but this prospect having clouded over, I informed Ann that I had quite given it up, at which she was much affected, having been pleased with the idea of my company."

(To be continued.)

The genuine beauty of Christianity has been much obscured by the frivolous contests and intemperate zeal of its votaries.—*Dillwyn.*

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*I do not discover any allusions from which we can certainly decide to what circumstance she refers; or whether there were then any unusual trials to which Friends in England were exposed, except such as might be apprehended from the condition of public affairs; but as she speaks of the *nation* being in suffering, we may reasonably infer that her sensitive mind, as well as that of Samuel Smith, was deeply pained with the calamities then impending over the British nation. After the English and French had passed a number of years in wasting the strength of each other, they formed a treaty of peace in 1801. But this short-lived pacification was broken in 1803, by the pride and ambition of their rulers. Napoleon Buonaparte, who held the chief power in France, had openly declared to the British minister, Whitworth, that in case hostilities were renewed, he was determined to make a descent in person on the English coast. Hostilities were renewed some months before this letter was written, and numerous armaments were stationed in the ports of the continent, which lie opposite to the island. This circumstance naturally excited unusual alarm, and unavoidably produced much solicitude among Friends, lest under these trying emergencies their testimony against war should not be faithfully maintained; or that considerable suffering might be experienced in supporting it.

Never since the days of William of Normandy, had the people of England been subjected to the miseries of a hostile invasion, under a foreign leader. And the consequences of that invasion were not forgotten in the time of George the Third. The injury to be apprehended in 1804, from an inundation of foreign invaders, was incomparably greater than it could be in 1066. For the property which was liable to be plundered or destroyed, in the beginning of the nineteenth century, within the limits of a single parish, was probably greater than could be found in the Island, when William landed his Norman host on the coast of Sussex.

To a mind like that of Rebecca Jones, the prospect of having the fields over which she had passed a few years before with her message of peace on earth and good will to man, overspread with the desolating legions of France, and exposed to all the horrors of an invasion, such as has turned some of the fairest portions of continental Europe into a desert, must have been painful in the extreme. Her pious reflection, that the Lord was able to deliver them from all their affliction, is fully proved by events to have been entirely just. And it was cause of thankfulness to the great Disposer of events, that so great a calamity was not permitted to fall on the English nation.—Ed.

DR. BOWRING ON PEACE.

[Concluded from page 524.]

Navigation.—How often has it been asserted, that a maritime nation like ours flourishes most in the time of war; that "the Sovereign of the seas," can then best exercise her authority in dictating laws both naval and commercial to the world. Now what was the state of our shipping, when we brought the war with France to a *triumphant* issue? In 1814, 1,779,632 tons of shipping were employed in the import trade of Great Britain. In 1844, the tonnage employed was 5,049,600, being an increase of 3,269,968 tons. In our outward trade, there were employed in 1814, 1,730,808 tons; in 1844, 5,297,168 tons, being an increase of 3,566,360 tons; so that upon the import and export trade of Great Britain taken together, the increase amounts to 6,836,328 tons, or an augmentation of 194 per cent; i. e., our shipping has nearly been trebled in a period of 30 years of peace.

Commerce.—Nor are other commercial statistics less interesting and instructive. Our trade antecedent to the year 1814, was an object of envy and jealousy to the continental nations. We had the character of sacrificing everything to our "shopkeeping" interests—of engaging and persesevering in war with no higher end than the creation and preservation of a huge commercial monopoly. Our merchants conspired to subjugate the world to their rapacity, and our government was but too happy to aid them in their grasping schemes. Well! but if such were the errors either of merchants or ministers, they sadly miscalculated. It is not war, but peace, that has most developed our commercial resources, which has most extended the sphere, and stimulated the activity of trading enterprise. In 1814, the official value of our imports from foreign countries was £33,755,264; in 1845, it was £85,281,958; being an augmentation of £51,526,694, or more than 170 per cent. Nor let it be forgotten that these 85 millions sterling, represent the produce of foreign lands, all imported for the enjoyment of the community by consumption, or for the purposes of profitable reproduction in manufactures. These 85 millions exhibit the contribution of every climate and soil of the wide world to our daily, our hourly comforts and luxuries; articles either not produced at home, or produced of better quality and lower price abroad. From the lowest hovel to the loftiest palace, from the most homely meal of the peasant, to the most luxurious repast of the prince, tributes are brought from remote regions. The cheapest garments of the meanest, the costliest robes of the mightiest, are alike provided by our commercial activity. And even more important than the supplies which are consumed, whether in food or clothing, or other enjoyments, is that influx of raw material which feeds our manufactures, and gives employment to industrious millions.

Similar and equally satisfactory results are shown by a comparison of our exports in 1814, with those of 1845. The official value which represents the quantities was, in 1814, £34,207,253; in 1845, £150,870,986, being an increase of more than 470 per cent.; while the real value which in 1814 was £45,494,219, in 1845 amounted to £60,111,084; being an augmentation of about 33 per cent. And these figures show a most interesting fact in the extraordinary evidence they afford of the improved state of our manufactures: for as the increased amount, estimated in quantity, exceeded 116 millions in 1845 over 1814, the increased amount, estimated in value, only exceeded by about 15 millions; that is to say, the British nation furnished to other countries, for the same money, nearly four times the amount of goods it had given in 1814.

Such has been the enormous extension of our foreign commerce, under the auspices of a peace, which, heaven be praised! has lasted nearly the length of a generation of man. But that extension is trifling, compared to the increase of the home trade, during the same period. The activity of our intercourse with foreign lands, seems to stimulate activity in all our domestic relations; and it is one of the most delightful results of that universal brotherhood which grows out of commercial liberty, that far from weakening, it strengthens all that is excellent in the bonds of fellow-citizenship; and, while allying us with remote nations, unites us in more intimate connexion with our own. Of the progress of manufacturing industry we have striking evidence, which ever way we turn. I am now writing in a spot, whose name is not to be found in any map of Great Britain, and whose inhabitants, at the close of the war, did not amount to two hundred. One single establishment in it, at this moment, employs a thousand hands, who, with their dependant families, represent a population of three or four thousand, and nearly double that number inhabit the valley. They have all settled there within the last twenty years, invited by that demand for labour which increased consumption has caused. And there are multitudes of localities now swarming with human beings, which, at the end of the war, were barren and desolate wastes.

Arts.—To speak of the progress of the manufacturing arts, under the benignant influence of peace, is to open another field of limitless inquiry; that progress may be traced in every department, and followed out in the augmented enjoyments of every civilized being. In the improved construction of our dwellings—in better arrangements for light, and warmth, and air—in whatever is useful, and whatever is ornamental, evidence will be found, that the pacific character of the times is promoting human felicity. During the war the inferiority of many of our manufactures to those of France, was recognized by all unbiassed judges. In the perfection and distribution of colours, in harmony of arrangement, or gracefulness and beauty

of form, our neighbours undoubtedly far excelled us. But peace has brought their superiority home to us. A gradual and growing improvement has become apparent here. Our articles of silver, bronze, and other metals represent a purer and more cultivated taste; the hue and patterns of our tissues—silk, cotton and woollen—have undergone a thorough revolution, and exhibit evidence of rapid progress towards perfection. A more elevated standard of art and science, becomes generally recognized. Even in our streets, the gross and vulgar ballads, which, half a century ago, satisfied and delighted the populace, have been supplanted by music worthy of the orchestra, and songs which severe criticism need not despise. Itinerant art, instead of distributing the rude and shapeless images which ornamented our cottages in the last generation, now makes the works of Chantrey, or Canova, or Thorwaldsen, accessible for a few pence, to the multitude, and finds the multitude able and willing to appreciate the works of exalted genius. Then, again, the public taste has been greatly advanced by the application of steel engraving to the production of innumerable beautiful pictures—so cheap—so varied—not to speak of illustrated volumes, and magazines, and newspapers. These, too, are among the triumphs, the great, the enduring triumphs, of Peace.

Population and Pauperism.—And while the population of Great Britain has increased in a ratio of 50 per cent., from 1811 to 1841, it having been 12,596,803, in the former, and 18,720,394 in the latter period, the diminution of pauperism is not less striking. The amount of poor rates paid in 1811, was £6,656,105, being equal to 13*s.* 1*d.* per head on the whole population, while in 1841, the amount was £4,911,498, representing 6*s.* 2*d.* per head, being less than half the contribution 30 years before. Nor can it be contended that the state of the population is worse than at the former period, or that there has been any growing indisposition to relieve well-ascertained distress.—*Advocate of Peace.*

THIRTY SECOND ANNUAL REPORT OF FRIENDS' ASYLUM FOR THE INSANE,

NEAR PHILADELPHIA.

In conformity with the direction of the Contributors, the following account of the Institution for the past year is published.

There were fifty five patients under care on the 1st of Third month, 1848; since which time thirty eight have been admitted, making the whole number under care ninety three. Of these, forty one have been discharged, and five have died. Of the patients discharged, twenty five were restored, six improved, and ten without material improvement. The number remaining in the House on the 1st instant, was forty seven, of whom six are considered restored, seven improved, and thirty four stationary; many of the latter class being cases of imbecility or chronic insanity, towards which the benefits of the Institution are necessarily limited, in most instances, to providing the kind and vigilant care required for their comfort.

The Treasurer's Report shows a balance in his hands, on the 1st instant, of $283 31, on general account, and an unexpended balance of Beulah Sansom's legacy, of $110 33.

From the Report of the Committee on Accounts, it appears there have been paid the past year;—

For Salaries and Wages,	- -	$4,645 11
Farm and Family expenses,	-	6,951 33
Medical Department,	- -	1,296 29
Incidental expenses,	- -	122 88
Annuities,	- - - -	324 76
Total,		$13,340 37

In the same period, the amount charged for the board of patients, &c., is $12,183; and there has been received, interest and ground rents, amounting to $788 79, and the proceeds of a legacy, of our late friend Margaret Smith, $101, making a total of $13,072 79, resulting in a deficiency of $267 58.

The products of the farm have been as follows: 87 bushels of wheat, 75 bushels of corn, 448 bushels of potatoes, 38 two-horse loads of hay, an abundant supply of cream and milk, as well as a part of the butter used in the family, and 14 hogs and 10 calves, the former weighing 3,393 pounds. The garden has furnished a plentiful supply of the best vegetables.

In several States, provision to some extent for this unhappy class has been recently made, and in others, measures for their relief are in progress. Some of the Institutions, which of late years have been founded by State munificence or private philanthropy, are so aided or endowed, as to be able to take a portion of their patients at very low rates; thus enabling persons in limited circumstances to enjoy their advantages. We regard the ability to take patients, whose circumstances may require it, at a low rate, as an exceedingly desirable object. And we once more appeal to those whom a beneficent Providence has blessed with the means, to aid us in effecting it. It would be especially gratifying to be able to place the benefits of the Asylum, within reach of the more distant members of our own religious Society, to whom our lowest charge, notwithstanding it is very moderate, and below the actual cost, when added to the expense of conveying the patient to the Institution, too often forms a serious obstacle.

The hope expressed in former Reports, is still entertained, that benevolent individuals in making their wills, and settling their estates, will remember this Institution with liberal feelings.

The farm and extensive garden, furnish highly salutary exercise and employment to a number of the men, whose previous habits have qualified

them for enjoying such labour; while the library, work-shop, and other sources of recreation and amusement, provide for the wants of others. Riding abroad frequently in fine weather, under the care of suitable persons, is found advantageous, and is enjoyed by all the patients whose situation renders it desirable.

The schools have been continued on each side of the house, and have been found especially useful; and the lapse of several years since their first introduction in this Institution, has only served to strengthen our views as to the decided advantage resulting from this, among the many other moral means, which from time to time have been introduced in our Asylum to occupy the time, interest the feelings, and divert the minds of the patients.

We deem it proper again to call the attention of the relatives and friends of the insane, to the propriety of placing the afflicted objects of their sympathy in some establishment especially adapted to the treatment and cure of the disease soon after it makes its appearance; humanity and sound economy alike clearly indicating such a course. We would also extend a caution against premature removals, while the patients are perhaps only in course of recovery, and peculiarly liable to a relapse.

To those having charge of persons afflicted with insanity, and requiring the care of an Asylum, we would suggest, that the quiet and rural situation of this Institution in a healthy neighbourhood, the comparatively small number of patients, which renders it easier to bring each case under the frequent notice of the Superintendent and Physician, the opportunities of exercise and recreation afforded on the extensive premises, and the advantages of experienced Medical skill enlisted in its service, present strong claims for their favourable consideration.

PHILADELPHIA, Third month, 1849.

Extract from the Physicians' Report.

Among the most important objects to be provided for in such Institutions as ours, is a system of ventilation, by means of which the air in the interior of the building can be kept pure. By having a single range of rooms opening into a spacious corridor, with large windows in its whole length, the founders of this Asylum adopted the best plan, as far as the form of a building can avail, for securing proper ventilation; and in the part of the building thus constructed, by having the windows open a short time daily, a wholesome atmosphere can be preserved. In the lodges, however, where in order to prevent the extension of the sound made by noisy patients, there are no windows on the side next the main building, ventilation by this means is out of the question, and some mode for getting rid of the impure air has been much needed. The following plan for a forced ventilation of these portions of the building has accordingly been adopted. Flues, four and a half by nine inches, were made in the partition walls, between the apartments, having grated openings into the rooms near to the floor, on the side opposite to that in which the heated air is admitted. These flues passing down into the basement, unite together and discharge the foul air at the mouth of one of the furnaces, used for heating these parts of the building—so that the whole of the air required to feed the fire and supply the draft of the chimney, is obtained through these flues from the rooms above. The abstraction of the air from near the floor, together with the admission of that which is fresh and properly heated, at the ceiling on the opposite side of the room, insures a constant change in the atmosphere, as well as an equal diffusion of warmth through the room; and the plan has succeeded quite satisfactorily, in the parts of the building to which it has been applied. The ventilation goes on at all periods of the day and night.

The plan pursued in the treatment of the patients who have been under our care during the past year, has, beside the necessary use of medicine proper, kept in requisition all the varied moral means of improvement, by securing occupation and amusement, which we have so fully described in previous Reports. Daily labour on the farm or grounds, for those among the men, who can be induced to engage therein—exercise by walking, and amusements requiring physical exertion, for those whose previous habits may have been such, as to render labour irksome to them; amusements within doors, to fill up the time, which would, without them, be passed in idleness and listlessness; employment for the mind of all classes of patients in the schools,—together with lectures,—books and the other appurtenances of the library—these are the principal features of the system of treatment which has been carried out.

The experience of the past year, has confirmed the opinion which has been before expressed, of the great utility of mental occupation, as well as bodily labour, in the curative treatment of the Insane; and also its great importance in promoting the comfort and well being, of those who are incurable. It is not to be expected, that the latter class should be capable of making much advance in learning, though their mental powers are certainly strengthened, and more developed, by being brought into use, and stimulated by exercise; but, independent of this, important benefits result to them, from the efforts made to interest and employ their minds, inasmuch as they soon begin properly to appreciate the care and attention required to instruct them, and manifest their willingness to repay it, by increased correctness of deportment. This class is one which must always constitute a considerable portion of the inmates of institutions provided for the insane, and a great responsibility rests upon those to whose oversight they are entrusted, involving the duty of providing and carrying into execution

every means calculated to lighten their affliction, and to secure the varied sources of enjoyment, which shall enable them to pass in cheerful contentment the time, whether longer or shorter, during which their existence may be prolonged.

The favourable result of our efforts for the improvement of those under care, during the past year, has been materially promoted by the efficient co-operation of those connected with the Institution: and it is cause for gratitude, that the blessing of Divine Providence has so far rested upon our united labours.

CHARLES EVANS,
Visiting Physician.
JOSHUA H. WORTHINGTON,
Resident Physician.

Philadelphia, Third month 1st, 1849.

PENNSYLVANIA INSTITUTION FOR THE INSTRUCTION OF THE BLIND.

Among the many useful institutions which give an enviable character to our city—whose operations are the source and cause of perennial good—we may give a place among the foremost to the Pennsylvania Institution for the Instruction of the Blind. It came into existence about twelve years ago, and since that period has gathered within its walls hundreds upon hundreds of those stricken with irremediable blindness, as its benevolent purpose has been to make amends to them for the loss which want of vision imposes, by giving to the intellect its proper cultivation, and the means of rational enjoyment—to train them to perform in darkness various duties requiring skill and practice—to furnish them with means of gaining a livelihood, and to send them forth into the community again ready to act a creditable part, and to maintain their self-dependence.

Few can know how numerous are the difficulties of educating those who have "reason at one entrance quite shut out," and, above all, when that entrance is the portal of vision. It is only by sharpening and amplifying other senses that these difficulties can be overcome, and especially by giving to the touch a sensitiveness which is marvellous, and to memory a strength, such as few seeing persons ever attain to. It demands patient and prolonged direction; careful and earnest inquiry into the mental capacity of the student; and the adoption of every means that may be pressed into service, to smooth the path in which the blind must tread in their slow way to knowledge. Twelve years of practice in this duty have made the teachers, who have charge of the pupils, expert in their duty; and the results are wonderful.

We spent two hours very pleasantly and profitably at the Institution on Saturday last, listening to the exercises of the pupils, inspecting their productions, viewing the workshops, study rooms and play grounds, and found in all, and through all, that the spirit of order, guided by knowledge of wants gained by experience, prevailed. All that could minister to ample comfort was to be seen; and yet a quiet simplicity pervaded the whole, eminently beautiful in an Institution of this character. The buildings occupy quite a large space, and are roomy and airy, and the play grounds attached very spacious; those for the males being strictly separated from those assigned to the females.

During our stay we visited the principal public rooms and examined the various means which ingenuity has supplied for compensating the deficiencies under which the blind labour; but we found, throughout all, that mechanical inventions were but subsidiary elements in the system of education pursued. It is the direct communication of mind with mind that is most relied on; and the sharpened senses of the blind enable them to be educated through spoken words, with far greater rapidity than can be secured by any other mode. Some of the mechanical expedients, especially one for cyphering, were curious; but, we understood, they are used only when there is no other way of communicating instruction. Theorems in geometry are taught by means of pierced diagrams; or rather, by tracing out the lines of the proposition by small holes, over which the blind pass their fingers—a new, simple, and most efficient mode brought into practice by Mr. Thos. S. Martin, the principal teacher, to whose services in its behalf the Institution is much indebted. We have already spoken of his admirable invention for the purpose of enabling blind persons to write with facility and correctness; and we are glad to know that energetic measures have been taken to make it widely useful.

The mental power exhibited by the pupils constitutes the most astonishing as well as gratifying result, to us, of the system pursued. Propositions of the most involved and complex character, delivered verbally by the teacher, and demanding an extraordinary tenacity of memory, are solved by the pupils with an ease and certainty as great as ever a mathematician, with the helping agents of sight, pencil, and slate, had occasion to pride himself upon.

A young blind girl having been called on to read, took up one of the raised letter volumes belonging to the Library, and passing her forefinger rapidly over the words, read so clearly, rapidly, and with such correct enunciation, a passage, that we could scarcely believe it possible that light dwelt not in her eyes, and that the sensitive touch was the only medium of communication between her mind and the printed words.

Indeed, to a casual observer, there is little to indicate the affliction under which the pupils labour. Light-hearted and contented, they make in their darkness a sunlight of happiness, which needs not the aid of the visual faculty to heighten it.

The Institution is an honour to Philadelphia. It began in a spirit of benevolence, and its path is traced by lovely flowers, which have sprung up

where it has passed. It has silently ministered to those who sorely need good offices, and every cultured mind which has gone from its walls forms the best proclamation and evidence of its high order of usefulness. We trust it may long continue to be the means of solid and inestimable benefit, and that it may be strengthened and sustained throughout the coming years.

N. Amer. and U. S. Gaz.

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 12, 1849.

In the 31st number of this volume, an extract was introduced, from the Tablet, exposing the unfairness of the charges recently made in a popular work on the part taken by William Penn in the controversy between James II. and the Fellows of Magdalen College. By a late letter from a Friend in England, it appears that the Editor of the Tablet, though now professing the Roman Catholic faith, was brought up in our society, which probably increased his interest in the character of W. Penn; and that, some years ago, he addressed to Friends a small pamphlet, in which he described, and endeavoured to explain the grounds of his change of sentiment; and expressed his thankfulness for having been brought up in a more spiritual body, than any other, the *Romanists themselves excepted.* It is not our business to decide in what way he could arrive at the conclusion, that the Romanists were a more spiritual body than the one in which he was educated. But it appears that he has in some way embraced more spiritual views than are usually attributed to the professors of the Roman Catholic faith; and a bookseller of that persuasion, asserts that he is, in his periodical, instilling *Quaker doctrines* among his readers. While we can regard the abandonment of the profession, in which this editor was educated, and the adoption of one so clouded with superstitious appendages, as that of popery, in no other light than a delusion, it is still interesting to reflect upon the possibility, that the doctrines of the gospel, less obscured by human traditions, may in this manner be offered to numerous readers, who would consider the perusal of a religious essay, from the pen of a reputed Quaker, as a dangerous measure. Though we must be apprehensive, that the man himself has suffered a loss, by the change of his profession, yet if those whom he has joined, should receive, through his means, a greater illumination, we may so far rejoice for their sakes. The genuine philanthropist must desire the admission of Christian doctrine, in its purity and spirituality, through whatever channel it may be communicated.

The Menomonie Indians.—We understand that a treaty, made in the autumn of last year, with the Menomonie Indians, residing in the vicinity of Green Bay, Wisconsin, contains a clause which provides for the distribution of forty thousand dollars, among those of the mixed breed, connected with these people; and the distribution is to be made to such persons of the mixed blood, and in such proportion to each, as the chiefs in council, and a commissioner to be appointed by the President of the United States, shall designate and determine. As the sums to be paid, and the individuals who are to receive them, must be determined by the chiefs, jointly with the commissioner, the latter will necessarily have a negative on all these distributions. This renders the duty of this officer a delicate and responsible one, not only demanding impartiality in regard to his own acts, but firmness and decision to prevent the attachments or antipathies which may very possibly appear among the chiefs, from exercising an injurious influence.

The execution of this treaty falls within the department of the Secretary of the Interior; but in the absence of that officer from the seat of government, the charge rested with the Secretary of the Treasury, our late fellow citizen, W .M. Meredith, by whom the initiatory steps were taken. Knowing that the Society of Friends have taken a prominent place among the advocates of the native tribes, he applied to one of them, requesting that he would furnish him with the names of a few respectable citizens, from whom to select one to be appointed to this commission. The choice has fallen upon Thomas Wistar, Jr., who, besides being a man of unquestionable integrity, has long taken a deep interest in the welfare and improvement of the aborigines of our country. His friendship for these people, may, indeed, be considered as hereditary, for his father, our beloved friend Thomas Wistar, of this city, now in his 86th year, is one, and the only surviving one, of the original committee appointed in 1795 by Philadelphia Yearly Meeting, to promote the gradual improvement and civilization of the Indian tribes; and has been from that time to this, a zealous friend and advocate of their cause.

When the appointment was offered to Thomas Wistar, Jr., he declined accepting it, until he had satisfied himself, by an inspection of the treaty, that nothing would be required of the commissioner acting under it, which he could not conscientiously perform. Having signified his willingness to accept the appointment, he was introduced to the president, and the object announced by the secretary. The president immediately grasped his hand in the most friendly manner, and expressed his great satisfaction that the commission was

likely to be entrusted to him. He declared that the Indians were an injured and oppressed people; but that he hoped justice in this case would be done to them.

The subagent, who is located in the vicinity of Green Bay, is, or will be, instructed to collect the chiefs in council, when required by the Commissioner, and to afford him every facility in his power in the execution of his trust. The government interpreter, if not otherwise engaged, is required to render his services; or, in case of his absence, the subagent is enjoined to procure an honest and competent substitute.

The commissioner is not burdened with the dangerous duty of transporting the funds, from which the payments are to be made, to the place of disbursement. Funds, subject to his drafts, are to be placed in the most convenient localities where the government has deposits; and care is to be taken that whenever the recipients are minors, imbecile, or otherwise disqualified for taking charge of their allotments, they shall be fully secured against embezzlement or misapplication.

It is understood that the commissioner is expected to set out, on this responsible mission, in a few days; and that he is to have the company of our esteemed friend Alfred Cope, of Philadelphia, who will unquestionably be found an agreeable and valuable auxiliary. We shall await their return with a hope, not unmixed with solicitude.

We understand that our friend Thomas Arnott has arrived safely at Liverpool.

The New Militia Law of Pennsylvania.—In our 32d number a brief notice was given of a law respecting militia trainings which had recently received the Governor's sanction. Militia trainings were understood to be abolished by the recent law; but an inspection of the act, seems to show that they are abolished rather in name than in fact. The object ostensibly designed by our former militia laws, appears in this. An effort is still made to preserve the appearance, if not the reality, of training the mass of the male population to the use of arms. The following is a synopsis of the act:

Every white male person between eighteen and forty-five years of age, who has resided one month in the state, is required to provide himself with a substantial uniform; and those thus provided are to form themselves into volunteer companies, under prescribed regulations; and the companies thus formed, to meet in companies for training and discipline, not less than twice, and the battalions and regiments to meet not less than once in each year.

Lists are to be made of the names of those enrolled in volunteer companies, and also of the males between twenty one and forty five years, and all of the latter description, not included in the former, to be deemed delinquent militia men, and subjected to a yearly fine of fifty cents. These fines to be added, by the county commissioners, to the state tax, and collected with it. The fines when collected, to form a military fund, from which, as far as it will go, the expenses of volunteer companies are to be defrayed.

A number of provisions then follow respecting the arrangement, election of officers, and payment of expenses, of the volunteer companies, which are of no interest to the general reader. Such as have borne arms in the late Mexican war, and been "honourably discharged;" and such as serve in volunteer companies for five years after the passage of this act, are excused from future military service, except in time of invasion, insurrection or actual war.

Nearly, if not exactly, the same class who have been exempted by our late militia laws, are, by this act, excused from military requisitions. In our older laws, ministers of the various religious denominations, as well as teachers of seminaries, were included in the list of exempts; but in the recent act, they are not named; and consequently must be classed with the volunteer companies, or the delinquent militia men. Our older acts, seemed tacitly to admit the incompatibility of military service, with the ministry of the gospel; but here is an apparent retrogression. The ministers of the gospel of peace, within certain ages, and those who are employed in training the rising generation, are required to join the companies ostensibly associated to learn the arts of human destruction, or to purchase an exemption by the payment of a fine. This fine, it is true, is not large; but the principle on which it is levied, and the object to which it is applied, are both highly objectionable to the advocate of inviolable peace.

The fines are blended in their collection with the state tax; and this was probably done to facilitate their collection. Though Friends have always refused to pay military fines, they have freely contributed their part towards the support of civil government. Men of moderation, who were not scrupulous themselves against complying with the mandates of the law in regard to military service, were generally very unwilling to seize the property of their conscientious neighbours. Hence the collection of militia fines was often entrusted to hands from which they were not easily recovered. A growing conviction of the uselessness and absurdity of militia trainings, has contributed to impede the collection of militia fines. It remains to be seen whether the same conviction will not oppose an equal obstruction to their collection under their new disguise. Some observations on the constitutionality of this act, may probably appear in a future number.

MARRIED,—On Fifth day, the 26th ult., at Friends Meeting, Gwynedd, Montgomery county, Pa., THOMAS WISTAR, of Abington, to PRISCILLA, daughter of Edward Foulke of the former place.

——, On Fifth day, the 3d inst., at Friends' Meeting House, New Bedford, Mass., ROBERT LINDLEY MURRAY, son of Robert I. Murray, of New York, to RUTH S., daughter of William C. Taber, of the former place.

DIED,—On the 23d of Third month, of pulmonary consumption, CAROLINE M., youngest daughter of Aza Allen, of Elliot, Me., aged nearly 23 years, and a member of Berwick Monthly Meeting.

The subject of this notice possessed an amiable disposition, and was much beloved by a large circle of relatives and friends. Although from the nature of her disease she was unable to converse much during the latter part of her illness, yet it was evident from the patience and perfect resignation with which she bore her physical sufferings, that her mind was being prepared for the change that awaited her. On being asked by her mother, but a short time before her decease, if she was willing to go, and thought she should be happy, she answered with emphasis, *certainly*, mother. Her friends, therefore, have the consoling hope that she is now joining that innumerable company who surround the Throne, in giving praises to Him who sits thereon.

——, On the morning of the 3d inst., JOANNA SOPHIA, danghter of Thomas Kimber, of this city.

DROWNED,—In the Cayuga Lake, on the 6th of last month, near the residence of his father in Union Springs, Cayuga Co., N. Y., JOSEPH C., eldest son of Richard and Margaret Snell, a promising, intelligent boy, of about 9 years of age.

This dear child, although of such tender years, appears to have experienced the softening impressions of his Saviour's love; for while on his way to the water in company with two of his little sisters, he spoke to them of the watchful care of the Almighty, and remarked, "That if their Heavenly Father should stop thinking of them, they would die in a moment;" and when his little sister asked "if he should be afraid to die?" he replied, "No; for it would be wrong to be afraid." Thus furnishing additional evidence that the Lord in his continued mercy, ceases not to reveal himself unto babes. This afflictive dispensation has been a close trial to the bereaved parents, but they with their friends are cheered by an humble trust, that this Lamb has been gathered into the Redeemer's fold.

Our beloved friends Benjamin Seebohm and Robert Lindsay, attended the funeral, which was very large and solemn; the former was extensively engaged in testifying of the mercies and love of Him, who said "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

FIRST-DAY SCHOOL.

The formation of a First-day school in the degraded and populous district of Spitalfields, is a subject which has long engaged the attention of some Friends of Devonshire House Monthly Meeting. Suitable premises having after much inquiry been met with in the midst of a dense population of the working classes, a meeting was called on the 7th ultimo, to ascertain what amount of assistance in teaching might be calculated upon. The meeting was attended by a considerable number of Friends of London and the neighbourhood, and a lively interest was manifested in the proposed undertaking, as well on account of the beneficial results likely to accrue to the instructors themselves, as of the boon which may be thus afforded to the neglected objects of their care. There was most encouraging promise of a sufficient number of teachers, from amongst the young men residing within reach; and a valuable addition was agreed to be made to the school officers, in a visiting committee of older Friends, whose countenance and occasional presence might prove of real service to the institution. The utterly destitute condition of the children of the poor in the crowded parts of this great city, is appalling; the avenues of good seem to be closed against them, whilst those which lead to evil stand open to the widest extent. The desire to be instrumental, in however small a degree, in arresting the torrent of ungodliness and iniquity, was felt by the meeting; and it was accompanied by a care that those who engage in the work may adhere with simplicity and steadfastness to our Christian principles, and maintain a faithful regard to their individual line of duty.

London Friend.

REPORT TO THE YEARLY MEETING OF THE COMMITTEE TO SUPERINTEND THE BOARDING SCHOOL AT WESTTOWN.

During the year ending Tenth month 1848 sixty six boys and sixty girls were admitted, and the average number of pupils for the same period was one hundred and ninety three, viz.: one hundred and ten boys and eighty three girls.

Two deaths have occurred among the pupils during the year; with the exception of these, and a few cases of indisposition, mostly slight, the family has been favoured with good health. Discipline has been maintained, the domestic arrangements judiciously attended to, and general order and harmony have prevailed throughout the Institution.

Meetings for Divine worship have been regularly held as usual on First and Fifth-days.

The stated examinations of the school have been attended as heretofore by sub-committees appointed for that purpose, and have afforded in general satisfactory evidence of the advancement of the pupils in their various studies. The Holy Scriptures are frequently read, and portions of them, and Barclay's Catechism and Bevan's View committed to memory; and we believe the teachers endeavour to fulfil their important duties with industry and perseverance.

The disbursements for family expenses, salaries, wages, and incidental charges, have been $16,974.60, and for repairs and improvements,

$584.42, making together, $17,559.02. The amount charged for board and tuition, is $15,-474.01; the profits on merchandise, and receipts from other sources, were $633.40, making together, $16,107.41, and leaving a deficiency in the school department, of $1,450.97. The net income from the rent of the farm was $1,292.13. After crediting the general account with this sum, there remains a debt against the school of $159.48.

Since the last report, the boys' gallery and wash-house have been thoroughly refitted. An abundant supply of water for family use, which was much needed, has been obtained, and being introduced into the kitchen and adjacent rooms, is found to be a great convenience.

Several other improvements have been made, most of which have been furnished without expense to the Institution; and it is contemplated to make others, which it is expected will be paid for in like manner.

Upon a recent examination of the farm-house, the roof was found to be in such a decayed condition, as to preclude the probability of repairing it to any advantage. Much of the wood work throughout the building is also out of repair, and the floor of the piazza fronting it, so nearly worn out, that it will soon have to be renewed. The building is old, and the arrangement of the apartments exceedingly inconvenient, and not calculated to accommodate the large number of Friends that necessarily have to be entertained and lodged there. The alterations and additions which would be required to answer that purpose, would involve an expense not widely differing from the cost of putting up a new building adapted to the object in view. The old barn which was on the property at the time it was purchased, as well as the wagon-house, are also in a very dilapidated condition, and must soon be thoroughly repaired or replaced by others. The cost of erecting a house of the description alluded to, is estimated at $6,500, and a barn with carriage and wagon-house attached, might be built for $2,500.

If the means could be obtained to make these improvements, it would be desirable to do so at an early period, as the present condition of the buildings renders them scarcely tenantable.

A concern is cherished by the Committee, to conduct this interesting and important Institution in conformity with our Christian principles and testimonies;—they acknowledge, however, that they would be enabled to enforce some of the necessary regulations more effectually, if there was a more fervent and united co-operation on the part of those who place their children at the School. The beneficial influence which we believe this Seminary has had upon the children of our Society, should be an encouragement to persevere in faithfully maintaining it, not doubting that as there is a humble reliance upon Him who has hitherto blessed the efforts of those concerned in its management, the everlasting welfare, as well as the literary improvement of many of the rising generation, will still continue to be promoted by it.

It being the usual period for the new appointment of the Committee, the subject is noticed for the attention of the Yearly Meeting.

Signed on behalf and by direction of the Committee, THOMAS KIMBER, Clerk.

Philadelphia, Fourth month 13th, 1849.

Extracts from a Speech of HORACE MANN, *of Massachusetts, in the House of Representatives at Washington, on the 23d of Second month*, 1849, *on Slavery and the Slave-Trade in the District of Columbia.*

(Concluded from page 527.)

5. My next proposition, therefore, is this: That as Congress can do nothing excepting what it is empowered to do by the Constitution, and as the Constitution does not empower it to establish slavery here, it cannot establish slavery here, nor continue it.

Where is there any express power given to Congress by the Constitution to establish slavery? Where is the article, section, or clause? I demand to have the title shown. Thousands of human beings are not to be robbed of all their dearest rights; and they and their children, forever, by strained construction, or apocryphal authority, doomed to bondage. Will those who say that Congress cannot establish a banking institution by construction, nor aid internal improvements, nor enact a tariff—will they say that it can make a man a slave, and all his posterity slaves, by construction?

Nor can any power to establish slavery be deduced from the 18th clause of the 8th section of the 1st article of the Constitution, which gives Congress power "to make all laws which shall be necessary and proper for carrying into execution" the powers that are granted.

What power is granted to Congress, for the exercise of which, the establishment of slavery in this District is a necessary means or preliminary? Congress has power to lay and collect taxes; to borrow money; to regulate commerce; to establish uniform rules of naturalization; to coin money; to punish counterfeiters; to establish post offices and post roads; to promote the progress of science and the arts; to establish courts; to define and punish piracies on the high seas, and so forth, and so forth. But to what one of all these powers, is the power to establish slavery in the District of Columbia a necessary incident? If slavery in the District of Columbia were to cease to-day, could not the government continue to exercise every function which it has heretofore exercised? If so, then the existence of slavery in this District is not "necessary" to the exercise of any of the expressly granted powers. I call upon any gentleman to name any one power of this government

which cannot be exercised, which must necessarily cease, if slavery should cease to be, in this District of Columbia? I pause for a reply.

Well, then, if a power to establish slavery in this District is not among the granted powers, and if it is not necessary for the exercise of any one of the granted powers, then it is nowhere—it does not exist at all. No power of Congress, then, exists, either for the creation or for the continuance of slavery in this District; and all the legislation of Congress upon this subject is beyond or against the Constitution.

Congress, then, does not and cannot legalize slavery in this District. It found slavery in existence in the States; and it does not abolish it, or interfere with it, because it has no power of "exclusive legislation" in them. But Congress has as much right to go into any State and abolish slavery there, as any State, even Virginia or Maryland, has to come into this District with its laws, and establish slavery here. I suppose that no jurist will contend that Congress could have passed the act of 1793, for the recapture of fugitive slaves, had it not been for the third clause in the second section of the fourth article of the Constitution, which provides for the redelivery of a fugitive slave, on the claim of his master. By this article in the Constitution, the case of *fugitive* slaves only is provided for. If a master voluntarily carries his slave into a free State, and the slave departs from his possession, he cannot reclaim him. Why not? Why cannot Congress pass a law, that if a man takes a dozen slaves to Boston, and they there see fit to strike for wages, and to leave his possession because their terms are not complied with—why is it, I ask, that Congress cannot pass a law authorizing their seizure and delivery into their master's hands? The reason is, that the Constitution has conferred upon Congress no such express power; nor is any such power implied as being necessary to the exercise of any power that is expressed. And if Congress cannot so much as restore a slave to a master, who has voluntarily carried him into a free State, how can it continue slavery in this District, after Maryland has ceded it to this government, whose fundamental organic law gives it no power to create or to continue slavery here?

Suppose Maryland had ceded her share of the District to Massachusetts, would not every slave in it have been instantaneously free by the Constitution of Massachusetts? They would have been transferred to a free jurisdiction—just as much as an individual owner of a slave passes under a free jurisdiction, when he voluntarily takes his slave to the North. The legal existence of slavery was annulled in this District, when Congress exercised its "exclusive" power over it, just as much as the debtor's right to be discharged under the Maryland bankrupt law was annulled.

But I go further than this; and I say that the Constitution not only does not empower Congress to establish or continue slavery in this District, but again, and again, by the strongest implications possible, it prohibits the exercise of such a power.

In regard to this whole matter of slavery, the Constitution touches the subject with an averted face. The abhorred word "*slave*" is nowhere mentioned in it. The Constitution is ashamed to utter such a name. The country, coming fresh from that baptism of fire—the American Revolution—would not profane its lips with this unhallowed word. Hence, circumlocution is resorted to. It seeks to escape a guilty confession. Like a culprit, in whom some love of character still survives, it speaks of its offence without calling it by name.

But let us look to the prohibitions of the Constitution; for I maintain that there is not only no power, express or implied, in the Constitution, authorizing Congress to create or continue slavery in this District, but that it is debarred and prohibited from doing so again and again.

I suppose no one will deny that the positive prohibitions against the exercise of certain enumerated powers, apply to Congress, when legislating for this District, just as much as when legislating for the Union at large. This doctrine has recently been strongly asserted by Mr. Calhoun in the Senate of the United States; and, as I would gladly produce conviction in Southern minds, I make use of this Southern authority. He affirms that Congress, in legislating for the Territories, "is subject to many and important restrictions and conditions, of which some are expressed and others implied. Among the former may be classed all the general and absolute prohibitions of the Constitution; that is, all those which prohibit the exercise of certain powers under any circumstances. In this class is included the prohibition of granting titles of nobility; passing *ex post facto* laws, and bills of attainder; the suspension of the writ of *habeas corpus*, except in certain cases; making laws respecting the establishment of religion, or its free exercise, and every other of like description."

Will any man say that Congress can pass an *ex post facto* law for this District, and defend itself by referring to its power of exclusive legislation over it? Can Congress pass a bill of attainder, corrupting the blood of an inhabitant of this District, or repeal or suspend at any time, his right to a writ of *habeas corpus*, or establish a religion here, or interdict the free exercise thereof? No jurist, no statesman, will pretend it.

But there is another prohibition in the Constitution every whit as full and explicit as any of these. The fifth article of amendment declares that "no person shall be" "deprived of life, liberty, or property, without due process of law."

Here the Constitution uses the word "person"—the most comprehensive word it could find. "No PERSON shall be deprived of life, liberty, or property, without due process of law."

Now, it will be seen that the word "*person*" is used in the Constitution in the most comprehensive sense. It embraces Indians, if taxed; it embraces natives of Africa; it embraces apprentices and slaves, or those held to service or labour; and it embraces every citizen, from the humblest to the highest, from the most true to the most treasonable. It embraces all, from the slave to the President of the United States. And, after having used the word to embrace all these classes and descriptions of men, it proceeds to say, in an amendment, that "*no* PERSON *shall be deprived of life, liberty, or property, without due process of law.*" (Amendment, article 5.)

The law of Maryland ceded this District to Congress, "in full and absolute right, as well of soil as of *person*, residing or to reside therein."

Now, Congress, in attempting to legalize slavery in the District of Columbia, has provided, in terms, by its adoption of the Maryland laws, that one man may hold another man in bondage in this District, "WITHOUT DUE PROCESS OF LAW," and indeed, without any process of law. "Process of law" means legal proceedings. It is a phrase that does not pertain to the legislature, but to the courts. It means the institution of a suit in civil matters; the finding of an indictment, or an information in criminal ones; the issuing of subpœnas for witnesses, &c., in both. (See Art. 6 of Amendments to the Constitution.)

Now, a slave is a *person* deprived of his liberty and property, without any process of law. There has been no "due" process of law to reduce him to this miserable condition; there has been no process of law at all. A slave, therefore, in this District is deprived of his liberty and property, in pursuance of the laws of Congress, without *any* legal process whatever, and therefore in flagrant contradiction of the fifth article of the Amendments to the Constitution of the United States. Hence, the act of Congress, purporting to continue the Maryland laws respecting slavery in this District, was, and is, and forever must be, until the Constitution is altered, null and void.

When Congress attempted to legalize and perpetuate slavery in this District, it violated the fourth article of the Amendments, which declares "the right of the people to be *secure* in their persons, houses, papers, and effects, against unreasonable searches and seizures. If Congress cannot authorize domiciliary searches and seizures against a single individual, can it degrade a whole race of men to the condition of slaves, and then say that, *because they are slaves*, they shall not be secure; but shall be at the mercy of any alleged master, in regard to their persons—to be commanded and restrained, to be bought and sold? If Congress cannot authorize searches and seizures of houses, papers, and effects, can it get around the Constitution, by saying we will create a class of persons who shall have no power of owning any houses, papers, or effects, to be searched or seized?

Again: Congress shall pass "no bill of attainder." What is a bill of attainder? It is a bill that works corruption of blood. It disfranchises its object. It takes away from him the common privileges of a citizen. It makes a man incapable of acquiring, inheriting, or transmitting property; incapable of holding office, or acting as attorney for others; and it shuts the door of the courts against him. These disabling consequences may descend to a man's children after him, though this is not necessary. Now, to pass such a bill is a thing which Congress cannot do. But, when Congress undertook to legalize slavery in this District, it undertook to do all this, and worse than all this. It attainted, not individuals merely, but a whole race. A slave is an outlaw: that is, he cannot make a contract; he cannot prosecute and defend in court; property cannot be acquired by him, or devised to him, or transmitted through him. A white man may give his testimony against him, but he cannot give his testimony against a white man. He is despoiled of his *liberam legem*—his birthright. He cannot own the food or clothes he has earned. What is his, is his master's. And this corruption of blood, which the law of slavery works, does not stop with the first, nor with the second generation—not with the tenth nor the ten thousandth; but by the theory of the law, goes on forever. Bills of attainder, during the history of the worst periods of the world, have applied to individuals only, or at most to a family. But here, Congress, in defiance of the Constitution, has undertaken to establish a degraded caste in society, and to perpetuate it through all generations. Now, can any reasonable man for a moment suppose that the Constitution meant to debar Congress from passing acts of attainder against individuals, but to permit it to pass wholesale, sweeping laws, working disfranchisement of an entire race, and entailing degradation forever.

Let us look at another general prohibition of the Constitution: "No title of nobility shall be granted by the United States," (article 1, section 9, clause 8.)

Now is it not inconceivable that the Constitution should interdict the bestowment of special favours to distinguished individuals for meritorious services, and yet should authorize Congress to confer the highest of all earthly prerogatives—the prerogative over property, liberty, and volition itself—upon one class of men over another class of men? Yet, if Congress can create or legalize slavery, it can establish the worst order of nobility that ever existed. It can give to one class of men the power to own and to control, to punish and to despoil, another class: to sell father, mother, wife and children into bondage. To prohibit Congress from doing one of these things, and to permit it to do the other, is straining out a gnat, while swallowing a camel—a whole caravan of camels!

But the same clause in the Constitution which

gives Congress the power of exclusive legislation over this District, also empowers it "to exercise like authority over all places purchased by the consent of the legislature of the State, in which the same shall be, for the erection of forts, magazines, arsenals, dock-yards, and other needful buildings." If, then, Congress has any constitutional power to legalize slavery in this District, it has the same power to legalize it (that is, to create it) in all places, in the State of Massachusetts or New York, or any other, where it may have obtained territory from a State, for a fort, magazine, arsenal, dock-yard, or other needful buildings. Where it has obtained land in the middle of a city—Philadelphia, New York, Boston, or Chicago—for a custom house, it may create slavery there. The power to do this is conferred in precisely the same words as the power by which it has been held that slavery can be established in the District of Columbia.

One point more, sir, and I have done. Why, says my opponent, did not the right to hold slaves continue after the change of jurisdiction as well as the right to hold horses? For the plainest of all reasons, I answer, for the reason that a horse is *property* by the universal consent of mankind, by the recognition of every civilized court in Christendom, without any positive law declaring it to be the subject of ownership. But a *man* is not property without positive law; without a law declaring him to be the subject of ownership. There was such a positive law in Maryland; but Congress, for want of constitutional authority, could not enact, revive, or continue it. And such I verily believe would have been the decision of the Supreme Court of the United States, had the question been carried before them immediately subsequent to the act of 1801. But now, as slavery has existed practically in the District for half a century, it is proper to pass a law abolishing it. It is better, under the present circumstances, that slavery should be abolished here by a law of Congress, than by the decision of a court; because Congress can provide an indemnity for the owners, and let the slaves go free. But should it be abolished by a legal adjudication, every slave would be hurried away to the South, and sold, he and his descendants, into perpetual bondage.

Foreign Correspondence of the New York Recorder.

JERUSALEM AND ITS INHABITANTS.

Nablous, (Sychem,) April 25, 1848.

I was never more happily disappointed than in the general appearance of modern Jerusalem. So many have spoken disparagingly of it as a town, that I had formed an unfavourable opinion of its aspect. Doubtless many come hither with expectations unduly raised; and the disappointment they meet naturally throws the mind too far out of balance the other side, and even the city's real worth is not seen. Jerusalem is at present a comparatively small city; yet it is, in every respect, in and of itself, one of the finest specimens of an old town now existing. Its walls are complete and in perfect repair, which can probably be said of no other city of the East. There is no suburb, not a cottage even being seen without the wall, which again makes Jerusalem peculiar as an old town. Although situated on three hills, it nevertheless stands in a depression, loftier summits rising about it, in an almost unbroken cham; literally the "mountains being round about Jerusalem." "Beautiful for situation" indeed is it, whether viewed from the western mountains where I first beheld it; from the northern summit of Scopus, from whence the Roman Titus stood in admiration, and like an eagle looked down on his prey; from the Mount of Olives on the east, where every visitor, like Jesus, *looks over* it; or, finally, from the southern hills, whence one gains the first view of the city in coming from Bethlehem. Everywhere the view is complete and charming. The finest *distant* view is doubtless that from Scopus, on the old road towards Samaria and Nazareth; the point from which Jesus himself, doubtless, when a boy of twelve years, first looked on the city where he was to toil and suffer and die,—a view which every traveller should be sure to take as he passes over the summit on his journey to the north. The view from the Mount of Olives, however, is of course far the most charming. It is near,—the whole city is in view, spread out below the beholders, and it is the point of view made interesting by many an incident of history, from the days of David down through the times of Nehemiah and Christ, and the Roman Titus, even to our day. Jerusalem is indeed externally a beautiful city.

Coming within the gates, the town is not less attractive. It is an Eastern city, and the streets are narrow and crowded, yet they are remarkably straight, as a single glance at Mr. Catherwood's or Dr. Robinson's map will show. Unlike the streets of Cairo, and many a large Eastern city, they are *paved;* and unlike those of Constantinople, they are comparatively *neat and clean.* Even the Jews' quarter, here as everywhere, the oldest portion of the town, is in all these respects pre-eminent. The houses, as well as the walls, are almost universally structures of the middle ages, and of later periods; everywhere of that same yellowish limestone which covers the whole land of Judea,—a kind of building material which gives a peculiarly dull and monotonous aspect to the towns and villages of Palestine, though it gives on the other hand, a pleasing aspect of strength, and of security from fire and other casualties.

The inhabitants of modern Jerusalem are also interesting, being divided into Jews, Mahomedans, and Christians. No traveller should fail to take a guide who is personally known and respected by this people, and to spend at least half a day

in visiting the Jews' quarter, going familiarly from synagogue to synagogue, and from house to house. Their quarter is in the southern portion of the city, on the east side of Mount Zion,—the oldest portion of Jerusalem, and the part nearest the old temple area. The external appearance of the people strikes one immediately on entering. The features of all are finely formed, and the skin is peculiarly fair and even beautiful; and really the Jewish females, here as elsewhere, have the personal charms which I had once supposed the mere fancy of poets and novelists had given them. The men as well as the women are distinguished by their head-dress. That of the men consists of a very high sugar-loaf cap or bonnet, over which, at the bottom, is wound a shawl (or turban) of dark, checked cotton. That of the women is a similar bonnet, of a light colour, and a turban (usually white) wound about the centre and towards the top of the bonnet. The men wear the beard, though usually trimmed so as not to exceed three or four inches in length. The women are unveiled, and taken as a class, they are really among the fairest of their sex, worthy the compliments of the wise, but somewhat amorous king of old.

A large proportion of the Jews are Spanish, and Polish, and Germans, and of other nations, speaking their own languages; but many are natives of Jerusalem, and all read, and, as I learned to my surprise, speak among themselves their native Hebrew. And, by the way, one of the most interesting proofs of their familiarity with the ancient language of Israel, is to be seen at the English Chapel, on Sunday morning, when at the usual Scripture readings of the service, many converted Jews may be observed, following the reader with their Hebrew Bibles before them. The Jews are peculiarly hospitable, ever ready to gratify the visitor's curiosity in looking at their houses, their furniture, their books, and even their women; for females, though seated behind a screen and in a gallery at the synagogues, and occupying the lower part of the sitting-room at home, and though treated somewhat as servants and inferiors, are not, as among the Turks, shut out from society. The houses of the Jews of Jerusalem, like those of the East generally, consist of an open court, the rooms of the house occupying two or three sides of the wall; the parlor or principal sitting-room being spacious and arranged much like the one described at Cairo. Most of the men are engaged in mercantile and mechanical pursuits, generally in an humble way; but, as in Solomon's time, still distinguished for their skill in working precious stones; and the visitor will hardly get away from their quarter without purchasing, at least, a seal of the blood-stone of Judea, carved with the crown of ancient Israel, or with some Hebrew motto like this: "Pray for the peace of Jerusalem." Some of them are devoted to religious pursuits, and may be found at almost any hour in their houses, or what may perhaps be called the library of the synagogue reading the Talmud in a peculiar nasal chant, and with a continual rocking of the body back and forth. The glory of Judah has indeed departed, but in almost every Eastern city, and especially in Jerusalem, the children of Judah are still among the most interesting objects for the traveller's study.

The *Mohammedans* of Jerusalem are partly the native Arabs, partly Turkish soldiers, and a host of religious devotees from almost all the Mohammedan world. Jerusalem is, next to Mecca, the sacred city of the Mohammedans; and as their claim to this sacred place is disputed by both Jews and Christians, they are brought peculiarly into conflict with men of other religions, and naturally, therefore, bigotry is peculiarly rife; instances of which the visitor will almost daily witness. One day during my stay two Americans, by mistake, got into one of the long arched passages that lead to the mosque, without any suspicion of intruding on hallowed ground, when suddenly, the first intimation they had of their infidel rashness, was the stones flying about their heads, thrown by Turkish soldiers; and the shower continued till they had got far out of sight of that section of the city. Another day I was walking to the Jews' quarters through a street that approached the sacred mosque, and some children of the Arabs, usually polite to Europeans, called me swine and Jew, and told me to be off. I expected a similar attack from the people, but mild looks and words made them ashamed, apparently, of their rudeness, and I pursued my course unmolested. Coolness, without any show of bravado, is best with this or any other people.

Of *Christians* in Jerusalem there is every variety,—Greeks and Armenians, and Europeans of various nations. The western and northwestern portions of the city, the hill of Akra, and the west of Zion are principally their quarters. A few are engaged in traffic, but many more were shut up in the Coptic, Greek, Armenian, and Latin convents. It is pleasant to find among this mixture such a company as that connected with the Protestant mission here; a union nominally of the Protestants of Europe, the bishop being a most amiable and truly pious Swiss gentleman, but the predominant influence evidently being that of the English church. Their efforts are directed principally towards the Jews, and though comparatively few have openly embraced Christianity, yet a small light is placed on this hill most cheering to behold. The mission of the American Board, which has for its particular object the spiritual improvement of the Americans, no longer exists at Jerusalem, but it is removed to Beyrout, and the neighbouring mountains of Lebanon. Truly, if it were only the modern city that the traveller should behold, its commanding situation, its walls, its structures, and especially its inhabitants, Jerusalem would, nevertheless, be one of the first of Eastern cities to be visited.

DOUBT NOT

BY J. M. KNOWLTON.

When the day of life is dreary,
And when gloom thy course enshrouds—
When thy steps are faint and weary,
And thy spirit dark with clouds,
Steadfast still in thy well doing,
Let thy soul forget the past—
Steadfast still the right pursuing,
Doubt not! joy shall come at last.

Striving still, and onward pressing,
Seek not future years to know,
But *deserve* the wished for blessing,
It shall come, though it be slow.
Never tiring—upward gazing—
Let thy fears aside be cast,
And thy trials tempting, braving—
Doubt not! joy shall come at last!

Keep not thou thy soul regretting,
Seek the good—spurn evil's thrall,
Though thy foes thy path besetting,
Thou shalt triumph o'er them all.
Though each year but bring thee sadness,
And thy youth be fleeting fast,
There'll be time enough for gladness—
Doubt not! joy shall come at last!

His fond eye is watching o'er thee—
His strong arm shall be thy guard—
Duty's path is straight before thee,
It shall lead to thy reward.
By thy ills thy faith made stronger,
Mould the future by the past—
Hope thou on a little longer!
Doubt not! joy shall come at last!

SUMMARY OF NEWS.

EUROPE.—The steamship America brings dates to the 21st ult. The jury in the case of Charles Gavan Duffy had been discharged, not being able to agree, and the prisoner had been liberated on bail. The Cholera is said to be greatly on the increase in Paris. Up to the 19th ult. there had been 1762 cases, of which 1022 had proved fatal. The French Government had finally determined upon intervention for the restoration of the Pope, and an army was to be shipped to Civita Vecchia for that purpose. The excuse given for this measure, seems, as nearly as we can understand it, to be something like this: That the reaction produced by the victories of Austria in Northern Italy, would be likely to be fatal to liberal institutions in the central states of the Peninsula; to prevent which, France will intervene to secure a free and liberal government to the Roman people, under the sovereignty of the Pope. The bill granting 1,200,000 francs to meet the expenses of the expedition, passed the Assembly by 395 to 283. On the final passage, the total vote was less than a quorum, the opposition party having abstained from voting; but next day (17th) the bill was passed by 388 to 131. It is reported that among the terms which France will impose on the Pope, as the conditions of his return to Rome, are—a general amnesty, a complete secular government, inviolability of political liberty, abolition of the Inquisition and ecclesiastical tribunals—except in the matter of the clergy—and the suppression of proprietary religious orders. The Roman Republican Government appears to have conducted affairs with much prudence and true liberality of feeling, and it is certainly hard that the people cannot be suffered to choose their own rulers. The Inquisition having been abolished some time since, the buildings of that institution have been changed into lodgings for the poor. The Romans have made considerable preparations for defending their territory, but there is very little probability that they will be able to resist the French invasion. This intervention is acknowledged to be with the knowledge, and not against the consent, of England. A counter revolution has taken place in Tuscany; the Republic is overthrown, and it is reported that the Grand Duke has returned to Florence. A desperate battle between the Neapolitans and Sicilians had taken place at Catania, which ended in the capture and sack of the city. Syracuse then surrendered without fighting, and it appears that Palermo is the only place, of much strength, remaining in the hands of the Sicilians. In Genoa, the Republicans have been completely put down. Venice was besieged by the Austrians, but was still holding out at the last accounts. When the defeat of the Sardinians was announced there, the Assembly resolved, by acclamation, to continue to resist to the last extremity. The Admiral of the Sardinian fleet in the Adriatic, had pledged his word not to desert Venice. The war in Hungary still progresses favourably for the Hungarians, and the entire expulsion of the Austrians from that country would seem to be not improbable, unless Russia comes to their assistance. Germany is still in a state of great confusion. The Prussian government is said to have obtained the assent of a few of the small states, such as Hesse Cassel, Brunswick and Weimar, to the assumption of the Imperial dignity by the King, but it is considered scarcely probable that Austria, Bavaria, Hanover and Saxony will consent to it.

Canada appears now to be tolerably quiet.

The New York canal from Buffalo to Albany, was opened on the 1st inst.

The Supreme Court has decided the Iowa and Missouri boundary case, in favour of Iowa, giving her the southern boundary she claimed. The people of Iowa, and probably of the disputed territory also, were much gratified by this decision.

CALIFORNIA.—There have been lately some arrivals of gold, in considerable quantities, from this territory. A recent arrival from Rio de Janeiro, reported that about fifty American vessels, either then were, or had been there, bound to the gold regions. There are said to be 3,000 Americans at Panama, waiting passage. The California, the first steamer on the line, had not returned to Panama, having been deserted by her crew at San Francisco. The second steamer, the Oregon, had passed up the coast, crowded with passengers.

HAVERFORD SCHOOL ASSOCIATION.

The Stated Annual Meeting of Haverford School Association will be held at the Committee Room, Arch street, on Second day afternoon, Fifth mo. 14th, at 4 o'clock.

CHARLES ELLIS, Secretary.

Philada., Fourth month 28th, 1849. 3t

FRIENDS' REVIEW.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

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NO. XLI.

(Continued from page 531.)

"Sixth month 19th, 1804.—Third-day. This morning, before I was up, Ruth Ely sent to let me know that our endeared brother, Wm. Savery, departed about six o'clock, very quietly, though unexpectedly at the time, having rode out the day before, and seemed rather better. But in the night the dropsical symptoms increased, and the water rising, it is believed proved suffocating. His last words were "GLORY TO GOD!" His remains were kept till 3 o'clock on Fourth-day, when, instead of taking him to the burial ground, he was, at M. Routh's request, taken to our North Meeting House, where M. R. had a short testimony to his worth as a minister, fellow member, and fellow citizen, greatly beloved for the work's sake. Elizabeth Foulke appeared in prayer, and in a very heavy rain his body was taken to our ground, and decently interred there.

"While the glad soul, borne on some cherub's wing,
Attends the throne of her celestial King,
To claim the promised Palm in JESUS' name,
And join in worship with a seraph's flame."

"Thus it is, my cotemporaries, friends, and acquaintances, are called hence one after another, and I, a monument of divine mercy and compassion, am spared a little longer. May the deep enquiry, *for what end?* be constantly with me, and may my blessed Lord and Master enable me, with increasing diligence, to finish the work he has given me to do;—so as that I also may end in peace, with the like triumphant song of "GLORY TO GOD in the highest,"—is my fervent prayer.

"Now this 21st of Sixth month, great and heavy rains have fallen for three days past, without much intermission; also much rain in the past week. It is feared that the grain will be nearly lost, as well as the hay, abundance of which has perished. What a humbling prospect this affords to us poor, short-sighted mortals. Truly we are nothing, nor can do any thing, in promoting temporal or spiritual good, without the Lord is pleased to bless the work in and for us."

In Front street, opposite the end of Brooke's court, stood, at the time of which we write, Peter Brown's blacksmith shop, where was employed as foreman, Jacob B——k, an elderly man, and a sober minded Methodist, who had lost three daughters in the yellow fever of 1802. Wm. Savery had in this, as in many other instances, devoted much personal attention, at the risk of his own life. A few days after the decease of W. S., this man went up the Court to fill his *noggin* at R. J.'s pump. Seeing her seated by her open window, he accosted her. "May be you won't have any objection to hearing a hymn I've made to sing over my work;" adding, that it helped his mind to soar, while his hands were engaged in necessary labour. He then proceeded to sing his verses with much emotion, which, with no claim to poetical elegance, contained a warm expression of regard for the virtues and value of William Savery, clearly shewing that a memorial to the worth of this "disinterested and faithful minister of Christ," as his venerable biographer has appropriately styled him, lived in the hearts of others than his own people. And truly his solicitude to do good to the bodies and souls of men, was limited by no sectarian boundary.

Seventh month 18th. After noting a recent failure of her health, she adds,—"Yet I have mostly attended meetings, where once S. Starr and Thomas Scattergood were prophetic, in prospect of some impending calamity, for which, may the Lord prepare us."

Having during a brief absence from home, attended meetings, she notes, Tenth month 8th, "M. Routh is still in Jersey, labouring for the good of souls. Ann Alexander and companion, and Joseph Bowne, reached this city the 29th ult., and left it the 6th inst., for Baltimore Yearly Meeting, expecting to move towards Carolina, &c. This morning Joseph Bowne, on his return, called at my house. The mercy of God is indeed

inexpressibly great to us poor creatures, and humility, gratitude and fear, ought to be our clothing, under the signal display of his kindness in sparing us this summer from the yellow fever, about which my fellow citizens were greatly intimidated in the time of its usual approach. May my soul forever bear in mind the Lord's goodness to me, a poor unworthy creature, in raising me again from the bed of languishing under that sore disease, in the year 1793. Just eleven years ago, wanting three days, was I seized therewith. Oh, it is the renewed anniversary of a very solemn time to me. Joseph Cloud, who has lately returned from Great Britain, took a solemn farewell at our meeting yesterday morning, intending to go to his native home, in North Carolina."

To Martha Allinson.

Philadelphia, 10th mo. 27th, 1804.

My dear friend,—Thy sisterly disposition to oblige a feeble fellow pilgrim, claims my sincere and grateful acknowledgement. I am deficient in my returns to thy last two very acceptable epistles, and hope thou wilt continue to feel love enough in thy heart, to induce thee to forgive past omissions, and to write freely whenever thou art, by the great and good Remembrancer, reminded of poor me. I can assure thee that I do love all my Burlington friends. I had your last Quarterly Meeting in contemplation, but failed in that, as I have in many other instances, when I came to put things in the right *balance.*

Please accept the enclosed,—they are to be valued only on account of their being manufactured by the Friends, whilst prisoners at York Castle, Great Britain, for their testimony against *tythes.*

I expect thou hast heard of dear A. Alexander's movements, and that W—— C—— has family visiting before him, to begin at Pine street.

I have not forgotten any one of my old fellow travellers—no not even those who reside in and near the *quiet city of Burlington.* G. and S. D., I. and A. Cox, S. and S. Emlen, the Hoskinses, the Smiths, the Morrises &c. &c. * * *

"Eleventh month 1st.—I have endeavoured to look at my friend M. Routh's proposal for me to join her proposed family visit to our disowned members, but cannot find that it is my business, nor that my bodily powers are equal to such an exposure, the ensuing winter."

"7th. Our Quarterly Meeting, held the 3d and 5th, was large and favoured. M. Routh, Martha Allinson, L. Hoskins, C. Cook, &c. &c., attended it. On Third-day, the 6th, our week day meeting, and a large one for the black people, which was solemn. T. Scattergood had the service."

"10th. Great depression of both body and mind attended me, insomuch, that at seasons I was indeed ready to conclude myself altogether unworthy of the notice even of my dear friends. But I endeavoured to look up to, and put my trust in my alone Friend, Benefactor, and Saviour, whose compassion is unfailing, and whose mercies are new every morning. Blessed be His holy Name—Great is his faithfulness—great his Truth!"

"First-day morning, the 11th, got to our meeting, and felt a renewal of the spirit of prayer, which bowed both mind and body under it."

"Twelfth month 4th. At our Monthly Meeting a solemn quiet prevailed. Our brethren were engaged about a testimony for our late brother W. Savery, of which S. Smith gave me a satisfactory account. On Third-day, the 11th, our meeting was a season of great favour, through the ministry of J. Simpson and T. Scattergood. Next day, being in company with dear Rebecca Wright, she and I took sweet counsel together, and her spirit and company were precious to me, as in former years."

"First month 1st, 1805.—Now opens another year, and that I am spared to this time is marvellous in my eyes. Oh Lord my God, be graciously pleased to look down with an eye of compassion upon me, now in my declining years, even as thou, in thy adorable goodness and mercy, didst in the days of my youth, when being but sixteen years of age, thy gracious visitation of pardoning Love, Grace, and Salvation plucked my soul as a brand from the burning, cast thy mantle of forgiveness and mercy over me, and with a powerful voice said unto me, 'Live.' Every part of thy blessed covenant, thou, my heavenly Father, hast fulfilled—no part thereof hast thou broken. Thou hast supplied me with all things necessary, so that I have not lacked anything! I have often broken my covenant with thee; I have repeatedly transgressed, and thou hast abundantly pardoned. Continue thy rod and thy staff to the end of my days here, and oh, FOR THY DEAR SON'S SAKE, grant my poor soul an admission into everlasting rest, when it shall please thee to call me hence, is, thou knowest, my fervent prayer this evening. Eight o'clock."

"Second month 2d. Seventh-day.—Went to our Select Quarterly Meeting with N. Waln, in his carriage. John Letchworth was received a minister, and two elders and a minister from Muncy were accepted."

"11th. Ann Alexander had weighty service at meeting. I stopped to hear and judge of an epistle from A. A. to the inhabitants of Charlestown."

R. J. being closely united with her friend Ann Alexander, notes frequent attendance of meetings with her; among others she mentions "large and much favoured meetings" held by her appointment, for the inhabitants at large, on the 19th, 20th, and 21st of Third month. "A. A. was silent," she writes, "in that at Pine street. George Dillwyn had been with her and her company to Westtown school, and to some meetings in Chester county, so he staid to those three meetings, and had good service there." "Fourth month 5th, I went with A. Alexander to the

scholars meeting,* and afterwards to see all the Friends in our almshouses."†

"Fifth month 1st. Since the last note our Yearly Meeting has been held, and though throughout it was a low time, yet a good degree of weight and solemnity attended, and, I trust, some strength and encouragement were received by the true burthen bearers. The women's meetings were held in the new house built for that purpose, in Arch street burying ground, and was very large. It was said by some men Friends who took the account, that sixteen hundred were accommodated in it. G. Dillwyn and W. C. made us a visit, and were lively in their service. Charity Cook and Ann Alexander visited the men's meeting, in which the latter had a lively testimony. I was marvellously supported in sitting so many long meetings, and for which I desire to be humbly thankful to my ever blessed Helper and sure Friend. The meeting ended on Seventh-day, about 11 o'clock, but not as soon as we wished, and hoped it would. Yesterday a meeting for other societies was held at the Arch street house, at C. Cook's desire, in which she and W. C. had the service, and the people were greatly disappointed in not having A. Alexander, who has great acceptance and place with our own and other societies. I went with A. A. to visit all the Friends in our alms houses, and to the three schools in our Northern house, in which she had something lively to offer."

"Fifth month 5th. A. Alexander had a large meeting for the inhabitants of this city, in our new house on Arch street, and was greatly favoured therein, as also at our Quarterly Meeting, which M. Routh attended in silence. On the 9th was held the Quarterly Meeting for the black people, and was the last meeting of the sort, as Friends, upon weighty deliberation, were united in the belief that the service of them was over, and they have now several places for worship of their own; of which they were very judiciously and affectionately informed by Nicholas Waln, and the meeting ended with solemnity. At this meeting Ann Alexander was remarkably engaged in testimony."

"8th. Although very poorly, I rose timely for going to John Warder's, from whence Ann Alexander took her departure for the Yearly Meeting at New York, intending from thence to take her passage to Ireland. We parted in the love of our heavenly Father, and my prayers are for her preservation every way, as for my own soul."

"After this I went but little out except to our own meeting, and in attending to business relative thereto, till the 25th, when I went to James Pemberton's, and took an affectionate leave of dear Martha Routh, who about noon went on board the ship Rose, Capt. Hathaway, bound for Liverpool. May divine Mercy be with her, and protect and carry her in safety and peace to her desired port, is my fervent prayer."

*Meetings were held for the pupils of Friends' schools at the corner of Fourth and Chestnut streets.

†Some readers may possibly be unaware that these houses were provided by Friends, for the comfort and respectable residence of their own poor, no Friend being allowed to come upon the public for maintenance.

R. J. to Martha Routh.

Philadelphia, 5th mo. 29th, 1805.

My dearly beloved friend and sister,—Feeling my heart this morning renewedly bound to thee in the precious fellowship of the gospel, in the afflictions whereof I have also often been thy companion, I have called for pen and ink, to salute thee on board the ROSE. And perhaps my salutation may soon after thy arrival be put into thy hand.

My feelings on parting with thee at J. P.'s last Seventh-day, amidst such a concourse of thy friends, were indescribable, fully believing that though we may never more meet in mutability, our spirits will not be separated by either distance of time or space. I don't dare to say that thou wilt never see America again; that and all future events I desire to leave to thy blessed Master, who hath often made a way for thee, even when thou couldst see no way. And he will not forsake thee, nor suffer thee to become desolate, "Because he [*also she*] hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name; he shall call upon me, and I will answer him," &c. Read the 91st Psalm. This gracious promise, so replete with Mercy and Goodness, springs sweetly in my remembrance, as a portion especially designed for thy inheritance, now, after thy retreat from our laborious field, wherein thou hast not fainted, nor thy store-house exhausted, but to the very last thy horn hath been so evidently replenished from the all bounteous fountain as that no vessel on thy departure was sent empty away. Well, my dear friend, count it no strange thing if thy faith and patience be again proved. Thou knowest too well the danger of pleasant things, to look for or desire them further than in the will of Him *who doeth all things well,* and who hath, in the promise alluded to, given thee the fullest assurance of his care and protection through thy painful pilgrimage—thy ALPHA indeed—and will also reward thy unwearied endeavours to promote his blessed cause and testimony on earth, with a peaceful admission among his faithful servants, when thy tribulations and labours are over—thy ever blessed OMEGA—thy "evening song."

After meeting on First-day, I took a pensive walk to thy late quarters, and with J. and P. Pemberton communed about thee. * * We concluded that we loved thee quite as well as fellow disciples ought, so that I came home fully paid for my walk.

I wanted, only I feared interrupting thy exercise, which was to be *felt,* to desire thee to tell my friends in England, my dear C. Hustler and daughter in particular, also J. and E. Bludwick,

J. Thorp, S. Benson and children, Richard Reynolds, Deborah Darby, and her sisters M. and Sarah, R. Young, &c. &c., that I am fast growing old, and my sight being dim, prevents my saluting them on paper; but that my love continues strong for them, and for *all* who love and live near the blessed TRUTH. * * * * *

From Friends at New Bedford and elsewhere I have no doubt thou wilt receive many letters; and mine, if it get not first to hand, may be left awhile, as from a *poor old Scribe*, yet no *Pharisee*, but thy sincere and unabated friend and sister in the sufferings of the present day.

Oh do let me hear soon from thee.

R. JONES.

(To be continued.)

THE SPIRIT OF GOD DWELLS IN THE HEART OF MAN.

It is certain from Scripture, that the Spirit of God dwells within us, that a "manifestation of this Spirit is given to us to profit withal," 1 Cor. xii. 7; and that this is "the true Light, which lighteth every man that cometh into the world," John i. 9. "This is the grace of God, which bringeth Salvation, and which hath appeared unto all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus ii. 12. But we make too little account of this internal Teacher, which is the soul of our soul, and by which only we are able to form good thoughts and desires. God ceases not to reprove us for evil, and to influence us to that which is good; but the noise of the world without, and our own passions within, deafen us, and hinder us from hearing him.

We must retire from all outward objects, and silence all the desires and wandering imaginations of the mind; that in this profound silence of the whole soul, we may hearken to the ineffable voice of the Divine Teacher. We must listen with an attentive ear; for it is a still, small voice. It is not indeed a voice uttered in words, as when a man speaks to his friend; but it is a perception infused by the secret operations and influences of the Divine Spirit, insinuating to us obedience, patience, meekness, humility, and all the other Christian virtues, in a language perfectly intelligible to the attentive soul. But how seldom is it that the soul keeps itself silent enough for God to speak! The murmurs of our vain desires, and our self-love, disturb all the teachings of the Divine Spirit. Ought we then to be surprised, if so many persons, apparently devout, but too full of their own wisdom, and confidence in their own virtues, are not able to hear it; and that they look upon this internal Word as the chimera of fanatics? Alas! what is it they aim at with their vain reasoning? The external word, even of the Gospel, would be but an empty sound without this living and fruitful Word, in the interior, to interpret and open it to the understanding.

Jesus Christ saith, "Behold, I stand at the door, and knock—if any man hear my voice, and open the door, I will come in unto him, and sup with him and he with me." Rev. iii. 20. His knocks are the monitions of his Spirit, which touches us, and operates in us. And to attend to these monitions and follow them, is to open unto him.

God speaks in impenitent sinners; but these, engrossed in the eager pursuit of worldly pleasures, and the gratifications of their evil passions, are not able to hear him. His word with them passes for a fable. But wo to those who receive their consolation in this life. The time will come when their vain joys shall be confounded.

He speaks in sinners who are in the way of conversion: these feel the remorses of their conscience, and these remorses are the voice of God, which upbraids them inwardly with their vices. When they are truly touched, they have no difficulty to comprehend this secret voice, for it is this that so pierces them to the quick. It is that two edged sword within them, of which St. Paul speaks, which goes even to the dividing of the soul from itself: "The word of God is quick and powerful, and sharper than any two edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart." Heb. iv. 12.

He speaks in persons enlightened, learned, and whose life, exteriorly regular, seems adorned with many virtues; but often these persons, full of themselves, and of their knowledge, give too much ear to themselves to listen to God. God, who seeks only to communicate himself, finds no place, so to speak, where to introduce himself into these souls, that are so full of themselves, and so overfed with their own wisdom and virtues. He hides his secrets from the wise and prudent, and reveals them to the low and simple: our blessed Redeemer said, "I thank thee, O Father, Lord of heaven and earth! because thou hast hid these things from the wise and the prudent, and hast revealed them unto babes." Matt. xi. 25. It is with the humble and child-like that he delights to dwell, and to disclose to them his ineffable secrets. It is these who are more peculiarly qualified for receiving in a greater measure the gift of faith; for being willing that the pride of reason should be laid in the dust, they obstruct not the entrance of this gift by their vain arguments: but believe with simplicity and confidence.—*Guide to Peace.*

An old man, who started in the world with nothing, and at the age of fifty had acquired $60,000, rearing in the mean time a large family of children, was one day accosted by a fine old gentleman, who, in truth, was one of nature's

noblemen with, "How is it, my old friend, that you are free of debt, and own a large property, while I set out in life when you did, with a patrimony worth $80,000, and have added nothing to it; besides I am much embarrassed with debt?" The reply was, "You sell nothing you can eat, while I eat nothing I can sell; I sell both bacon and corn, but your hogs eat the corn, and your negroes eat the hogs." Here was a grand secret explained in a few emphatic words. —*American Farmer.*

REPORT TO THE YEARLY MEETING OF THE COMMITTEE ON INDIAN AFFAIRS.

The Committee appointed for the gradual Civilization and improvement of the Indian Natives, report—That they have continued to give attention to the object of their appointment during the past year, though little has occurred since our last report which called for much active service on behalf of the Natives. Our friend, Ebenezer Worth, has continued to reside on the farm at Tunessassah, and the religious concern he has manifested for the real welfare of the Natives, and his useful labours among them, have afforded us much satisfaction. By letters received from him, it appears that the agricultural operations of the Indians have been conducted in their usual way. Owing to the frequent rain which occurred in the early part of last spring, they were late in getting in their crops on the low and flat lands along the river, yet the grain and grass were generally good, and well gathered at the proper season. In consequence of the scarcity of seed, there were not so many potatoes planted as common; and at the time of collecting them, though well grown, had the appearance of being infected with the rot, which had been so destructive to their crops in former years. On Cornplanter's settlement the Indians cultivated more land last year than usual, and performed more of the labour themselves than the preceding one.

Two schools have been kept up the greater part of the year, but the number of children in attendance, particularly in the season for planting and collecting their crops, was often small, not exceeding fifteen at each;—during the past winter they have been better attended, upwards of forty children having received instruction therein. In pursuance of the law passed by the Legislature of New York, and alluded to in our report last year, appropriating funds for the erection of a school-house on the Alleghany reservation, and a sum to be paid annually for five years in support of a school, a house for that purpose was put up last summer at Cold-Spring, under the direction of the Commissioner charged with that business, by whom a teacher was employed, and the school opened soon after; at the receipt of our last information it was attended by a few Indian children and some of the children of the white people who reside on the Reservation. About the time the State school went into operation at Cold-Spring, some of the Indians were desirous that Ebenezer Worth should open one lower down the river, expressing a wish to send their children to Friends' school as they had always done.

As there was no house suitable for the purpose on that part of the Reservation where it was desirable it should be located, and building one of convenient size, and furnishing it with desks and seats, would involve an expense beyond what the Natives could well meet, the Committee agreed to assist them therein, and contributed the sum of $100. A house well adapted to the purpose was accordingly put up last fall near the farm at Tunessassah, and on the same side of the river, in which Ebenezer kept his school through the winter. The Committee also purchased and forwarded a sufficient number of Bibles and Testaments, and other suitable reading books for the use of that school, and also as presents to such of the pupils as might be distinguished for regular attendance and good order therein.

It appears from an investigation made by Ebenezer Worth, there are 60 children between the ages of five and sixteen, in the neighbourhood of Great Valley and above; and in the vicinity of Cold-Spring and the new school-house, 52; 64 of whom have been at school part of the past year.

The efforts that Friends have made to induce the Natives to have the white people removed off the Reservation have not been successful. We believe many of them are aware of the baneful and demoralizing influence which the class of whites who settle among them exert over their young people, and the evils which must eventually result from it to the Seneca Nation; and in their councils held to deliberate on this subject, the majority have at different times come to the conclusion to have the white settlers removed, and in several instances it has been partially carried into effect, yet in general they have soon returned; and there is reason to fear this has been connived at and encouraged by some of the chiefs and other influential persons, who have been actuated by sinister motives. This subject is one that has long been the occasion of much anxious concern to Friends—being apprehensive that if the Natives do not unite as a body in having those lawless intruders expelled from their lands, their residence among them, and the advantages they gain over the Indians, will operate as one powerful means of their being dispossessed, sooner or later, of the little which yet remains to them of the soil of their ancestors.

The Committee continue to be desirous of procuring the services of a family of Friends to reside on the farm near the Reservation, who would be properly qualified to assist in promoting the concern of the Yearly Meeting; and the information hitherto spread not having produced such an application, it is thought proper to revive the

subject, in order that if any Friend and his wife should feel their minds religiously drawn to engage in it, they may give early notice to the Committee.

From an examination of our Treasurer's account, it appears that he has in his hands, $1,636.92 in cash, and $5,900 in securities.

In reviewing the situation of these oppressed and defenceless people, surrounded by many who are disposed to make a prey of them, and weakened by the difficulties which exist among themselves, feelings of sympathy and commiseration for them have been afresh excited in our minds; and although there are many discouragements attending the prosecution of this concern, yet we believe a blessing has attended the labours of Friends on behalf of this people, and that an obligation rests upon us to do what may yet be in our power to alleviate their sufferings, and in advocating their rights.

Signed on behalf and by direction of the Committee.

JOEL EVANS,
Clerk for the day.

Philadelphia, Fourth mo. 12th, 1849.

MACAULAY *vs.* PENN.

We have received from an attentive correspondent, the following interesting communication in regard to the character of William Penn, so unjustly assailed by Mr. Macaulay in his late history. There is little occasion to defend a man of so much purity of character as Penn exhibited, from the assaults of any historian; but as Mr. Macaulay's fascinating style may possibly create in the minds of a portion of his readers the impression that there is some foundation for them, we take pleasure in making public all such articles as may tend to destroy that impression.

To the Editors of the Evening Bulletin.

Having perused several articles written in defence of that great and good man, William Penn, against the attack of Macaulay, I was particularly interested in the able and sensible views of the writer of the one taken from the Louisville Journal, and published in your valuable paper of the 19th inst. Pennsylvanians, and particularly the inhabitants of his "much loved Philadelphia," should be deeply interested in defending his character from the reproaches attempted to be cast upon it by the very popular writer of the history of England. One of the last acts of William Penn, on leaving this country for England, was to grant a charter to the Public School in Philadelphia, in order to secure *"a good school instruction equally and alike to all the children of the community."* On the seal of this institution he placed the truly republican motto: *"Good instruction is better than Riches,"* with the impressive adage *"Love ye one another."* The motto on the seal was *"Mercy—Justice."* To show the estimation in which he was held by his friends, and to disprove the insinuation made by Macaulay that even his own society had doubts of the "Courtly Quaker," I subjoin a testimony from the Monthly meeting of which he was a member at the time of his decease. No language could be stronger—the document speaks for itself.

A testimony concerning William Penn from the Monthly meeting for Berkshire, England, held at Reading, 31st of the First month of 1719.

Our friend William Penn departed this life at his home, in Ruscomb, in the county of Berks, on the 30th of the 5th month, 1718; and his body was conveyed thence the 7th of the Sixth month following, to the Friends' Burying Ground at Jordans, in Buckinghamshire, where he was honourably interred, being accompanied by many Friends and others, from distant parts.

Being a member of our Monthly meeting at the time of his decease, and for some years before, we can do no less in giving the foregoing account, than say something of the character of so worthy a man, and not only refer to other meetings where his residence was in former times, who are witnesses of the great self-denial he underwent in the prime of his youth, and the patience with which he bore many a heavy cross; but think it our duty to cast in our mite to set forth in part his deserved commmendation.

He was a man of great abilities, of an excellent sweetness of disposition; quick of thought and ready of utterance; full of the qualifications of true discipleship, even love without dissimulation; as extensive in charity as comprehensive in knowledge, and to whom malice and ingratitude were utter strangers—ready to forgive enemies, and the ungrateful were not excepted.

Had not the management of his temporal affairs been attended with some deficiencies, envy itself would be to seek for matter of accusation; and judging in charity, even this part of his conduct may be attributed to a peculiar sublimity of mind.

Notwithstanding which he may, without straining his character, be ranked among the learned, good and great; whose abilities were sufficiently manifested, throughout his elaborate writings, which are so many lasting monuments of his admired qualifications, and are the esteem of learned and judicious men among all persuasions. And although in old age, by reason of some shocks of a violent disease, his intellect was much impaired, yet his sweetness and loving disposition surmounted its utmost efforts, and remained when reason almost failed.

In fine, he was learned without vanity, apt without forwardness, facetious in conversation, yet weighty and serious—of an extraordinary greatness of mind, yet void of the stain of ambition—as free from rigid gravity as he was clear of unseemly levity—a man, a scholar, a friend, a min-

ister surpassing in speculative endowments, whose memorial will be valued by the wise, and blessed with the just.

Signed on behalf and appointment of said meeting, WILLIAM LAMBOLE, Clerk.

Taken from the Reading Records, 3d month 7th, 1813.

Philadelphia, April 21st, 1849.

A REMARKARLE OCCURRENCE.

Many interesting incidents might be related of that truly devoted servant of his God, David Sands; through whom the power and mercy of God to man, through Jesus Christ, was often made manifest, in causing the lofty head to bow, and the knee to bend to his holy will. The following is preserved as a remarkable evidence of it, which none should dare to deny:—

In the course of one of his early journeys in the work of the ministry, he arrived at a town or village where the Society of Friends or their principles were unknown. He put up at an inn where was to be a large ball or assembly that evening.

Being their custom, on such occasions, to invite strangers who might happen to be there, to join them; and his appearance being new to them, and very singular, they invited him to attend; perhaps to add to their amusement as a subject of ridicule. He accepted the invitation, and after they were all assembled, and their mirth and music commenced, he walked into the midst of them. His solemn and impressive demeanor struck the company with awe; the music and dancing ceased, and they all stood in silent amazement, waiting the result; when he commenced addressing them to the following import:

"My friends for what purpose is this gay company assembled? Is it to worship Almighty God; him from whom all your favours and blessings flow; who, in his love and compassion, gave the dear Son of his bosom as a ransom, that through him you might have eternal life? Or have you rather suffered yourselves to be led captive by the enemy of your souls' peace, who, for a season, may hold out bright and pleasant allurements to tempt your unwary feet to stray from the true fold of peace, revealed in and through Christ Jesus your Saviour and Redeemer; he who suffered his precious blood to flow to wash away your sins? Oh! be persuaded by a brother who loves you with that love which flows from the Fountain of all good, to turn from these follies and devices of Satan, which will lead you astray. Oh! be persuaded, I say, to seek the Lord whilst he may be found; turn to him and he will turn unto you; knock, before the door of mercy be eternally closed, and he will receive you and encompass you with unbounded love, and lead you gently into pleasant places, even into the kingdom of heaven, where you will rejoice for evermore; singing praises unto the Lamb. Yea, he will be unto you as a shield and buckler; and as your strong defence in the time of trouble. Suffer him not to stand knocking at the door of your hearts until 'his head shall become wet with the dew, and his locks with the drops of the night.'"

Thus did he continue to address them till the power of the Most High was so made manifest among them, that they listened to his communication with deep interest; and as some of them afterwards expressed, he appeared a messenger from heaven, sent to warn them of their danger. Many of them were brought to tears whilst he was speaking; and after he concluded, acknowledged, with gratitude, their sense of his solicitude for their welfare; saying, "We have heard this night what we never can forget." After taking a tender leave of them, they separated, almost forgetful of the cause for which they had assembled.—*David Sands' Journal.*

INCREASE OF THE SLAVE TRADE.

The London Chronicle has some particulars of the slaving operations on the coast of Africa, a portion of which is given below:

"We have advices from the coast of Western Africa, to the end of the past year, by which we learn that the traffic in human flesh has very much increased. The past season on the northern part of the coast, and at the Gallinas especially, the utmost activity and success prevailed. The prizes taken of late are three vessels by the Sea Lark, empty, but fitted up for the trade of slaving; six by the Bonnetta brigantine; one by the Dolphin, with 850 slaves, in the Bight of Benin; one by the flag ship Penelope, one by the Amphitrite, and one by the Pantaloon under American colours; the Firefly had taken one, and the Pluto one. The most successful vessel on the coast is the Grapler, a small steamer of 220 horse power, whose fleetness has enabled her to accomplish what other cruisers have failed in—the overhaul and capture of the suspected vessel. She has made a score of prizes since she came on the coast, and in them upwards of 3000 ironed and herring packed Africans. The Pluto's prize made a desperate resistance, and had it not been for the assistance given her by the Rapid, would have made sad havoc with her captors in the night; as it was, she contrived to put herself aground, where the Pluto was obliged to burn her after measurement. A subsequent prize was made by the Pluto, in charge of Lieutenant Crowder of the Rapid, while on his passage with that steamer, from Congo to the Bight of Benin, to give up the vessel to another commander; this capture had between 350 and 400 slaves in her. The Contest had made a capture of an empty slaver just as the Bittern was leaving the coast for England. In every quarter from which news is received, the slave trade is in full swing, and more vigorously carried on than it has been at any previous time since the establishment of the blockade.

A statement of the Chronicle, that the Dolphin, in chasing a slaver, had fired so many shots into her as to kill many of the slaves, having been denied, that paper says—"We have made earnest and searching investigation into the statement in question. It is true that nine slaves were killed by the Dolphin's shot, and nearly sixty killed and wounded in other ways, on the same occasion, out of the cargo then in the slaver, of 530."

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 19, 1849.

The letter inserted in this week's number, from the wife, perhaps the widow, of Sir John Franklin, and the reply from our Secretary of State, furnish a pleasing evidence of the readiness with which rulers and nations will engage, where no false notions of interest or honour interpose to drown the voice of humanity, in strenuous efforts to extend relief to those who are exposing themselves to sufferings and danger, in the prosecution of maritime discovery. If we figure to ourselves the possibility that Sir John Franklin and his adventurous crew are now locked up amidst the ices of the polar seas, totally unable to extricate themselves, with their stores nearly exhausted; or that they may be stranded on those inhospitable coasts, with death, by famine or by frost, impending over them; certainly a crew that should have the happiness to afford them effectual relief, and restore them again to their families and their home, would feel that the £20,000 offered by the British government, were but a part, and probably a small part, of their reward. We hear of the wife and daughter of Sir J. Franklin, and the feeling heart will readily sympathize with them. But among the 138 men who were embarked on this hazardous enterprise, there were probably many others who left wives and daughters behind them. It is not to be supposed that many of these wives can pourtray their feelings in such colours as Jane Franklin exhibits; but they also can feel, perhaps as acutely as she, for the fate of their husbands and protectors. To these, whether in affluence or in poverty, the certain knowledge that the adventurers had perished, if such was actually their fate, would be, no doubt, a melancholy relief; as it would remove that sickness of the heart, which arises from hope deferred.

While we behold with approbation the extensive efforts which are made to discover and relieve these lost navigators, a reflection naturally arises, whether this anxious regard for the lives and comfort of the adventurers, might not have been more effectually manifested, and in a safer way. To rescue these men may now be impossible. They may be already beyond the reach of assistance. Or, if living, they may be lodged where no vigilance can discover them. But was it necessary to expose them to the dangers inseparable from such an enterprise? From the explorations previously made, it has been clearly ascertained that a northern passage from the Atlantic to the Pacific, if it exists at all, must be so near the pole, that the summer, if there is any thing there deserving the name, must be exceedingly short. It is therefore very questionable, if not more than questionable, whether the possibility of such a discovery can justify the exposure of men, in the prime of life, to the certain hardships and dangers of these explorations. Certainly some object, more essential to the happiness of our race, than the acquisition of commercial advantages, appears requisite to authorise, either governments or companies, to send their people to encounter the hardships, the certain injury to health, and probable loss of life, unavoidably consequent on these polar voyages.

But there are other reflections to which this circumstance gives rise. Here are *two ships* with 138 men, which may possibly be locked up among the polar ices. Were the men safely returned without the ships, neither the people nor the government would spend much for the recovery of the latter. It is the fate of the *men* that wakes up the sympathy, and stimulates the energies of the nation. This is very well; but why is not this feeling permitted to produce its legitimate results, and acted upon in all cases to which it can apply? Is it consistent for a government which offers a reward of £20,000, for the rescue of 138 men, or a part of them, from a horrible death, to be spending millions, which are wrenched from the hands of industrious labourers, in the prosecution of war; and to be sending its subjects, by thousands, to perish by the diseases of foreign climates, or to sink under the weapons of foreign enemies. We may mingle our sorrows with those of Lady Franklin and her daughter—probably a widow and an orphan—and with the numbers similarly circumstanced, whom we are unable to name; but who can estimate the number of widows and orphans that have been reduced to that lonely condition, by the wars which Great Britain has waged, even within the century now passing? We may also reflect, that for every British subject sacrificed to the Moloch of war, there has probably perished at least one of their opponents. The lives of each 138 of these, were no doubt as dear to themselves, and many of them as important to their families, as those of Sir J. Franklin and his companions.

Let the government and nation under Victoria's reign affix the same value to the lives of every 138 men, British subjects or foreigners, with whom they may come into contact, which they appear to have done to those of Sir J. Franklin and crew, and we may safely predict, that the British flag will no

more flutter over fields of blood in foreign lands. Let sacrifices, bearing the same relation to the objects to be attained, be made to prevent the destruction of life, and the prostration of domestic happiness, and it will be no longer possible that emergencies can arise which will be of sufficient power to involve the nation in the horrors and miseries of war. Human life will be then too highly appreciated, to be sacrificed to the pride of rulers, or the passions of the multitude.

Married,—At Friends' Meeting, Lick Creek, Orange Co., Indiana, on the 21st of Third month last, Elisha Parker, of Bartholomew county, to Assenath, daughter of William Lindley.

Died,—On the 9th inst., at the residence of her mother, in Smithfield, Jefferson county, Ohio, Eliza Jane Crew, aged 28 years. She was confined to the house, and much of the time to her bed, by the complaint of which she died, (being consumption,) about fourteen months.

It was comfortable to those who visited her, and especially during the last few months, to find that her mind was stayed upon her God and Saviour. The last time the writer of this notice was in her sick room, she expressed the satisfaction it afforded her to have the memorandums of Jane Bettle read to her—the book lying by her—giving rise to the belief that she realized a measure of the same holy acquiescence to the divine will, so strikingly set forth in those memorandums. She had for some time been in the practice of having the Holy Scriptures and Friends' writings read to her; and at the time alluded to she requested a friend present to read a Psalm which she named, and which she seemed much to enjoy. From her repeated expressions of resignation and faith in our blessed Saviour, there is ground to hope that, through unmerited mercy, she has exchanged a state of suffering for one of joy.

——, In this city, on the morning of the 6th inst., in the 67th year of his age, Isaac Davis, a member of Philadelphia Monthly Meeting.

This beloved Friend had been several months in a declining state of health, during a part of which time his physical sufferings were very severe; and the exercises through which he was led, preparatory to a release from the conflicts of time, proved a close trial of faith and patience; but amidst these trying dispensations he was favoured to experience the divine hand underneath sustaining his soul, and furnishing a consoling assurance that he was not cast off. On one occasion, after reciting the declaration of the Apostle, "I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all them also that love his appearing," he added, "I can say without dissimulation, that *I do love his appearing*, and however unworthy, I trust I do know that I am not forsaken." At another time he observed, "I am in all probability descending to the grave, and through adorable mercy I have no fear of death—it will have to me no sting, nor will the grave have any victory." When under much suffering, he said, "How safe is it, as well as an unspeakable favour, to feel, under every circumstance, an acquiescence in the divine will. Oh, what an inconceivable mercy to feel a little of the sustaining, vivifying power and love of the Lord Jesus Christ, *my Saviour*. To feel that I have an interest in Him who is emphatically the Resurrection and the Life."

Though the removal of this valuable friend must be felt as a sensible loss to the Society, as well as to his immediate connections, the consoling hope is entertained that the language of the prophet has been verified in his experience: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."

——, On the morning of the 13th inst., William B., son of Thomas Kimber, of this city, in the 14th year of his age.

Letter from the Lady of Sir John Franklin to the President of the United States.

Bedford Place, London, April 4, 1849.

Sir:—I address myself to you as the head of a great nation, whose power to help me I cannot doubt, and in whose disposition to do so I have a confidence which I trust you will not deem presumptuous.

The name of my husband, Sir John Franklin, is probably not unknown to you. It is intimately connected with the northern part of that continent of which the American republic forms so vast and conspicuous a portion. When I visited the United States, three years ago, amongst the many proofs I received of respect and courtesy, there was none which touched and even surprised me more, than the appreciation every where expressed to me of his former services in geographical discovery, and the interest felt in the enterprise in which he was then known to be engaged.

The expedition fitted out by our Government for the discovery of the Northwest Passage, (that question which for three hundred years has engaged the interest and baffled the energies of the man of science and the navigator,) sailed under my husband's command, in May, 1845. The two ships, "Erebus" and "Terror," contained 138 men, (officers and crews,) and were victualled for three years. They were not expected home, unless success had early rewarded their efforts, or some casualty hastened their return, before the close of 1847; nor were any tidings expected from them in the interval. But when the autumn of 1847 arrived, without any intelligence of the ships, her Majesty's Government was directed to the necessity of searching for and conveying relief to them, in case of their being imprisoned in ice or wrecked, and in want of provisions and means of transport. For this purpose an expedition, in three divisions, was fitted out in the early part of last year, directed to three different quarters simultaneously, viz:

First, to that by which, in case of success, the

ships would come out of the Polar Sea to the westward, (or Behring's Strait.)

Second, to that by which they entered on their course of discovery, on the eastern side, (or Davis's Strait.)

And, third, to an intervening portion of the Arctic shore, approachable by land from the Hudson Bay Company's settlements, on which it was supposed the crews, if obliged to abandon their ships, might be found.

This last division of the expedition was placed under the command of my husband's faithful friend, the companion of his former travels, Dr. Sir John Richardson, who landed at New York in April of last year, and hastened to join his men and boats, which were already in advance towards the Arctic shore. Of this portion of the expedition I may briefly say, that the absence of any intelligence from Sir John Richardson, at this season, proves he has been unsuccessful in the object of his search.

The expedition intended for Behring's Strait has hitherto been a complete failure. It consisted of a single ship, the Plover, which, owing to her setting off too late, and to her bad sailing properties, did not even approach her destination last year. The remaining and most important portion of the searching expedition consists of two ships, under the command of Sir James Ross, which sailed last May for Davis's Strait, but did not succeed, owing to the state of the tide, in getting into Lancaster Sound till the season for operations had nearly closed. These ships are now wintering in the ice, and a store-ship is about to be dispatched from hence with provisions and fuel to enable them to stay out another year, but one of these vessels is, in a great degree, withdrawn from active search, by the necessity of watching at the entrance of Lancaster Sound for the arrival of intelligence and instructions from England by the whalers.

I have entered into these details with a view of proving that, though the British Government has not forgotten the duty it owes to the brave men whom it has sent on a perilous service, and has spent a very large sum in providing the means for their rescue, yet that, owing to various causes, the means actually in operation for this purpose are quite inadequate to meet the extreme exigency of the case; for it must be remembered that the missing ships were victualled for three years only, and that nearly four years have now elapsed, so that the survivors of so many winters in the ice must be at the last extremity; and also it must be borne in mind that the channels by which the ships may have attempted to force a passage to the westward, or which they may have been compelled by adverse circumstances to take, are very numerous and complicated, and that one or two ships cannot possibly, in the course of the next short summer, explore them all.

The Board of Admiralty, under a conviction of this fact, has been induced to offer a reward of £20,000 sterling to any ship or ships of any country, or to any exploring party whatever, which shall render efficient assistance to the missing ships, or their crews, or to any portion of them. This announcement, which, even if the sum had been doubled or trebled, would have met with public approbation, comes, however, too late for our whalers, which had unfortunately sailed before it was issued, and which, even if the news should overtake them at their fishing grounds, are totally unprepared for any prolonged adventure, having only a few months' provisions on board, and no additional clothing. To the American whalers, both in the Atlantic and Pacific, I look with more hope as competitors for the prize, being well aware of their numbers and strength, their thorough equipment, and the bold spirit of enterprise which animates their crews. But I venture to look even beyond these. I am not without hope that you will deem it not unworthy of a great and kindred nation to take up the cause of humanity which I plead, in a national spirit, and thus generously make it your own.

I must here in gratitude adduce the example of the Imperial Russian Government, which, as I am led to hope by his excellency the Russian Ambassador in London, who forwarded a memorial on the subject, will send out exploring parties this summer from the Asiatic side of Behring's Strait, northwards, in search of the lost vessels. It would be a noble spectacle to the world, if three great nations, possessed of the widest empires on the face of the globe, were thus to unite their efforts in the truly Christian work of saving their perishing fellow-men from destruction.

It is not for me to suggest the mode in which such benevolent efforts might best be made. I will only say, however, that if the conceptions of my own mind, to which I do not venture to give utterance, were realized, and that in the noble competition which followed, American seamen had the good fortune to wrest from us the glory, as might be the case, of solving the problem of the unfound passage, or the still greater glory of saving our adventurous navigators from a lingering fate which the mind sickens to dwell on, though I should in either case regret that it was not my own brave countrymen in those seas whose devotion was thus rewarded, yet should I rejoice that it was to *America* we owed our restored happiness, and should be for ever bound to her by ties of affectionate gratitude.

I am not without some misgivings while I thus address you. The intense anxieties of a wife and of a daughter may have led me to press too earnestly on your notice the trial under which we are suffering, (yet not *we* only, but hundreds of others,) and to presume too much on the sympathy which we are assured is

felt beyond the limits of our own land. Yet, if you deem this to be the case, you will still find, I am sure, even in the personal intensity of feeling, an excuse for the fearlessness with which I have thrown myself on your generosity, and will pardon the homage I thus pay to your own high character, and to that of the people over whom you have the high distinction to preside.

I have the honour to be, sir, with great respect, your obedient servant,

JANE FRANKLIN.

The following is the appropriate reply of our government to the appeal of Lady Franklin, in behalf of her lost husband.

DEPARTMENT OF STATE,
Washington, April 25, 1849.

MADAM:—Your letter to the President of the United States, dated April 4th, 1849, has been received by him, and he has instructed me to make to you the following reply:

The appeal made, in the letter with which you have honoured him, is such as would strongly enlist the sympathy of the rulers and the people of any portion of the civilized world.

To the citizens of the United States, who share so largely in the emotions which agitate the public mind of your own country, the name of Sir John Franklin has been endeared by his heroic virtues, and the sufferings and sacrifices which he has encountered for the benefit of mankind. The appeal of his wife and daughter, in their distress, has been borne across the waters, asking the assistance of a kindred people to save the brave men who embarked in his unfortunate expedition; and the people of the United States, who have watched with the deepest interest that hazardous enterprise, will now respond to that appeal, by the expression of their united wishes, that every proper effort may be made by this Government, for the rescue of your husband and his companions.

To accomplish the objects you have in view, the attention of American navigators, and especially of our whalers, will be immediately invoked. All the information in the possession of this Government, to enable them to aid in discovering the missing ships, relieving their crews, and restoring them to their families, shall be spread far and wide among our people, and all that the Executive Government of the United States, in the exercise of its constitutional powers, can effect to meet this requisition on American enterprise, skill and bravery, will be promptly undertaken.

The hearts of the American people will be deeply touched by your eloquent address to their Chief Magistrate, and they will join with you in an earnest prayer to Him whose spirit is on the waters, that your husband and his companions may yet be restored to their country and their friends.

I have the honour to be your Ladyship's friend and obedient servant,

JOHN M. CLAYTON.

For Friends' Review.

INTERESTING INCIDENT.

The following circumstance appears among the Memoirs of Samuel Fothergill, who visited this country near the middle of last century. The case may be justly considered as one in which divine interposition was clearly manifested; and it was related to him by the Friend who was herself the subject of the narrative. The place is not clearly designated, but appears to have been near the borders of the settled portion of Pennsylvania or Virginia.

That part of the country was then much infested with wolves, and the narrator was a widow, who lived with her son, and he cultivated a small piece of land, from which they derived a frugal subsistence. Their nearest neighbour, who lived a few miles distant, through the forest, came early one afternoon to request she would visit his wife, who was suddenly taken very ill, and stay with her while he went for medical advice. With this she complied, and putting up in a basket a few needful things for the sick woman, she told her son she did not expect to return before the next morning, and set out and reached the place in safety.

With suitable remedies the invalid soon recovered, and her husband coming speedily back, the widow concluded to return home that evening, hoping, as it was a fine moonlight night, that she might pass the forest without danger; but on crossing an open glade, she saw a company of wolves drinking at a pool of water at some distance, which made her sensible of her great rashness and imprudence, knowing that, unless she could pass unobserved, her destruction was inevitable, as no human help was at hand; for, though her home was now in sight, she could not get in, believing her son would be in bed, and the cottage fast. In this strait she lifted up her heart to God in earnest prayer, that he who had often strengthened and consoled her in many troubles, would now be pleased to interpose for her help, and that, as she was returning from a work of charity, he would not permit her to be devoured by these savage creatures. Her mind became composed, and she ran quickly forward; on crossing a fence she looked back, and perceived that one of the wolves had raised his head and discovered her; he uttered a shrill cry, and immediately the whole pack was in pursuit.

Meanwhile her son, not expecting her, had retired to rest, but he could not sleep; a strange and unusual anxiety came over his mind, which

continually increased; he got up and made a large fire of wood, which blazed brightly, by which he sat down. In a short time he thought he heard his mother's voice calling to him, and opening the door he perceived her followed by several wolves; one was so near as almost to touch her shoulder with his paw. The sudden light dazzled and checked them, and for a moment they fell back, which gave her time to rush in and close the door, when she, with her son, both greatly affected by the deliverance, united in returning thanks for the merciful interposition which had so remarkably preserved her life.

L.

OPINIONS AND PRACTICE OF THE PRIMITIVE CHRISTIANS FOR THE FIRST THREE CENTURIES IN RELATION TO WAR.

Every narration concerning the early lovers of Christianity, gives them a character composed of those attributes which were so zealously commended by our Saviour. They met together: they joined in prayer, they sang hymns in concert. Their love, their humility, their forgiveness, and their endurance, were admired and celebrated in the heathen world. We are informed by a learned writer on this subject, that—"Whenever they were sought for in order to condemnation, they were not solicitous for opportunities to escape. And if they did not run away from suffering, much less did they oppose it, and make tumults and parties to defend themselves. No! they were led as lambs to the slaughter; and as the sheep before the shearers are dumb, so opened they not their mouths, but committed their cause to Him that judges righteously, and who has said, 'Vengeance is mine; I will repay it.'" . . . . . "They did not think it enough not to return evil for evil, or barely to forgive their enemies, unless they did them all the kindness that lay in their power." "They did not confine their bounty within the narrow limits of a party, this or that sect of men; but embraced an object of love and pity, wherever they met it. They were kind to all men, *even to their bitterest enemies*, and that with a charity as large as the circles of the sun, that visits all parts of the world, and shines as well upon a dreary prospect, as upon a pleasant garden."

A preliminary objection may here be advanced, and it may be said, that the Christians refused to fight, not because of their aversion to war, but because of the idolatry connected with the military service of Rome; that the oath which every soldier was obliged to take, was full of idolatry; that the standards had divine honours paid to them; and that images of the emperors were to be worshipped.

We at once admit that the Christians shunned every vestige of idolatry, and that this was one cause of their refusal to bear arms, and indeed it is so stated by Tertullian himself. But this was not the *only* reason; for their repugnance arose also from the belief that it was *unlawful and unchristian to fight*, a belief that was founded on three notions:—First, that it was their duty, according to the Scriptures, *to love their enemies*, a duty that cannot be performed by their destruction. Secondly, that in obedience to the commands of Christ, it became them to abstain from all violence, and to be distinguished as the followers of peace. "The great King of heaven," observes Isidore of Pelusium, "came down from above to deliver to the world rules for an heavenly conduct, which he has placed in a certain mode of contending quite contrary to that in the Olympic games. There, he that fights and gets the better, receives the crown. Here, he that is struck and bears it meekly, has the honour and applause. There, he that returns blow for blow; here, he that turns the other cheek, is celebrated in the theatre of angels; for the victory is not measured by revenge, but by a wise and generous patience. This is the new law of crowns; this is the new way of contending for the mastery." Thirdly, *they looked upon the slaughter of men in war, as neither more nor less than direct murder.* So great was their abhorrence of this crime, and so sincere the respect they paid to human life, that they refused to be present even at the gladiatorial shows, or any other exhibitions, where it might be taken away. Athenagoras, Tatian, Theophilus of Antioch, and Minutius Felix, all agree in asserting that they would not attend the conflicts of gladiators, and they give their reason for so doing. "This we do," says Theophilus, "lest we should become partakers of the murders committed there."

There is extant a short epistle of Barnabas, who was the companion of St. Paul, and here we find language confirmatory of the spirit instilled by Jesus. "The Lord hath given us another form, that we should have our souls *like the soul of a child;*"—and enumerating the qualities essential to one who would walk in the path of light—"Thou shalt be gentle, thou shalt be quiet, thou shalt not keep any hatred in thy heart against thy brother. Thou shalt love thy neighbour *above thy own soul.* Thou shalt never cause divisions, but shalt make peace between those that are at variance, and bring them together." But the way of darkness is trodden by those who are influenced by "pride of power, murder, rapine, malice, covetousness," &c.

2. Clement, bishop of Rome, who is honourably mentioned by St. Paul as a fellow labourer, has left one epistle, written to the Corinthians. It is replete with meekness, charity, and peace.

"You were all of you humble minded, not boasting of any thing, desiring rather to be subject than to govern, to give than to receive. Thus a firm and blessed and profitable peace was given unto you, and an insatiable desire of doing

good." Then showing the nature of dissension, he writes, "In a word, envy and strife have overturned whole cities, and rooted out great nations from off the earth. . . . Let us therefore humble ourselves, brethren, laying aside all pride, and boasting, and foolishness, and anger. . . . Especially remembering the words of the Lord Jesus, which he spake, teaching gentleness and long-suffering; for thus he said, 'Be ye merciful, that ye may obtain mercy; forgive, that it may be forgiven unto you,' &c. Let us return to that peace which was the mark that from the beginning was set before us. . . . The heavens, holding fast to His appointment, are subject to Him in peace. Day and night accomplish the courses that He has allotted to them, not disturbing one another. The sun and moon, and all the companies and constellations of stars, run the courses that He has appointed to them in concord, without departing in the least from them. . . . Even the smallest creatures live together in peace. All these has the great Creator commanded to observe concord and peace, *being good to all, but especially to us*, who flee to his mercy through our Lord Jesus Christ." . . . "Who is able to express the obligation of the love of God?" . . . "There is nothing base and sordid in charity; charity lifts not itself above others; admits of no divisions; is not seditious; but does all things in peace and amity."

3. Of Hermas, who is saluted by St. Paul as a contemporary Christian, there is remaining a book, entitled—"The Shepherd or Pastor." We there meet with these passages: "Be innocent and without disguise, so shalt thou be like an infant, who knows no malice, which destroys the life of man. . . . Keep peace evermore with thy brother. Be patient; for if thou shalt be patient, the Holy Spirit, which dwelleth in thee, shall be pure, and not be darkened by any other evil spirits. But if any anger overtake thee, presently the Holy Spirit, which is in thee, will be straitened, and seek to depart from thee. Anger is foolish, and light, and empty: now bitterness is bred through folly; by bitterness, anger; by anger, fury." Among the works of iniquity he places—"wicked riots, pride, and remembrance of injuries," and opposes to them "faith, charity, concord." "Do not be contentious, but quiet; keep up brotherhood to bear affronts."

4. Polycarp has left strong testimony in favour of our principles; though all that remains of his works is a very brief epistle to the Philippians. He was the disciple of John, and related "what he had received from eye-witnesses concerning the Lord." He says that Christians are to abstain from "rendering *evil for evil, or railing for railing, or striking for striking, or cursing for cursing;* but to remember what the Lord hath taught us—'Forgive, and ye shall be forgiven: be ye merciful, that ye may obtain mercy.' Pray for all the saints; pray also for kings, and all that are in authority; and *for those who persecute you, and hate you, and are the enemies of the cross; that your fruits may be manifest in all things, and that ye may be perfect in Christ.*" Soon after the martyrdom of Polycarp, a circular epistle, concerning recent persecutions, was written to the church of Smyrna, and we meet with this passage: "Who can fail to admire the greatness of their mind, and that wonderful patience, and love of their Master, which then appeared in them? Who, when they were so flayed with whipping, that the frame and structure of their bodies were laid open to their very inward veins and arteries, nevertheless endured it. Not one of them let so much as a sigh or a groan escape from them."—*Macnamara's Prize Essay.*

[To be continued.]

A SOUTHERN COTTON MILL.

Mr. Bryant, writing from Georgia to the N. Y. Evening Post, gives an interesting account of a cotton mill near Augusta.

"But what interested me most, was a visit to a cotton mill in the neighbourhood,—a sample of a class of manufacturing establishments, where the poor white people of this State and of South Carolina find occupation. It is a large manufactory, and the machinery is in as perfect order as in any of the mills of the north. 'Here,' said a gentleman who accompanied us, as we entered the long apartment in the second story, 'you will see a sample of the brunettes of the piny woods.'

"The girls of various ages, who are employed at the spindles, had, for the most part, a sallow, sickly complexion, and in many of their faces, I remarked that look of mingled distrust and dejection which often accompanies the condition of extreme, hopeless poverty. 'These poor girls,' said one of our party, 'think themselves extremely fortunate to be employed here, and accept work gladly. They come from the most barren parts of Carolina and Georgia, where their families live wretchedly, often upon unwholesome food, and as idly as wretchedly, for hitherto there has been no manual occupation provided for them from which they do not shrink as disgraceful, on account of its being the occupation of slaves. In these factories negroes are not employed as operatives, and this gives the calling of the factory girl a certain dignity. You would be surprised to see the change which a short time effects in these poor people. They come barefooted, dirty, and in rags; they are scoured, put into shoes and stockings, set at work, and sent regularly to Sunday school, where they are taught what none of them have been taught before—to read and write. In a short time they become expert at their work; they lose their sullen shyness, and their physiognomy

becomes comparatively open and cheerful. Their families are relieved from the temptations to theft and other shameful courses which accompany the condition of poverty without occupation.'

"'They have a good deal of the poke-easy manner of the piny woods about them yet,' said one of our party, a Georgian. It was true, I perceived that they had not yet acquired all that alacrity and quickness in their work which you see in the work people of the New England mills. In one of the upper stories I saw a girl of a clearer complexion than the rest, with two long curls swinging behind each ear, as she stepped about with the air of a dutchess. 'That girl is from the North,' said our conductor; 'at first we placed an expert operative from the north in each story of the building, as an instructor and pattern to the rest.'

"I have since learned that some attempts were made at first to induce the poor white people to work side by side with the blacks in these mills. They utterly failed; and the question then became with the proprietors whether they should employ blacks only or whites only; whether they should give these poor people an occupation which, while it tended to elevate their condition, secured a more expert class of work people than the negroes could be expected to become, or whether they should rely upon the less intelligent and more negligent services of slaves. They decided at length upon banishing the labour of blacks from their mills. At Graniteville, in South Carolina, about ten miles from the Savannah river, a little manufacturing village has lately been built up, where the families of the crackers, as they are called, reclaimed from their idle lives in the woods, are settled, and white labour only is employed. The enterprise is said to be in a most prosperous condition.

"Only coarse cloths are made in these mills—strong thick fabrics, suitable for negro shirting—and the demand for this kind of goods, I am told, is greater than the supply. Every yard made in this manufactory at Augusta, is taken off as soon as it leaves the loom. I fell in with a Northern man in the course of the day, who told me that these mills had driven the Northern manufacturer of coarse cottons out of the Southern market.

"'The buildings are erected here more cheaply,' he continued; 'there is far less expense in fuel, and the wages of the work people are less. At first the boys and girls of the 'cracker' families were engaged for little more than their board; their wages are now better; but they are still low. I am about to go to the North, and I shall do my best to persuade some of my friends, who have been almost ruined by this Southern competition, to come to Augusta and set up cotton mills.'

"There is water power at Augusta sufficient to turn the machinery of many large establishments. A canal from the Savannah river brings in a large volume of water, which passes from level to level, and might be made to turn the spindles and drive the looms of a populous manufacturing town. Such it will become, if any faith is to be placed in present indications, and a considerable manufacturing population will be settled at this place, drawn from the half wild inhabitants of the most barren parts of the Southern States. I look upon the introduction of manufactures at the south as an event of the most favourable promise for that part of the country, since it both condenses a class of population too thinly scattered to have the benefit of the institutions of civilized life—of education and religion—and restores one branch of labour at least to its proper dignity, in a region where manual labour has been the badge of servitude and dependence.

THE ENCHANTED BAY.

A REMARKABLE CASE OF MIRAGE.

The following adventure of a boat's crew, in their voyage from Possession Island, a small guano station near the coast of South Africa, to Walwich Bay on the mainland, is extracted from the 'Cape Town Mirror,' a very meritorious miscellany recently commenced:

"The breeze was very light, and it was midnight before we heard the breakers on Pelican Point, a long spit of sand, forming the western side of Walwich Bay. It was then blowing fresh, with very thick weather, and we stood off till morning. At daylight on the 12th we stood in again for Pelican Point; as the wind now blew from the south east, which was directly off the bay, we found it would be necessary to work in. I therefore filled the ballast-casks, to give the boat a better hold on the water, and kept three hands bailing, as she then leaked very badly. In this way we got in before evening, near enough to see, close to the beach, on the east side of the bay, opposite Pelican Point, a small storehouse, built of planks, with a large triangle or 'shears' near it, such as are used to fasten cattle to for slaughtering.

"The wind, however, continued adverse, and we were unable to effect a landing before sunset, and were thus obliged to stand out to sea again. As the evening advanced, the wind drew round to the south west, and was thus driving us gradually over towards the land north of the bay, near the mouth of the Swakop river. Not being able to wear the boat, for fear of her filling, we were obliged to 'club-haul' her, by throwing overboard, on the weather-bow, a sail lashed to an oar, and this made fast by a line passing round to the lee-bow of the boat. The sail and oar floated on the surface, and not being so high out of water as the boat, were not carried forward so fast by the force of the wind. Thus the line, pulling at

the lee-bow, gradually drew the boat's head round to the south east, and she then drifted along parallel with the land. I have given this explanation not for the benefit of seamen, who of course do not need it, but for those readers who may never happen to have seen a boat put about in this fashion.

"My companions were now ready to give up altogether, believing that we should never reach the land. They were quite worn out, and for a time refused to lend a hand in working the boat, declaring that it was useless, and that our case was desperate. At length, after much reasoning and persuasion, I induced them to aid in making one more trial.

"By good fortune, shortly after midnight, the wind, for the first time since we left the ship, came out from the northward, and enabled us to stand in, as we thought, directly for the bay. What was our surprise and alarm, then, to find, when the sun rose over the eastern mountains, that we were approaching a part of the coast of which we had not the slightest recollection! On our starboard-bow, where we expected to see Pelican Point, was a low sandy island, that we had no knowledge of whatever. Other islands lay right ahead between us and the mountains. The hut and the shears were nowhere to be seen. We could not tell what to make of it. I began to be afraid that we had been carried by a current to a place laid down on the chart as Sandwich Harbour, about thirty miles south of Walwich Bay, though how we could have come so far in so short a time I could not imagine.

"We continued to stand on, in great wonder and perplexity, till Frederick Noon suddenly exclaimed, 'See! there is a woman in a white shawl on that island.' We looked, and certainly saw something that had very much the appearance he described. But while we were doubting and speculating upon it, the supposed woman suddenly unfolded her wings and flew off, in the shape of a pelican, with brown wings and a white neck and head. We had a hearty laugh at Fred's mistake, but were at the same time puzzled to think how it was that we had not discovered the deception till the bird flew away, as the distance did not seem great enough to give rise to such an error.

"At length, as we kept drawing in to the land, some one cried out—'There is a village, and the people about it.' And sure enough there they were, right before us, and, as it seemed, not half a mile distant. There was a row of round-topped huts above the beach; and the people, in clothing of various colours, were standing before them, apparently engaged in watching our motions. The little naked brown children could also be distinguished running about at the edge of the water. The people seemed to be numerous, and we were at first uncertain how to act. At length, after a brief consideration, I determined to take the risk of landing alone. Putting off a part of my clothes, in order to swim ashore, and giving my watch and some other small articles which I had about me, to Frederick to keep, I directed my companions, in case they saw any harm befall me, to bear away immediately for an anchorage laid down on the coast to the northward, where it was possible that they might find a trading vessel, or at least obtain some provisions on shore.

I then jumped into the water. The splash which I made produced a miraculous effect: the whole crowd of people on shore, great and small, gray, red, and brown, instantly soared up into the air, and flew away in a cloud of pelicans, flamingoes, sand-pipers, and other birds. This put the climax to our perplexity. We were too much astonished to be amused at our strange blunder. Bearing up again for the shore, we presently arrived at the beach, and landed. On going up to the supposed village, it proved to be the skeleton of an enormous whale, whose arched ribs had taken the appearance of a row of native huts. Still it seemed very singular that we should have been so completely deceived at so short a distance.

"On looking about us, we found that not only was the land we stood on an island, but we were surrounded by numberless low sandy islets, between which the sea was running in and out in the strangest manner. My companions now became greatly alarmed, declaring that we should all perish if we remained there, and insisting that we should quit this desolate and unknown region, and look for Walwich Bay. To quiet them, and to clear up the uncertainty of our situation, I resolved, as it was now nearly noon, to get an observation, and determine our real situation. Accordingly, we went back to the boat, and stood out from the land, in order to obtain a clear horizon. On taking the altitude of the sun, and making the calculation, I found that we were in the precise latitude of Walwich Bay. The others thought that I was deceiving them; but feeling positive I was right, I resolved to stand in for the shore again, in hopes that the mystery would be cleared up.

"And now a wonderful change was apparent. The sun, having passed the meridian, was now shining with a western declination. A smart breeze, moreover, had arisen and swept away the haze that hung over the land. With it, and with the change in the position of the sun, the *mirage*, which had been the cause of all our perplexities, had disappeared. Everything was now familiar to us as we had seen it on the previous afternoon. There was Pelican Point, with the skeleton of the whale, and the hundreds of birds about it, no longer magnified by the deceptive haze, but in their natural proportions. The straits which had converted it into an island were now changed to dry land, as was also the seeming sea which had flowed about the sand-hills on shore, and turned them into so many islets. On the opposite side of the bay, the store and the triangle, which had been concealed by the mist, were plainly visible. The source of all our mistakes was now apparent;

at the same time, I am inclined to think that any other persons, coming in as we did, would have been equally deceived. When we told the missionaries of our troubles and perplexities on this occasion, they were very much amused, and said that they had at first been frequently puzzled, both at the bay and in travelling through the country, by the delusive appearances of the mirage, to which it required some time to become so accustomed as not to be misled. The bay, they said, from its shape, and the nature of the country about it, seemed to be peculiarly subject to those variations in the density and refractive power of the atmosphere which give rise to these singular effects. I have been thus particular in describing them, thinking that it may be of use to put my brother mariners on their guard against this source of deception on approaching a coast."

Chambers's Edinburgh Journal.

For Friends' Review.

SILENTLY THE LIGHT DEW FALLETH.

Silently the light dew falleth
On the lowly plants of earth,
Gently, and unseen it calleth
Fairest flow'rets into birth.
Thus the Father sheds his spirit
Ever on his chosen few,
To refresh the hearts that humbly
Still the "narrow path" pursue;
Bringing to the faint a cordial,
Sweet as summer evening dew.

Cheer thee, then, thou weary pilgrim,
Though with cares thy path be set,
Bowing to the earth thy sad heart—
Can a God of Love forget?
He who clothes the perfumed lilies
In such beautiful array,
Will *He* not his Holy Spirit
Grant to *keep* thee on thy way?
Art thou not of greater value
In the Father's sight than they?

Deer Creek, 4th mo. 17th, 1849.

SUMMARY OF NEWS.

EUROPE.—The steamship Hibernia arrived at Boston on the 12th inst., bringing intelligence from Liverpool to the 28th ult. From England there is not much of interest. There was much speculation on the probabilities of a defeat of the Government bills for a change in the Navigation Laws, and for a "Rate in aid" of Irish destitution. The latter bill proposes, that when the Poor Rate in any district in Ireland amounts to five shillings on the pound, and is still insufficient, an additional rate of two shillings shall be levied on that district, and on the whole Union of which it is part; and if this, too, proves insufficient, an additional rate of sixpence shall be levied on all Ireland. It is also proposed that the additional rate shall not be laid until the first is *collected*, and that the guardians of the poor shall have power to sell all land owing arrears of rate. The Navigation bill passed the House of Commons by a majority of 61. A change of Ministers is expected in the event of these bills being lost. France continues tranquil. The expedition in aid of the Pope sailed from Marseilles for Civita Vecchia on the 22d. A bill granting 12,000,000 francs, half in money and half in Government stocks, as indemnity to the proprietors of slaves in the French colonies, passed second reading in the Assembly on the 23d. The government has appropriated five hundred thousand francs to guard against the spread of the cholera. The disease was decreasing in Paris. There were nineteen deaths in hospital, and six in other establishments, during the two days prior to the 28th. The number of cases in France during the last six months is stated at 4,500, of which 2,500 were fatal. The Sardinians had rejected the terms offered by Radetzsky, and were making active preparations for a renewal of hostilities. Among the conditions offered by Austria, was a demand for the payment of a military contribution equal to five million pounds sterling. The news from Hungary is rather conflicting, but it seems probable that the Imperial army has been defeated in a general battle near Pesth.

RIOT.—A bloody riot took place in New York on the night of the 10th inst. It originated in the determination, on the part of a number of individuals, to *hiss down* a certain English actor, in revenge for similar treatment received by an American player in England. The attempt was successful on the first night, but on that of the 10th, most of the disturbers in the audience were arrested by the police. A mob outside of the theatre then attacked the building with stones, and the police being unable to protect it, a military force was called out, which, after being furiously assailed for some time, fired several vollies upon the mob, causing the death of some twenty men, and wounding a number of others. Several of the soldiers were severely injured by stones. A large force was subsequently called out to prevent a renewal of the rioting.

MICHIGAN.—Previous to its adjournment, the Legislature of Michigan adopted resolutions, instructing the Senators and requesting the Representatives from that State, "to urge the passage of a law that shall put an end to the slave trade in the District of Columbia without delay, and also provide for ascertaining the views of the people of said District upon the question of the entire abolition of slavery therein."

CALIFORNIA.—A recent arrival from the Isthmus reports that there were several vessels at Panama, which were to carry about 1280 passengers to California, and that some others had arrived at the port, which would sail for the same region. Tickets on these vessels sell at a high premium, the crowd of emigrants being very anxious to reach their destination. Several thousands of emigrants are also concentrating on the frontiers of Missouri, bound to California by the land route.

INSTITUTE FOR COLOURED YOUTH.

The Annual Meeting of the Institute for Coloured Youth, will be held on Third-day the 29th inst., at 3 o'clock, P. M., in the Committee-room on Mulberry Street.

M. C. COPE, Secretary.

Fifth mo. 19th, 1849. 2t

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

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NO. XLII.

(Continued from page 548.)

"Sixth month 27th, 1805.—Saw a paragraph taken from a York paper, certifying that Dorothy Ripley is not a member of the Society of Friends. Received letters from Henry Tuke, D. Darby, R. Y. Byrd, John Waring, M. R., &c. &c., and visits from S. Emlen, G. Dillwyn, Richard Hartshorn, John Hoskins, and several other Friends. Answered divers English letters."

"Seventh month 8th. Ann Alexander, S. Proctor, and John Warder, Jr., sailed the 27th of last month, in the ship Wm. Penn. Stephen Grellet came yesterday to see me. He is on a visit to Friends in the compass of this Yearly Meeting. Heard that Dorothy Ripley is holding meetings about New York, and passes for a Friend, and that she is coming to this city. Friends of High street, last Fifth-day removed their week-day meeting to the new house on Arch street. 16th. T. Scattergood took an affectionate leave of our North Meeting. He is bound in spirit to the boarding school at Westtown."

Her friend Benjamin Cathrall being ill, R. J. made him many visits, and on the 22d of Seventh month she notes his quiet departure, adding, "I always thought him more in religious substance than show. I believe he was a man of integrity, and that he has gone to the mansions of the blessed." His widow's decease she also records, on the 16th of the ensuing month, by which event Hannah Cathrall being deprived of her home, R. J.'s sympathies were called into exercise, until a suitable abode was furnished for her old friend and former partner, then in declining health, with Hannah, widow of Isaac Cathrall, sr. "I hope," says R. J., "she will be rewarded with peace for so doing." "My old friend and fellow labourer, Samuel Smith," she says, "seems declining, and the prospect of a further stripping to our North Meeting, feels heavy to my poor weak mind, but it is our business to learn to say in truth, 'The Lord's will be done.'"

The yellow fever broke out in the Eighth month, in Southwark, "as low down as Christian street," and considerable alarm was excited. R. J. had however, previously determined, on account of the heat, to leave the city, and on the 22d she and her small family went to "Kingsess farm," near Darby. The fever spread beyond her anticipation, and some of her friends died in it; also a number of deaths occurred near her residence. In reference to this, she says, about two months subsequently,—"When I reflect on the awfulness of this and former similar dispensations, my soul is humbled within me, and a fervent prayer is raised in my soul, that I, for one, and that *all*, may so humbly bow under the Lord's hand, which has been so often stretched out in judgment, as that we may all learn righteousness, and so, through Divine assistance, order our conversation aright, as to bring honor and glory to the Name of the Most High, and thereby obtain eternal salvation. Even so be it, Lord, amen!" To S. Smith, near the same date, she remarks, "Many of the cotemporaries of my youth being by death and otherwise, removed, I seem stript and lonely, and feel no inclination to begin a new circle, so that with regret I shall part with any more of the few who remain, with whom I have been united in the bond of Christian fellowship, drinking together at the one inexhaustible fountain of love and life." She notes that New York was at the same time "largely and mortally" affected by the same contagion, and that "Rachel, wife of Isaac Collins, is deceased with it," adding, "she was an amiable woman, and will be greatly missed."

To Mary, wife of Joseph Gurney Bevan, she writes Ninth month 23d, as follows:

"The reading of thy very acceptable and interesting letter of 26th and 27th of Seventh mo., was indeed 'like cold water to a thirsty soul,' for, notwithstanding thy own account of thyself, thy jealousies, thy fears, my own mind was solaced in the belief that thou art deepening in the ground of living concern for the promoting of the one

blessed cause of Truth and Righteousness, and the preservation of our fellow disciples in all their united endeavours, that all may, by keeping in their proper ranks, move safely and wisely, and the great and blessed Head of his own church be looked to, waited reverently upon, and obeyed and honoured in and over all, in time and eternity. A concern like this, not of our own but of the heavenly Father's begetting, if rightly cherished and yielded to, must and will most assuredly, draw down his peculiar notice and approbation; be promotive of increasing labour, and eventually crowned with the blessing of soul enriching peace. So do be encouraged, for *now* is thy time, to press forward in all things, in obedience to manifested duty. And in more important service, such as our large annual assemblies, fear not to sound the alarm in times of danger, such as the multiplying of words without knowledge, bringing, as Esther Tuke once said, 'more stuff than is wanted, or handing bricks when mortar is called for,' &c., all which I have often been a pained witness of, and of latter time have had to testify against, even when, at the same time, the language of my tongue and pen has been, '*arise and build.*' So that, as that wisdom which is profitable to direct is waited for, and its qualifying power felt to preside in the church, we shall all grow up together, an holy temple in the Lord. I sometimes look *mentally* at your women's Yearly Meeting—indeed *always* at the times when you are convened, and as often I feel united to many of my sisters, both youth and others, in a lively travail of spirit, that all things may 'be done decently and in order,' and that, by each keeping rank, those in the *rear* may not, through want of vigilance and dedication in the fore front, be jostled, or kept from advancing in that rectitude and valour so justly and emphatically described in the words 'an army with banners.'

"Our late Yearly Meeting was held in the new house, built for the accommodation of women Friends, which is found convenient, and will be more so when our brethren shall build one for themselves, as contemplated, on the same lot, in unison with it. We had no European Friend but A. Alexander,* and *she* a silent witness of our movements.

"I have transmitted to our dear G. Dillwyn, who truly is by me a brother beloved, in as high a degree as is right to indulge, thy salutation, and a similar one from A. Alexander, who supposed she was comforted by his and my mental visits to her whilst on the ocean, and have just received a pleasant letter from him, in which is the following paragraph:

"I have for some years past entertained dear A. A.'s idea, of substituting mental for epistolary visits; but alas! it has proved somewhat like the Welchman's cow, which he thought might be trained to live without eating. As if to convince me that the scheme was too refined for practice on this stage of being, when this *would-be-visiter* has been seemingly reduced, by abstinence, almost to a skeleton, something like the present supply has come to hand, and put me quite out of conceit of the notion. Thou, too, or I am mistaken, hast more than once thought of compassing the same end." And so he tells me of my declaring myself insolvent, &c., and that he supposes I got something handsome by it, for he observed that not long after I lived away, in as high style as before, and thus he concludes the subject. "In short, I question if we had not as well submit to trudge on in the common track, and not pretend to be wise above that which is written, unless we can agree with our younger friends, A. Alexander and M. Bevan, that they shall continue their *paper* visits to us and to such as we, and accept of *mental* ones in return, till they also reach their grand climacteric. As to M. B., seeing she has thought fit thus far to tantalize me, do thou tell her that one of the ways in which 'Self-Love' may show itself, is, to excite gratitude and affection by fair promises, and keep the contents to ourselves; and that if her motive for so doing turns out to be pride, thou wouldst have her get rid of it *out of hand*, that this naughty inmate may no longer hinder me from answering her spouse's letter. So far from G. D."

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In the same letter, under date of Tenth month 15th, she acknowledges the receipt of some books, "also the piece of which thy J. G. B. is the author. It is so like his manner that I believe I should have guessed the author, had his name not been given. I much desire that this and all his religious endeavours may be blessed to the help and furtherance of that good work to which you have both put your hands. I hear that H. Barnard has lately published one volume containing her account of Friends' proceedings in her case, and that she is very busy in preparing a second.

"It seems as if my beloved C. Hustler will hardly be able to visit your metropolis many times more. But, whether or not, I do believe she has in great sincerity endeavoured to advocate the cause of Truth and Righteousness, and that her reward will be PEACE, here and forever. I have loved her as my own soul.

"Innocent Ann Christy must be in better health, to undertake such a journey. Edinbro, though a dark spot when I was there, I ventured to say that if that old rotten stump * * could be removed, I had a hope something green and clever would have room to spring up and grow, so that I am glad of thy account so far.

"Is Kendal's second volume of Extracts published? I wish to have it. Thomas Scattergood, with his wife and daughter, are still at Westtown, whither he has felt his mind drawn, and where he has been nearly three months as a teacher, much

*Of course she means on the women's side.

to the satisfaction of Friends.* We, however, expect that he will shortly feel himself released. What a dear devoted servant is that D. Darby! Nor less so her near friend R. Byrd. They remind me of a saying of our dear N. Waln,—'It is better to wear away than to rust away.' H. Hull will not be likely soon to visit you, nor do I hear of any Friend who has so weighty a prospect at present. I say *weighty*, for such I found it, and so I hope it will be felt, especially at such a time as this, a time in which all the sympathy of feeling minds is and must be called forth, yet not without hope that ALL things will work together for good, to such as love the Lord Jesus, the Prince of Peace, the Saviour of men, in sincerity, and unfeignedly endeavour and desire that his kingdom may come, and over all be exalted, and his righteous government and peace never come to an end.

"Thy concluding sentiment, that 'it don't seem so difficult an attainment to rejoice when Truth is in dominion, as to suffer with due subjection and patience when that does not seem apparently the case,' has done me good, and is well worth adopting and bearing in remembrance, through all the ascendings and descendings of such poor pilgrims as myself, and is also worth its postage from your once favoured isle to this land, which has undergone changes and suffering beyond what our forefathers ever looked for.

"I am, dear Mary, thy sincere and affectionate friend, R. JONES."

Tenth month 23d.—"This day we returned to my habitation, in Brooke's court, where, finding that all had, with ourselves, been under Divine protection, my soul worshipped the God and Father of all my mercies, and craved to be kept by him unto the end of my pilgrimage. Eleventh month 2d and 4th. Our Quarterly Meeting was large and solemn, D. Bacon and S. Smith absent from sickness, but Friends being generally returned from the country, were rejoiced to see each other."

(To be continued.)

TEMPERANCE AND CHOLERA.

By a report published in the New Orleans papers, it appears that during the Cholera, there, but three deaths occurred among the order of the Sons of Temperance.

*This expression may perhaps lead the readers of the Review to suppose that Thomas Scattergood was occupied in one or more of the schools, in the capacity of a teacher. He was there very acceptably to Friends of that place, and no doubt to the committee who had the general oversight of the school, but his labours were devoted principally, if not exclusively, to the religious and moral instruction of the pupils, and to the encouragement and support of those who were entrusted with the immediate management of the seminary. The influence of his example and counsel were probably felt much more, in all parts of the institution, than it could have been, if he had been confined to the instruction of the pupils in any of the schools.—ED.

THE IMPORTANCE OF COAL AND IRON.

Coal is the most useful of all the minerals of the earth, and its influence on the prosperity, comfort, and civilization of mankind, has always been acknowledged by the political economists of Great Britain. It seems to have been by nature intentionally distributed among the nations of the globe, beneath the soil, husbanded almost in perpetuity, for that energetic and enlightened portion of mankind whose industry and ingenuity could find means of obtaining and using it. The Anglo-Saxon race has moved foremost in such enterprises, and the reward to the English nation has been the commercial subjection of nearly the whole world. The use of coal, taken from the depths of the earth, has been to make all other nations more or less subservient to the English nation. They have made this mineral, by aid of the iron which it has made, do the work of the wind and the horse. It drives the ship as it does the car, with a speed that the most sanguine could never have anticipated. It hammers, it grinds, it saws, it spins, it weaves—it prints; indeed, nearly all human labour is accomplished or assisted by it, and the addition to human labour is almost illimitable. No nation can be civilized or great without it, and we find now that the most important discovery of the present age—the *Railroad* and the *Locomotive*—would be limited in efficient usefulness and extent without the aid of coal. Our rivers, too, would be curtailed in their importance, and the *Ocean Steamer*, soon to be the new *wonder of the world*, would never have existed, nor even been thought of.

In Great Britain, coal is the great moving power. It increases the product of labour enormously, and enables that people, placed on a small area of land, to govern and make subservient to them millions upon millions of the human race on the opposite side of the globe. The raising and consumption of 53,000,000 of tons of coal is the basis of the strength and power of the greatest of modern nations.

With these facts before us we turn to our own country, and let us see what is the condition of the mineral resources of this portion of the earth's surface, where another portion of the Anglo-Saxon race is placed. By casting the eye over a geological map of the United States, we find that nature has been more lavish to us in the distribution of coal than to any other portion whatever, and to Pennsylvania more than any other State of the Union. Here are most bountifully supplied all the different qualities in inexhaustible quantity, from the purest and hardest anthracite, to the softest, free-burning bituminous coals. The whole intermediate kinds are found to exist accessible to tide-water. The southern coal field of Pennsylvania, about sixty-five miles, stretches from the Lehigh at Mauch Chunk, to the Susquehanna at Dauphin, above Harrisburg. Here,

at the west end of this important coal field in the Dauphin Company's lands, is to be obtained every shade of gradation as to amount of carbon or volatile matter; compactness, density, different modes of burning and of applicability to specific purposes, from the soft bituminous of the blacksmith, to the harder transition variety and the free-burning anthracite, approaching to coke.

It is in its transition character, precisely like that of South Wales, where it is preferred for steaming and for making iron far above the anthracite or highly bituminous coals, and in London, the great coal market of the world, it sells for five shillings per ton above all other coals. It moves nearly all the ocean steamers of the world, being carried from South Wales to foreign ports for that purpose, even to Africa and to Asia. The great Iron Works of South Wales use this coal, and by it their furnaces are made to produce the largest quantity of metal. The prosperity which reigns there, awaits the industry and enterprise of those who will take the same treasure from the bowels of the earth here. The mountains and valley of the Susquehanna must become the great mineral district of Pennsylvania, and the already wealthy population of the State must increase in prosperity by developing the riches of its substratum as well as of its soil.

Where there are ingenuity and enterprise, nothing can resist the effect of coal and iron on the condition of a population; and wealth and power must be the result. It is the force or power which is to uphold all the great industrial movements of human ingenuity. It clothes and instructs and assists to feed us, and the more our wants increase the more necessary will this power be to us. Steam carries us with the speed of the wind from point to point, and each individual is enabled to make five hours out of one in his locomotion.

It was our intention in this article chiefly to draw attention to the fact, that in Pennsylvania there exists a *coal field* almost precisely similar to that of the famed and peculiar coal field of South Wales—a portion of one end of which immense mineral region is semi-bituminous coal, the remainder, perhaps four-fifths, is *anthracite*. In the smaller portion exist all the great iron works. Here are the immense works of Crashay and Grust & Co., &c., and nearly 700,000 tons of pig metal have been made in a year. The quantity of coal exported in 1847 from the Welsh ports is estimated at 2,700,000 tons, and the quantity consumed at 4,300,000—in the aggregate 7,000,000 tons. The metals, iron, copper, tin and zinc, together with the coal used and exported, are valued at 15,881,211 pounds sterling, equal to about $72,000,000. Here is a product of labour unknown to any other district. It is much more in value than all the cotton crop of the United States, and nearly two-thirds of the *whole exports* of the United States. There is no parallel to this product existing in the world. What may be done in America is in the future. We have yet to see the result of judicious industry and capital in Pennsylvania. The *southern coal field* presents the only parallel in its mineral resources to South Wales. This valuable variety of coal, called "semi-bituminous coal," "transition coal," "iron-making coal," and "steaming coal," is only found at the west end, but exists there in almost inexhaustible quantity —of easy access, and only 93 miles to tide water at Havre de Grace by canal, and iron ore is found in great abundance, and here will be manufactures of iron to great extent.

The analyses show the close resemblance of the above two coal fields, and a few are here stated to show their parallelism.

South Wales.	*Carbon.*	*Vol. mat.*	*Ashes.*
Aberdeen Blast Furnace coal,	84.67	8.33	7.00
Penn-y-darren coal,	88.05	11.46	3.50
Tredegar Engine coal,	77.30	15.20	7.50
Dauphin.			
Black Spring Gap coal,	88.60	7.10	4.30
Yellow Spring Gap coal,	74.70	14.80	10.50
Rattling Run Gap coal,	76.10	16.90	7.00

The above observations have been called forth by a short but important Report of the Dauphin and Susquehanna Coal Company, recently issued with a most valuable and correct map of the coal fields of Pennsylvania, in connection with the ports of shipment; and before closing these remarks, we would call attention to some important facts relating to this increasing and already very large trade. In the southern coal field of Pennsylvania, there are now engaged in the production of coal, and the means of bringing it to market, about $50,000,000. In the Reading Railroad, the Lehigh Coal and Navigation Company, and the Schuylkill Navigation Company, alone, are invested about $26,000,000; and the production of the anthracite coal of Pennsylvania has increased from 365 tons in 1820, to 2,982,309 in 1847. In this increase it presents a feature of prosperity which no other industrial product of this country does; and we would call attention to this fact, that *each successive year*, from 1820, has increased in its product over the immediate antecedent one; thus really disregarding in a measure all the fluctuations of trade, all the derangements caused by the change of currency, the various policies of different administrations, and the influence of foreign commerce. It is true, that in years of distress which pervaded our country, the increase was retarded, but in no single year was the production so curtailed as to sink below any previous year, while in some years it increased as much as 270 per cent., and on an average for the 27 years, it has increased about 31 per cent. per annum. With these facts before us, can we easily penetrate the future result of this important trade, and the effect it is to have on our manufactures

and our commerce. Already do we see the gigantic New York steamers ploughing the wide ocean, and defying the storm in their onward voyages.

The superior value of the semi bituminous and transition coal, may be understood from the fact, that it is really a substitute for wood and charcoal, now becoming scarce and dear. Highly bituminous coal cannot be used advantageously in furnaces without coking, by which about one-third of combustible matter is lost. The advantage semi-bituminous coal has over anthracite is, that it cokes in the furnace or under the boiler, and by the intense heat of its great volume of flame, gives a rapid and high heat, while comparatively little deterioration is sustained by the furnace or boilers. It is used raw, as it comes from the mines. For these various reasons, it is more advantageously used in steamers than any other fuel, and it will be equally important to the locomotive. A steamboat boiler, where a high heat of anthracite is used, will last only three years, while with bituminous coal, it will last seven years and upwards.—*N. Y. Courier and Inquirer.*

VOICE FROM THE DISTRICT OF COLUMBIA.

The extracts below are from an able and recent address from the Free Soil Association of the District of Columbia, to the people of the United States.

"The great evil which clings to this district, and encumbers its progress, is the weight of slavery. This fatal malady makes the emigrant shun it—the active and enterprising, born in it, fly away—and those fixed by controlling circumstances, it makes supine, and incapable of the self-prompted, respected, inspiriting industry which animates the bosom of the independent free labourer. Hence it is that the broad bosom of the Potomac is almost without ships—the great canal, reaching far into the interior, almost without boats—its sluices, commanding the best water-power in the world, without business—and the fine, healthy, easily enriched country surrounding, to a great extent, without manufacturing establishments—its cities, penetrated by large commercial channels, without population and cultivation. The apprehension that the national government itself will be called to abandon a district falling so far behind in the career of prosperity, every free section of the Union blessed with the freedom of all classes, contributes greatly to the calamity which Congress has the power to remedy, and should long since have removed.

"From the citations annexed to this paper, it will appear that, session after session, petitions and memorials by the people, praying for the gradual abolition of slavery in the district, and the instant abolition of the slave trade, have been urged on Congress, but urged in vain. Even John Randolph, the most overstrained enthusiast of the rights of the *Old Dominion,* was scandalised at the shocking traffic carried on at the slave pens—the shambles set up for the sale of human beings—under the very eyes of Congress. He demanded a committee to inquire into the enormity, and pledged himself, that if the abuse could not otherwise be abated, he would himself pursue the matter, and drag the crimes of the malefactors to light. But neither the strong appeals made in the memorials of the leading citizens of the district, nor the keen, indignant, eloquent voice of Mr. Randolph, could penetrate the dull ear which mercenary influences and political interests turned towards them. Members of Congress and their constituents, from the South, were purchasers in this mart; and the great political power which certain men in the South wielded, and who looked to still more ambitious honours than they wore at home, sought to increase itself by a concentration and control of the whole Southern strength, as a section, in their own hands, by exciting jealousies on the subject of slavery, in regard to which they assumed the championship.

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"The gentleman who represents in the Senate of the United States this oligarchy of slavery in South Carolina, in his late caucus address, followed up his uniform course of *intervention* against the rights of the district, deprecating its delivery from the evils of slavery under which it languishes, because he chooses to consider it an "outpost" of slavery! And are we, the people of this district, to be debarred from an appeal for a redress of grievances to our only legislature, in consequence of the intervention of the Senator from South Carolina, and of the South Carolina Legislature? Congress is emphatically told that "to debate" such subjects as the appeals of the people of New Mexico, of California, and the District of Columbia, on the subject of slavery, is not allowable. "The time is passed" for the toleration of debate. The application of the Convention of New Mexico, to be protected against the intrusion of slavery in its free territory, was pronounced "*impudent*" by the Senator from South Carolina on the floor of the Senate. Thus the State Legislature, by resolution, and its Senator in person, interposes to assert an authority over the people of New Mexico, and the legislative body to which they have given their allegiance, and which alone has power to legislate for them!

"If New Mexico, California, or the people of this district should interpose actual impediments to the Legislature of South Carolina over the people there, or deny the authority of that body over its asserted jurisdiction, would not this be held unwarrantable intervention? Is it not equally so, on the part of the State Legislature, to intervene and defeat the relative rights existing between Congress and the people of territories

and districts, but entirely by the constitution, under the exclusive legislation of Congress?

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"Emancipation may be effectual under wise and salutary provisions by Congress, and the slave trade abolished here, without impairing the rights or endangering the interests of any slave State in the Union. It will operate on slavery in the adjoining States, only by showing, from the rapid growth of a free population, and the new impulse given to industry and the arts, to agriculture, commerce and manufactures, how much more valuable, in all its results, is the toil of freedom than that of slavery? This problem, demonstrated on a spot insulated on all sides by slave labour, will be a salutary lesson to the Southern States, and induce them to work out their own deliverance from an evil which is fast wasting the rich and sunny regions—covering them with sterility and poverty—while the cold and stony north is become bright with verdure, rich in fruits, in mineral, agricultural, and manufacturing wealth; and, what is of still higher value, a dense, energetic, educated, intelligent and powerful population.

"No son of the South can look upon its great and renowned Commonwealths, which once stood first in everything which gives rank and superiority to States, and see them sinking into hopeless inferiority, without the deepest sorrow—without deploring the fatal policy which all the world condemns, and none can remedy but themselves. If it be persisted in, like doomed Africa, contrasted with Europe, that looks down upon it from the north, the slave States of the Union will, in the course of a century, make a like counterpart in blackness and barrenness to the brightness and fertility of the free States. As children of the South, full of every filial feeling and instinct, nurtured by every tender association, from the beginning of life, by every fond recollection of previous history, to prefer its interest and glory beyond that of all the world, we fervently pray God to avert the destiny."

For Friends' Review.

TOBACCO.

It is agreed on all hands that this article was unknown to the people of Europe prior to the discovery of America; yet the time and manner in which they became acquainted with it, are involved in some obscurity. A question of more practical importance seems to be, what is its proper use? For admitting, as we certainly must, that nothing was created in vain, we cannot deny to tobacco itself a place among the useful productions of creative wisdom. There certainly are some purposes to which small portions of this plant can be advantageously applied; and I believe there is a species of goat that will sometimes eat it. Yet few, even of the lovers of tobacco, will soberly avow a belief that the manner and extent of its *customary* use are strictly proper.

With regard to its history, the most satisfactory account that I have seen, is contained in Irving's Life of Columbus. When that celebrated navigator, on his first voyage, was exploring the coast of Cuba, he imagined he was on the borders of Cathay, described by Marco Polo, and about one hundred leagues from the capital of the Grand Khan. Being anxious to open an intercourse with that imaginary potentate, he despatched two ambassadors, one of whom was a converted Jew, acquainted with the Hebrew, Chaldee, and Arabic languages, in search of his residence.

These envoys penetrated about twelve leagues into the country, but finding no appearance of the wealth and civilization which they had expected, nor any who understood their eastern languages, they determined to return to the ships. "On their way back," says Irving, "they, for the first time, witnessed the use of a weed, which the ingenious caprice of man has since converted into an universal luxury, in defiance of the opposition of the senses. They beheld several of the natives going about with fire-brands in their hands, and certain dried herbs, which they rolled up in a leaf, and lighting one end, put the other end in their mouths, and continued inhaling and puffing out the smoke. These rolls they called tobaccos, a name since transferred to the plant of which they were made. The Spaniards were struck with astonishment at this singular indulgence, although prepared to meet with wonders."*

It may excite surprise that a practice so apparently unmeaning, as inhaling and puffing out the smoke of a weed, particularly of one so offensive as tobacco is always found to those who are not accustomed to it, should ever find a place even among savages. And it is stranger still, that the example should be followed by their more civilized visiters, and continue in use to the present day. Visionary and imaginative as Columbus unquestionably was, it is highly improbable that he suspected that this offensive plant, which, when taken into the mouth, in substance, or even in smoke, never fails to affect the novice with nausea and disgust, would ever become the staple production of considerable districts, and be used as an article of luxury, among a civilized people.

If we reflect a little on the subject, we may probably discover more rationality in the conduct of the Indians than in ours. We may perceive reasons for the practice among them, which do not exist among us; and that the use of tobacco, particularly in the form of smoke, is attended with danger to the civilized man from which the Indian, in his native forest, was free.

It is well known that land, covered with woods, and interspersed with swamps, is generally infested with the smaller insects, such as gnats and

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* Book IV. Chapter 4.

musketoes; and we find that the natives of America, when first visited by Europeans, wore very little clothing, and some of them had none. To people thus circumstanced, these insects must have been exceedingly annoying. One of the expedients for procuring relief, when they were not moving about, was to kindle a fire, and place themselves within the range of the smoke. When in motion, the smoke could be carried only by carrying the fire. Some light article, which, without emitting much heat, would create a large share of smoke, was of course a natural expedient. Very possibly they might suppose that a weed, which was sickening and even fatal to man, when taken in considerable quantity, would be peculiarly destructive to their diminutive tormentors. This may account for their making choice of tobacco.

We may recollect that uncivilized nations are generally addicted to the practice of painting their bodies and faces, or smearing them with some unctuous matter. Our North American Indians were accustomed to paint themselves in time of war; and to smoke their pipes in time of peace. This painting was no doubt introduced as a remedy against these little tormentors. Concealment, the principal part of Indian tactics, forbidding the use of the pipe, painting would become the appendage, and consequently the indication of war. But under pacific relations, concealment being unnecessary, the smoky expedient would be resumed. Hence the pipe became the accompaniment, and therefore the emblem of peace. This was rational enough, in an untutored, half naked Indian, occupying a very slightly cultivated country, in which the scantiness of his supplies would be a sufficient security against extravagant indulgence.

But very different is the condition of the civilized man. In the first place, there are few situations wherein the reasons for smoking, which probably gave rise to the practice among the Indians, are in existence. Our forests are felled, and our swamps are drained. The increased cultivation of the soil, and the division of labour, have furnished the means of indulging the artificial taste for this luxury to any extent. Among uncivilized people the habits are nearly alike. The practice of smoking was not confined to a few. Hence the smoke was scarcely offensive to any. Smoking in company was consequently no breach of politeness. The thirst which this stimulus excites, when allayed by the simple beverage of nature, was no auxiliary to vice. But with us, probably four-fifths of the men, and ninety-nine hundredths of the women, are clear of the practice. I hope my female friends will excuse me, if I have estimated the number of smokers among them too high. I mean no affront when I admit that there are *some* women addicted to this unfeminine habit. To those who are not in the use of it themselves, the fumes of tobacco are not only offensive, but actually sickening. Puffing these nauseous exhalations in the faces of others, or which amounts to nearly the same thing, mingling them with the atmosphere which others are under the necessity of breathing, can hardly be acquitted of rudeness. Yet how much of this intrinsic vulgarity do we see, almost daily, among those who profess themselves gentlemen. We can scarcely walk the streets of this city for any great distance, without inhaling the fumes of the cigar. The comparatively few who relish this nauseous effluvia, seem to consider themselves entitled to the privilege of incommoding all the rest, whom business or pleasure may call into the streets. If the lovers of tobacco smoke have a just claim to indulgence, it is not easy to perceive why those who retain unimpaired the tastes implanted by nature, should not also be indulged. Certainly the privilege of breathing the air, without useless admixture of noxious ingredients, seems nothing more than a right.

In the absence of all legal regulations, it seems essential to good manners that every personal indulgence should be so controlled as not to encroach unnecessarily upon the comforts of others. And to effect this, a change of no trivial character appears indispensable in the habits of our smoking gentry.

But perhaps few of the many well disposed men who indulge in this habit, have duly considered the effects of their example. Boys, at a very early age, are prone to imitate the conduct of their seniors; and the use of the cigar is by no means an exception. If they are advised to avoid so useless and senseless a practice, they are ready to plead the example of the most respectable men whom they can produce. Now a taste for this stimulant, early acquired, naturally and almost necessarily produces an inclination for a stimulating beverage to allay the thirst which the fumes of tobacco excite. My memory could easily furnish the names of more than one intemperate man, whose boyhood was marked by a fondness for cigars, from which I laboured unsuccessfully to withdraw them. And even when intemperate habits are not the immediate result, the practice is evidently an unsafe one for young persons to adopt. The use of stimulants of one kind, excites a propensity for those of another; and hence the youth who acquires a fondness for tobacco, is, at best, in rather more danger of falling into habits of intoxication, than one who avoids it. And it would be well for those who indulge in the free use of cigars, without fear of falling into intemperance in regard to drink, seriously to reflect that if they do not glide into the habit themselves, their example may possibly lead others into danger, from which they have not resolution enough to escape.

If the consumption of tobacco was confined to its proper object, there can be no doubt that its cultivation would be almost annihilated; and the labour devoted to its production might of course be applied to some more useful end. The yearly

consumption in the United States, has been estimated at more than one hundred millions of pounds. And this vast amount as well as the quantity exported to foreign countries, is chiefly extorted from the drudgery of slaves. Now we may lay it down as a truism, that the labour that is employed upon the production of articles which contribute nothing to the comfort or convenience of our race, tends to increase the mass of oppression resting on the labouring classes.

Whether we view the habitual use of this article in its effect upon health, cleanliness, good manners, sound morality, or on political economy, it is highly desirable that men of reflection should bestow more attention upon its evils and inconveniences than they usually do. And above all, if the female half of our race would exercise their powerful influence in rectifying the habits of the other sex, we might rationally hope that the present generation would not pass away, without a reformation of manners, which, if once accomplished, would hardly be lost; for surely the people of our day are too much refined and enlightened to *introduce* anew a practice originally derived from the naked wandering aborigines of Cuba. E. L.

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 26, 1849.

In a late number of this Review, an intimation was given, that some remarks on the constitutionality of the recent Militia law of Pennsylvania, would probably appear in our pages. It is not the design of the Editor to swell this paper with dry disquisitions on questions of constitutional law, especially with those of his own composition, as he is fully aware that his pursuits through life, have left little time or opportunity for becoming master of the subject. Yet he is induced to believe that on the rights of conscience, as recognised by the highest legal authority, some considerations may be offered, which will be interesting to our readers.

Government, in its practical operation, is either civil or military, and as the world now is, all the governments in existence rest ultimately on a military basis; for whenever disorders arise which the civil power is not able to suppress, recourse is usually had to military force. While the condition of society continues as it now is, we cannot expect to see military preparations entirely dispensed with. Still there is an obvious line of distinction between the civil and military power. The former *may* be exercised without violating the principles of the gospel: but the latter cannot. Hence we find that while we agree, with scarcely an exception, to support civil government, and to contribute to its expenses, there are many, among whom Friends hold a prominent place, who conscientiously decline taking part, either by personal service, or pecuniary contributions, in military measures.

Now whatever we may think of the lawfulness of enforcing obedience to the laws, by the force or terror of arms, we must agree that those who are religiously restrained from supporting even just measures by military force, will not be likely to contribute to riots or tumults which can demand the exercise even of the civil power to suppress. Such individuals indeed are apt to collect around them a moral atmosphere, in which commotions and insurrections cannot originate or spread. Of course it is a part of the just policy of governments, not excepting those which include a large portion of warlike ingredients, to foster and encourage the advocates of inviolable peace.

Let us now enquire whether this has not been done, at least theoretically, in this country.

In the first article of amendments to the Constitution of the United States, it is stated: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This certainly recognises a right to the freedom of conscience, as far as worship is concerned. But worship is a duty which man owes to his Maker; and the authority which leaves that free, must necessarily leave those actions free, in which that duty is involved. To require a Christian to engage in the butchery of his fellow man, while he fully believes such an act a violation of the precepts of Christianity, is certainly quite as great an imposition upon conscience, as to demand his adhesion to a disapproved ministry, or mode of worship. The principle, therefore, if not the letter, of the rule which forbids the one, prohibits also the other. In the constitutions of twenty six of the states, and probably in the rest which have not been examined, the right of Divine worship, without restraint, is clearly asserted; and in the Pennsylvania declaration of rights it is stated "that no human authority can, in any case whatever, control, or interfere with the rights of conscience;"* and this language, either verbatim, or in substance, is used by Kentucky, Tennessee, Ohio, Indiana, Illinois, Missouri and Arkansas. Now let any one soberly enquire, is it consistent with the principles or even with the letter of these declarations, to impose a penalty, small or great, upon any person for omitting what he cannot do without violating his conscience? If a penalty of fifty cents may be constitutionally levied, why not one ten or a hundred times as great?

In the constitution of Pennsylvania it is provided that "those who conscientiously scruple to bear arms, shall not be *compelled* to do so, but shall pay an *equivalent for personal service.*" Now compulsion,

* Art. 9, Section 3.

in a legal sense, implies a demand, with a penalty, in case of refusal. Those who do not join volunteer companies, are, by the recent law, with certain exceptions, deemed *delinquent* militia men, and subjected to a fine; a small one indeed, but still a penalty. Is not this *compulsive* in its character, and therefore a violation of the very article on which it is ostensibly grounded? The provision that they shall pay an equivalent for personal service, is not easily reconciled with the declaration of rights, when applied to persons whose principles are opposed to military measures. But even this provision does not justify the act in question. The sum added to the state tax is not assessed as an equivalent for personal service, but imposed as a fine for delinquency.

The *service* of the militia appears by the federal constitution to be to enforce obedience to the laws, to suppress insurrections or repel invasions.* Consequently, when neither insurrection nor invasion exists or is threatened, there is no *service* for the militia to perform, and nothing on which this equivalent can be assessed. As it must thus appear, that not in Pennsylvania only, but in nearly, if not all, the states of the Union, the exaction of penalties from those who conscientiously decline taking part in military measures, is at best of questionable constitutionality; and the members of legislative assemblies, upon taking their seats, enter into an engagement to support the constitutions of their own state and that of the United States; let me seriously ask whether it would be too much to grant, to the Society of Friends at least, an entire exemption from military requisitions? Friends, wherever the Society exists, support their own poor, educate their own children without asking legislatures to endow their schools and colleges, and bear their part towards the maintenance of common paupers, as well as the cost of civil government. Their influence, besides, tends to discourage and discountenance those tumultuous and disorderly assemblages by which the peace of the community is endangered. Do they not thus render a full equivalent, and more than an equivalent, for all the imaginary service performed by volunteer companies by all their semi-annual parades? The prevention of war is more advantageous to the community than its most successful prosecution; and of course those, who, by their habits and influence, contribute to the preservation of peace, are rendering a much greater service to the country, than such as by dazzling the young and inconsiderate with the pomp and glitter of hostile parades, are exciting a thirst for military distinction.

From a letter dated at Sandwich, Mass., on the 16th inst., we learn that our friend Eleazer Beales, whose attendance at our late Yearly Meeting was mentioned in our 31st number, was then, with his companion, Henry Wilson, at Sandwich, having, since they left this city, passed through the Quarterly Meetings of Salem, Haddonfield and Burlington, in New Jersey. They expect to attend the approaching Yearly Meetings of New York and New England.

*Art. 1, Sect. 8, 15.

Married,—On Fifth day, the 17th inst., at Friends' Meeting House, Attleboro, Bucks Co., Pa., William S. Hilles, of Wilmington, Del., to Sarah L., daughter of Dr. T. L. Allen, of the former place.

——, At Smyrna Meeting House, near Richmond, Ia., Fourth mo. 26th, 1849, Enos Mote, son of David and Miriam Mote, of Westbranch, Ohio, to Martha Ann Reed, daughter of John G. and Sarah Reed, of the former place.

In this month's number of the London Friend, we find the subjoined notice of the decease of the well known author of a valuable work on Peace, and an able essay on Instinct.

Died,—Fourth mo. 16th, at his residence, near Lisburn, Ireland, aged 66, Thomas Hancock, M. D. An Elder.

His health had been for years in a very infirm and declining state; at times great bodily suffering was his portion, which he bore with Christian fortitude, evincing in the intervals of ease, deep interest for the welfare of our religious Society. Frequently when laid by from active service, the secret exercise of his spirit was felt to be helpful and strengthening to his friends.

In the latter years of his life, the cheerful serenity of his mind was peculiarly striking to those around him. On one occasion, when recovering from illness, he thus expressed his feelings—"I know that my time here is very uncertain, and that I have much to do before my spirit is fully prepared for an inheritance with the Saints in Light. I believe that by a closer religious retirement of mind, I shall be enabled to know myself more thoroughly, to detect the adversary in his various devices, to see my real standing, and to make an advance in the 'Highway of Holiness.' I am abundantly sensible that it is in the ordering of a good and gracious Providence, that I have been visited with my late tedious indisposition, which has brought me to serious reflection on my misspent time, and upon the great work before me. I have at times been mercifully permitted to feel the consolation of an unshaken belief in my Redeemer's goodness and power, and have put up my secret petitions for an increase of love to my Heavenly Father: hence I can feelingly say, 'What shall I render unto the Lord, for his benefits towards me?'"

The concluding illness was connected with extensive disease of the heart, confining him about seven weeks to his chamber. Although his extreme debility precluded much verbal communication, yet from the few expressions that occasionally fell from his lips, his exemplary patience under acute bodily suffering, and the precious sweetness of his spirit, a consoling evidence is afforded that he was fully prepared for the final change. Truly was the promise verified, "Thou wilt keep him

in perfect peace whose mind is staid on Thee, because he trusteth in Thee."

DIED,—At the residence of his father, William Jones, in this city, on First day morning, the 20th inst., JOSEPH JONES, aged 29 years, a member of the Western District Monthly Meeting.

ADVICES OF LONDON YEARLY MEETING.

Continued from vol. 1, page 824.

Advised, that Friends be tender to the principle of God in all, and shun the occasion of vain disputes and janglings, both among themselves and others: for this many times is like a blustering wind, that hurts and bruises the tender buds of plants. 1676.

Seeing our comfort as a people depends upon our care to maintain peace and fellowship amongst brethren, in all our services, we earnestly recommend an humble and condescending frame of spirit unto all; that with godly fear, wisdom, and meekness, we may be so ordered in all our respective services, that every high and rough thing may be laid low, that all occasions of striving may be prevented, and the peace of the church of Christ preserved and increased amongst us.

And to this purpose it is tenderly advised, that we diligently and carefully observe the comely and blessed gospel order, so long known and in practice amongst us, in the spirit of meekness and of a sound mind; which is the way to crush all differences in their infancy, and suppress the rise, as well as stop the progress, of every thing that is unseemly, and inconsistent with the testimony of the precious truth. 1699. P. E.

It is our earnest desire, that, above all, Friends hold fervent charity in the body, that will keep the members together in a blessed concord and communion; which is esteemed by the apostle the more excellent way, excelling other gifts, which pass away: but charity—that is the love of God, from which our Christian and brotherly affection springs—shall endure for ever. This envieth not, vaunted not, boasteth not itself, and seeketh not its own; but is patient, beareth all things, suffereth all things, and watcheth not with an evil eye, no, nor thinketh ill, but is kind. In which blessed love, dear friends, hold your fellowship one with another, which was the character of the primitive Christians. 1705. P. E.

Among the gospel precepts, we find not any thing more strongly and frequently recommended by our Lord Jesus Christ and his apostles to the primitive believers, than that they should love one another; and as we are sensible, that nothing will more contribute to the peace and prosperity of the church, than due regard to this advice, so we earnestly desire that it may be the care and concern of all Friends to dwell therein; and, in the unity of the Holy Spirit, to maintain love, concord, and peace, in and among all the churches of Christ. 1730. P. E.

It is our earnest desire that a spirit of love and humility may more and more diffuse itself among us, and influence the hearts of all, so that every one may come to seek peace, and pursue it; and that none be apt to take offence; but each, in his own particular, be more careful to rectify his own failings and imperfections, than curious in observing, censuring, and aggravating those of others. This will lead to the exercise of mutual forbearance and forgiveness one of another; by which the occasions of contention will be avoided, and the churches preserved in a state of peace and tranquillity. 1736. P. E.

[To be continued.]

For Friends' Review

ANNE R. PAGE.

Though this pious woman has been more than eleven years numbered with the dead, and the memoir of her life has been about five years before the public, the writer of this article has but recently become acquainted with them.

The narrative before us furnishes a striking evidence of the powerful operation of the spirit of truth, and the salutary effects of pious parental instruction, under circumstances which must be admitted to have been quite unfavourable to the growth of religious inclinations.

The subject of this memoir was the daughter of Richard Kidder Meade, a military officer, who acted as one of the aids of General Washington, during a part of the revolutionary war. The maternal parent appears to have been remarkable for her religious sensibility, and she was zealously concerned to instruct her children in what she considered to be their Christian duties; and while she maintained her authority over them with firmness and discretion, her affectionate counsel and pious example inspired them with the greatest veneration and love. Hence a deep seated regard for the parental will retained its influence, long after the period when authority ceases to be available.

In her eighteenth year, A. R. Page was married to a man of highly respectable character, and the proprietor of one of the largest estates in the part of Virginia where he lived. By this marriage she was brought into a situation which was calculated to efface those religious impressions which she had frequently received, both immediately and instrumentally, under the parental roof. Being in the possession of wealth, and surrounded by a numerous circle of companions who were in the general habit of what were called Sunday dining parties, and almost destitute of aid from the teaching of religious professors, she was in great danger of falling into a life of fashionable dissipation. But in this situation she was still followed by the reproofs of instruction, and brought to the solemn enquiry, what she should do to be saved.

Of her exercise and solicitude she has left the following account:

"The spring I was married, and the summer following, I went with the customs of the neighbourhood; but in the ensuing spring, a slight accident affecting my health, seemed to awaken me as from a dream. The idea of death was so strongly presented to my mind, as to fill we with horror, although I had before contemplated it without fear. But now my thoughts became alarming, and my health declined. I dined out as seldom as possible,—impressed as I was by the sense of an approaching judgment, where the scriptures told me, time and all other talents must be accounted for.

"I cried to God in my distress, but cried in vain. From my earliest youth the song and the dance had had great attraction to me. But now all was changed. And what I had regarded as religious enjoyment was also gone. Prayer was a dead thing. The time had now come when God was about to show me myself, and the sight brought me near to despair.

"In vain did I fast and pray, until fasting and prayer became almost the objects of sole attention. No comfort came from week to week, and from month to month. In vain I would early rise and late take rest, reading my Bible and other books, sometimes determining to take no rest until I had found pardon. Sometimes I strove to find comfort in hymns.

"Ah! those scenes which I passed through! My soul hath them still in remembrance, nor would I ever forget them. It is pleasing to me to remember all the circumstances connected with them, even the season of the year, the kind of weather, and the various occurrences which took place during a period indelibly graven on my heart, by reason of the sufferings I had now at length laid on me by my faithful Saviour."

After a time of close exercise, in which she appears to have kept her religious concern very much to herself, she was induced to cast herself on the mercy of God, and the atoning blood of the Saviour. She became a diligent student of the Holy Scriptures, without note or comment, and strong desires were excited, to conform in all things to the precepts of the gospel.

Her husband being in possession of more than two hundred slaves, her mind was soon turned to their dependent condition. She says:

"The practice of dining out was at that time carried to a great extent in our neighbourhood. I soon began to feel that my fellow creatures in bondage upon the plantations ought to take the place in my mind and time, of this frequent dining about. I was giving my time and powers to my equals in life, who were not wanting them, while these dependent poor suffered for both. These views continued to gain strength until the fear of God enabled me to overcome the fear of man, and I assumed courage to refuse an invitation. Not long after this, on a Sabbath after church, I was going, according to the general custom, to dine out; but the Spirit of God spoke better counsel, and enabled me to turn into a solitary November home, without a white person near. This was the first time I had returned home on Sunday from a religious motive. I shut myself up in my room, where my soul was engaged with the thoughts of judgment and eternity. While thus engaged in my chamber, an old blind negro woman was led in, who was a dear child of God. We began a conversation in which she used expressions respecting entire confidence in Christ, which made an indelible impression upon my mind, being quite clear to me at this distant period. I think I owe her, under God, much of my religious joy in after years. Dear old creature, I often visited her in her cottage, and witnessed the evidences of her triumphant faith. She was a living example of Christ formed in the soul, the hope of glory."

From this time she appears to have made it the great business of her life, to do good to those with whom she had intercourse, and to diffuse among them a due regard to their religious duties. The slaves, towards whom she stood in the relation of mistress, evidently occupied a prominent place in her thoughts. Among her notes, we find the following:

"I earnestly desire to fix on a plan for the most speedy and advantageous delivery of these slaves from bondage, not only temporal but spiritual. Thou seest that all I design for them is their happiness in this world and in that which is to come. It has been given me to bear their contradictions, and love them through all their opposition, and the hard life of care which they make me lead. But keep my own transgression ever in my view, that I may feel how much more inexcusable my sins against thee are, than any of my fellow creatures can be against me.

"To work by *others* at that time for slaves, was not practicable. And although for years almost a constant sufferer from weakness of body, she undertook a school for the young, and such others as were not employed upon the plantations. In this way, considerable classes were taught to read, and supplied with Testaments and Bibles. Access was also sought for the whole number, to some religious instruction. For their sakes she reduced such expenses as were within her control, to the lowest amount consistent with propriety, in order to prevent any necessity for their being sold. She also practised much self-denial, to procure the means of saving them from the vicious courses to which they were so much exposed, and so much inclined. Among so many, some were always sick, and in the course of years, many died. These she visited with unwearied attention, and while she tenderly supplied their outward wants, she discoursed to them upon the salvation of the gospel in the most sweet and heavenly manner. For this she had a remarkable talent. The writer has heard her, both on such occasions, and when addressing those who continued obstinately in their wicked ways, in a strain which affected him to tears. She was their friend in all

their trials, and the protector of the oppressed and helpless.

"Every opportunity was sought for awakening others to a sense of their duties to their slaves. That in such a work she should not have met with opposition and severe trial was not to be expected. It was impossible for those not like-minded with herself to appreciate her spirit and motives. *Some* supposed her wanting in judgment and discretion, in her efforts for the slaves; but *more* rebuked by her example, and conscious of their own misdoings represented her as endangering the peace of the community.

"She lost no opportunity for improving the condition of the slaves, both in temporal and spiritual things: but she was not at all satisfied with the best that she could do for them here. Her charity looked beyond the narrow limits of her home and neighbourhood. Her soul was deeply and incessantly afflicted with the general condition of the people of colour: not that those under her own observation were subject to harsh treatment; but she saw them every where liable to cruel separations, the majority sunk in ignorance and sin, and as she often and feelingly said, 'with no one to care for their souls.' Her great heart contemplated the ultimate freedom of the whole race, and wrestled in prayer for their eternal emancipation from the wrath to come. In the mean time, she was deeply sensible of the guilt which rested upon the community, as to failure in individual *present duty.*"

In 1826, when she was about the forty fifth year of her age, she was deprived of her husband, who, though he did not fully unite with her in regard to their slaves, had been kind and indulgent to her, and afforded her many opportunities of performing her apprehended duty. As by this event she was placed in a new situation, in speaking of her plans of proceeding, she observes:

"My purposes respecting these people, I hold to be so sacred, that I desire not, and even fear to counsel with my dearest and wisest friends, because they would all advise me to relieve myself from this bondage in which I outwardly live, and which, in their kindness for me, they have thought would ere now have ended my days. But by faith thou hast borne me through scenes of trial both of body and mind, the prospect of which I might well have shrunk from. Thus preserved I come to THEE, and look up through the blood of the Covenant for direction in all the affairs of this estate. And with regard to the frequent failures of some of these people in duty, let me not be put off by these things, from my settled purpose of doing them good. How to get them to perform their needful part, although they know it is for their own sakes that I wish it. Oh, enlighten their ignorance, subdue their opposing wills, and soften their hard hearts. Give wisdom to see the right course to pursue, with all such as are thus tempted."

The situation in which her husband's estate was left at his death, subjected her sensitive mind to very great distress. A large debt rested on the property, and owing to the laws of the commonwealth, and the officers who administered the law, she found herself unable to prevent the sale of a large number of the slaves, to satisfy this debt. The danger was that they might be removed to the South, a fate peculiarly dreaded by the slaves and by their pious but powerless mistress. When the day of sale arrived, a number of traders appeared among the purchasers. Having no power to control the proceedings, she retired to her chamber, and poured out her prayers for the objects of her solicitude. She considered the result of the sale as a special providence, and often spoke of it as one of her greatest mercies. Though more than one hundred were sold, not one fell into the hands of the slave dealers, or was far removed from their former residence.

Her biographer subjoins:—"A large number still remained, either her own or belonging to those under her influence. To them she gave herself in a manner which she was never able to do to the whole number. They were all assembled every morning a little after the dawn of day, for the reading of the Bible and prayer. For this service she employed the ministers who frequently visited at her house, or other pious gentlemen; but in the absence of such, did not hesitate to expound the scriptures and offer prayer. The exercises conducted by herself were probably as well calculated to benefit the slaves, as any which they ever enjoyed. Her manner was to read over a number of times, before prayer, a solemn and instructive passage of scripture, and add some brief remarks in the way of illustration and application. Her remarks upon scripture were very original and striking.*

"She now began to make every arrangement to hasten the period of their emancipation. But many difficulties remained, owing to the still embarrassed condition of the estate, and the perverse temper of some of the slaves, who were unwilling to exert themselves even for their own good.

"The laws of the commonwealth not allowing emancipated slaves to remain in the state, together with what she had heard of their condition in the free states, left her in no doubt as to the place where she should send her own."

In a communication prepared for her slaves at a time when it appeared unlikely she would live to effect their emancipation, she informed them that if the law of the land had not prevented them from being made free while the debts of the estate remained unpaid, she would have sent them to Africa as soon as she had charge of them; for

*Perhaps the biographer, himself a clergyman, if he had been disposed to draw inferences, might have been led from the fact here related, to suppose it *possible* that a woman may preach the gospel to the edification of her hearers.

it was her chief desire to see them in a place where they could be prosperous and happy.

"With a degree of pleasure which none but a benevolent heart can comprehend, she now begun afresh to prepare her slaves for a better home in Africa, than she could give them elsewhere; determining to do her own work with her own hands, and not by testamentary arrangements, she would see and know that it was done according to her mind.

"She deemed it important to prepare their minds by a series of instructions for the great change which they were to undergo in passing from the condition of slaves to that of freemen. And especially she did not conceal from them the hardships they would probably have to encounter in a new settlement, while at the same time she encouraged them with the prospect of ultimate advantage to themselves and especially to their children.

"When the time appointed for their departure arrived, they were all willing and desirous of going, having been faithfully and fully instructed upon the subject, by one of whose disinterested regard for their good, they had had so many proofs.

She sent them at three different times; the first company in the year 1832, with every necessary supply for twelve months, and a sufficiency of many articles for two or three years. The mechanics and others were furnished with the necessary implements for their different occupations.* On the morning of the day they left, she assembled them in the family mansion, where religious services were held, suitable to the occasion. She then accompanied them eight miles on their way toward the place of embarkation, seeing them safely over a river at that distance, taking the children in her carriage, and appearing to take a peculiar pleasure in the last offices of kindness which she would have an opportunity of doing for them. Upon the opposite shore of the river there was a solemn and affectionate parting. They all arrived safely in Liberia, and it was a subject of thankfulness, that while many had died in the colony, all of those which she sent continued in good health, with the exception of one, who died of a disease which probably would have proved fatal at an earlier period at home. Their preservation was probably owing to the abundant provision made for their wants, during the period of acclimation. When the next company left, she engaged a friend who took much interest in the accomplishment of her plans, to accompany them to the port from which they were to sail, distant three hundred miles. He attended to the laying in of their stores, and superintended their embarkation.

"The emigrants, after a short voyage, joined their friends in the colony, and were equally favoured in the preservation of their lives and health. Their letters of gratitude she often received, and had the pleasure of knowing before her death, that some of them had become members of churches in Liberia,; that their children were in the course of being educated, and that for the most part they were prosperous in their worldly affairs."

Of the embarkation of the third company I do not find any particular account in the narrative, but we must suppose they were no less carefully provided for than their precursors.

This pious woman closed her earthly career in the spring of 1838; and though the disease which consigned her to the grave was rapid in its course, she was not taken by surprise. The works on which her heart was set had been accomplished, and her soul appeared to be filled with the peace which passeth the human understanding. Her labours on other subjects besides the emancipation of her slaves, and the evidence which she has left, of the habitual course of her meditations, furnish satisfactory testimony that she was one whose robes were washed and made white in the blood of the Lamb. L.

*A supply of iron was purchased for a blacksmith, from Phineas Janney, of Alexandria, who, after he ascertained the purpose for which it was intended, generously insisted upon refunding the money.

THE PRIVY COUNCIL.

A late English paper gives the following account of an address presented to the Queen on the 1st inst.

The Queen held a Court and Privy Council at three o'clock yesterday afternoon at Buckingham Palace.

At the Court a deputation from the Society of Friends had an audience of the Queen to present an address on the subject of the African Slave Trade and Slavery. The deputation consisted of Samuel Gurney, William Forster, George Stacey, and Peter Bedford.*

Her Majesty was accompanied by his Royal Highness, the Prince Albert. The deputation was introduced by the Right Hon. Sir George Grey, her Majesty's Principal Secretary of State for the Home Department, and presented the following address in the Royal closet:

"*To Victoria, Queen of the United Kingdom of Great Britain and Ireland, and the dominions thereunto belonging.*

"May it please the Queen—

"We, the undersigned, thy dutiful and loyal subjects, representing the religious Society of Friends in Great Britain and Ireland, desire respectfully to approach the Throne, and, in love to man, and, as we reverently believe, in our duty to God, to lay before thee a matter deeply affecting the well-being of a large portion of the great human family.

"More than a century has elapsed since our religious society first believed it to be a Christian duty to advocate the rights of the natives of

*This address and the deputation which presented it, were from the London Meeting for Sufferings.

Africa and of those held in slavery in the western world. With reverent thanksgivings to Almighty God, we recur to the successive acts of our Legislature abolishing the slave trade, and subsequently releasing the slaves in our colonies from a state of cruel bondage.

"The continuance of the trade in slaves as prosecuted, contrary to either law or treaty, by the inhabitants of other countries, with all the wickedness inseparable from this unrighteous traffic, brings us into sorrow and distress. It engenders war in its direst forms, breaks the bonds of social life, reduces those who may survive the horrors of their transit by land and sea to hopeless slavery, and withal prevents the spread of the religion of our holy Redeemer.

"We feel for the sufferings of the unoffending and helpless victims of these abominations, and we feel for the wrongs and miseries of the multitudes still living in slavery, and subjected to its cruel hardships and uncompensated toil, and we deeply deplore the degradation and the guilt which attach to the man stealer, the slaveholder, and the dealer in his fellow men.

"In consideration of the magnitude of this complicated iniquity, we are emboldened to ask thee, our gracious Queen, in thy intercourse with the rulers of those nations which are involved in these things, to use the influence of thy exalted station for terminating by every pacific means this desolating evil on the continent of Africa, and for conferring immediate and unconditional freedom on all those held in slavery. And we ask permission humbly and plainly to declare our conviction that it is only in the extinction of negro slavery that we can have any security for the utter termination of the African slave trade.

"May the Lord of Heaven and earth bless thee, our beloved Sovereign, and thy Royal Consort, and may His blessing rest upon all thy house. We pray that, for the sake of Jesus Christ our Lord, He may give thee wisdom and strength to open thy mouth for the dumb; to plead the cause of the poor and of him that hath no helper; that he may prosper thee in thy work of righteousness; and that, if it please Him, thou mayest live to see the day in which negro slavery and the slave trade shall be abolished throughout the earth.

London, 3*d mo.* 12*th*, 1849."

Her Majesty, having received the address, was pleased to return the following most gracious answer :—

"I have received your address with much satisfaction. I fully appreciate the benevolent efforts of the Society of Friends on behalf of the suffering and oppressed.

"I am deeply sensible of the wrongs and evils inflicted by the slave trade, and my endeavours will continue to be directed towards its extinction."

The deputation then retired from the Royal presence.

ANECDOTE OF A NEWFOUNDLAND DOG.

A gentleman connected with the Newfoundland fishery was once possessed of a dog of singular fidelity and sagacity. On one occasion a boat and a crew in his employ were in circumstances of considerable peril, just outside a line of breakers, which—owing to some change in wind or weather—had, since the departure of the boat, rendered the return passage through them most hazardous. The spectators on shore were quite unable to render any assistance to their friends afloat. Much time had been spent, and the danger seemed to increase rather than diminish. Our friend, the dog, looked on for a length of time, evidently aware of there being great cause for anxiety in those around. Presently, however, he took to the water, and made his way through to the boat. The crew supposed he wished to join them, and made various attempts to induce him to come aboard; but no! he would not go within their reach, but continued swimming about a short distance from them. After a while, and several comments on the peculiar conduct of the dog, one of the hands suddenly divined his apparent meaning: 'Give him the end of a rope,' he said; 'that is what he wants.' The rope was thrown—the dog seized the end in an instant, turned round, and made straight for the shore; where a few minutes afterwards boat and crew—thanks to the intelligence of their four-footed friend—were placed safe and undamaged. Was there no *reasoning* here? No acting with a view to an end or for a given motive? Or was it nothing but ordinary *instinct?—The Zoologist.*

YOUTHFUL PERSEVERANCE.

A lad about thirteen years of age arrived in this city by the cars night before last. His story, though brief, is an interesting one, and exhibits a strength of close-clinging affection, which it is a pleasure to record. His mother and sister left Ireland about a year ago for America, and the boy being then a bound apprentice, was not permitted to accompany them, although he desired to do so. Some eight months after their departure, the little fellow, without a penny in his pocket, ran away from his master, walked to Dublin City, told his story to the Captain of an American ship, and tearfully solicited his aid in taking him to his mother. The Captain told him that the United States was a very large country, and should he get there he might not find the object of his search; but the little "Japhet" was determined to "try," and finally got the Captain's consent to take him across the ocean in the capacity of a second cook. The vessel arrived at New York, and the little fellow, all alone, searched the great Metropolis throughout—enquiring of the Irish families of the whereabouts of his mother; but to no purpose—no one knew her. During this search, which continued more than a week, the

little fellow met his current expenses by doing chores in the streets, such as holding horses, &c.—for a lad of that kind could not be dishonest. Failing in New York, he worked his passage on a steamer to Albany—reached that City, and worked his way to Buffalo, thence to Sandusky, and on to Cincinnati, making a journey, in all, of about four thousand miles, in search of his mother! Upon his arrival here, he immediately sought out the Irish residents, and, for the first time, heard of the object of his long and singular pilgrimage. He learned that his mother and sister had lived in Cincinnati, but about a month since had removed to Vanceburg, Ky. The little "Japhet," in the fulness of his joy, was determined that an hour should not be lost, and went to Captain Grace, of the Brilliant, yesterday, and told his story. The Captain took him on board, gave him some money and provided him comfortably for the passage, and doubtless ere this, the little fellow is in the arms of the loved ones of his search. It is a fact not unworthy of record, presenting, as it does, a pleasant incident in the train of the story, that while on board the Brilliant, the boy was recognized by a gentleman who was passanger on board the same vessel upon which he crossed the ocean, who fully corroborated his story!—*Cincinnati Commercial.*

THE HABIT OF READING.

The young should always cultivate a habit of reading, for it may be to them, not only the means of information, but the perrennial source of many of the finest enjoyments of life. They who make good books their constant companions, will never want good and faithful friends in their prosperous days, or their seasons of reverse. There can be no blank in the lives of those persons, who, from active love, hold daily fellowship with the wisest and best of their race. We think we could hardly be tempted to exchange our habit of reading for any other friend it may be our fortune to find on earth. And we are sure that any who will make this habit a friend, will ever esteem it among the wisest steps of their lives; and so we counsel the young, from our own experience, among all their gettings in this world, to get the habit, the love of reading—and always to have at hand a good book with which to fill up every leisure hour. In this way they may come to know that the gems of life are found in its waste places.

EPIDEMIC DISEASES.

The source of miasmata, must ever be one of the most interesting objects of research to the medical philosopher, and one which might at first view appear hopeless. Observation has, however, shown us one remarkable fact in relation to this subject—that the great epidemics of plague, yellow fever, and cholera, have never yet invaded the regions south of the equator.

Here is apparently a singular anomaly in the history of natural events, yet an analogy is found still more remarkable, because more extensive in its influence, in the law which has ordained that the animal and vegetable productions of corresponding latitudes south and north of the equator scarcely ever present a similarity of species. Perhaps it may hereafter be found that in those southern regions the direction of the atmosphoric waves is such as to roll back from those countries the miasmata of plague, yellow fever and cholera. —*Jour. of Commerce.*

For Friends' Review.

THE QUAKERESS BRIDE.

Oh! not in the halls of the noble and proud,
Where fashion assembles her glittering crowd;
Where all is in beauty and splendor arrayed,
Were the nuptials performed of the meek Quaker maid.

Nor yet in the temple, those rites which she took
By the altar, the mitre-crowned bishop and book;
Where oft in her jewels doth stand the fair bride
To whisper those vows which through life shall abide.

The building was humble, yet sacred to Him,
Before whom the pomp of religion is dim;
Whose presence is not to the temple confined,
But dwells with the contrite and lowly of mind.

'Twas there all unveiled, save by modesty, stood
The Quakeress Bride in her pure satin hood;
Her charms unadorned by the garland or gem,
Yet fair as the lily just pluck'd from its stem.

A tear glistened bright, in her dark shaded eye,
And her bosom half uttered a tremulous sigh,
As the hand she had pledged was confidingly given,
And the low murmured accents recorded in Heaven.

I've been at the bridal where wealth spread the board,
Where the sparkling red wine in rich goblets was poured,
Where the priest in his surplice from ritual read,
And the solemn response was impressively said,

I've seen the fond sire in his thin locks of gray,
Give the pride of his heart to the bridegroom away;
While he brushed the hot tear from his deep furrow'd cheek,
And bow'd the assent which his lips might not speak.

But in all the array of the costlier scene,
Naught seemed to my eye so sincere in its mien;
No language so fully the heart to resign,
As the Quakeress Bride's "*Until Death I am thine.*"

HAVERFORD SCHOOL.

An Assistant Teacher is wanted at this Institution. He will have the opportunity of pursuing his studies during a part of the day: and to any one desiring to qualify himself for teaching, the advantages which this school affords, including access to a very valuable Library, are very great. Immediate application is desirable, to either of the undernamed Managers.

Josiah Tatum, or Thomas Kimber, 50 N. 4th St.
Charles Yarnall, 39 Market St.

5th mo. 25—2t.

INSTITUTE FOR COLOURED YOUTH.

The Annual Meeting of the Institute for Coloured Youth, will be held on Third-day the 29th inst., at 3 o'clock, P. M., in the Committee-room on Mulberry Street.

M. C. Cope, Secretary.

Fifth mo. 19th, 1849.

SUMMARY OF NEWS.

EUROPE.—By the steamer Canada, which reached New York on the morning of the 17th, European intelligence to the 5th inst. has been received. Famine and disease are making fearful ravages in Ireland. It is stated that 146 persons had died in one workhouse, and 66 in another, in a single week. Both these houses were in the county of Mayo, and it is said that in some of the other buildings in that county, the mortality was equally terrible. The Rate in Aid bill has passed the House of Commons. Another remedial measure has been brought forward, being a bill for selling the encumbered estates. Three Commissioners are to form a court, which shall have power to sell properties in whatever proportions shall seem most judicious, and to convey them "by a clear title against the world." There is also a bill to enable tenants by renewable life leases, to convert their estates into a fee simple.

France appears entirely tranquil, and her commercial prosperity is said to be greatly and steadily on the increase. The accounts from the Roman expedition represent that the French army had entered Rome without opposition, and that the Republican chiefs had fled. The report, however, needs confirmation. It is reported that Palermo has yielded to the Neapolitan troops, and that the Provisional Government has fled to Malta. The accounts from Sardinia are not very definite, but it would appear that Radetzsky has reduced his demands from 213,000,000 to 80,000,000 francs, and has otherwise so modified his terms, that peace is likely to be concluded.

The Second Chamber of Prussia, on the 26th ult., passed resolutions declaring the continuation of the state of siege which had been inflicted on Berlin for more than five months, to be unlawful without the consent of the Chambers, refusing its consent to such continuation, and calling upon the Ministers to remove the state of siege immediately. The King dissolved the Second Chamber next morning. Great excitement was produced in the city by this measure; crowds gathered in the streets; the military were called out, and several persons were killed and wounded during the day and night. The King had finally refused the Imperial crown. The German National Assembly had expressed its strong disapprobation of the dissolution of the Second Chambers by the Prussian and Hanoverian Governments. The Saxon Chambers had also been dissolved, Ministers declaring that the proceedings of the chambers were not in unison with the demands of the people. The excitement at Leipsic was intense. The news from Hungary confirms the defeat of the Austrians. It appears that Pesth has been evacuated, the siege of Comorn raised, and the Imperial army driven back to the borders of Austria, one account stating their headquarters to be at Presburg.—Under these circumstances, Austria has called in the aid of Russia, and an army variously stated at 80,000 to 150,000 men, had been placed at her disposal by the latter Government. These troops were expected to arrive in the neighbourhood of Vienna by railroad from Cracow. There seems but little prospect that Hungary will be able to withstand the gigantic power of Russia, if the other powers of Europe permit it to be employed against her.

CHOLERA.—The Cholera continues to prevail along the Ohio and Mississippi. At Cincinnati there were eleven deaths during the 24 hours previous to the 19th inst. The disease was supposed to be decreasing. There were six deaths during the 24 hours ending at noon on the 20th. At St. Louis, during the week previous to the 9th, 78 deaths out of 130 were from Cholera. Many deaths occur on board the steamboats. The disease appeared at Chicago on the 2d inst., and up to the 12th there had been 20 cases and 12 deaths. Upwards of 100 deaths are said to have taken place at San Antonio, Texas.

FIRE.—A very destructive fire took place at St. Louis on the 18th, by which a large portion of the city was destroyed. The number of buildings consumed is given at 418, and the loss is variously estimated at from two to six millions of dollars. Twenty seven steamboats are said to have been burned at the wharves, where many of them were laid up without hands on board, on account of the prevalence of the cholera down the river. Twenty persons are supposed to have been killed. It is said that since the conflagration, the cholera has almost entirely disappeared from the city.

FLOOD.—The Mississippi continues very high. Several "crevasses" have occurred in the levee near New Orleans, and a considerable part of the city, with a great extent of the surrounding country, was inundated. A New Orleans paper of the 12th estimates that 300 houses were then surrounded by water.

WRECK.—The Steamboat Empire was sunk on the Hudson river on the night of the 17th, by coming into collision with a schooner. The boat was full of passengers, most of whom were saved by another steamer, but the Empire sunk so rapidly that several were drowned in her cabins. Up to evening of the 22d, 18 bodies had been recovered.

THE ANNUAL ASSOCIATION OF WOMEN FRIENDS,

For the Relief of Sick Children in the Summer Season,

Take this method of informing Parents of the more respectable of the poorer class, who may have children suffering from the Summer Complaint, by a residence in crowded, ill-ventilated courts and alleys, that they are now prepared to receive applications, and will furnish gratuitously, tickets for excursions, either by rail road or steamboat. In extreme cases, if preferred, board in the country will be procured for mothers, with their sick infants, free of expense.

☞ Apply to either of the subjoined acting Committee:

Rebecca Collins, 129 Filbert street,
Mary R. Stroud, 491 Arch street,
Lydia H. Remington, 192 north Sixth street,
Hannah S. Garrigues, 181 north Seventh street,
Mary Ann Bacon, Jr., 117 Race street,
Hannah Maule, 148 Arch street,
Hannah G. Smith, 229 north Ninth street,
Lydia Shipley, 140 south Tenth street,
Sarah Allen, 146 Pine street.

To aid in the promotion of this benevolent work the following Physicians have kindly consented, viz.:

Dr. R. P. Thomas, 73 south Twelfth street,
" R. Randolph, 234 Filbert street,
" W. D. Stroud, 222 north Eleventh street,
" G. W. Patterson, Northern Despensary, No. 1 Spring Garden street,
Dr. J. W. Ash, Philadelphia Despensary, 41 south Fifth street,
Dr. E. R. Mayer, 128 Arch street,
" L. S. Somers, 256 north Front street,
" J. Musgrave, 142 Pine street,
" T. S. Reed, 147 Christian street.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

(Copyright secured.)

NO. XLIII.

(Continued from page 563.)

R. J. to Mary Jefferys.

Philadelphia, Third mo. 1st, 1805.

Dear Mary Jefferys, * * * Increasing infirmities, with old age coming fast upon me, have prevented my seasonable returns to many other epistles from your land besides thine, so that I am thereby deprived of those frequent little "brooks by the way," which for many years have been very refreshing and strengthening to my poor mind; the secret past conflicts whereof, as also the exercises of the present time, are known only to Him whose "eyes behold, and whose eyelids try the children of men." I have, however, abundant cause for humble thankfulness that the best life is, I trust, still preserved, so that I can say in sincerity, "I love the brethren;" and this is, at times, my only joyous experience. Well, dear Mary, thou art comfortably among thine own people, where, if enough attentive to divine counsel, thou wilt not sink into a state of inactivity; remember, the time of youth is the fittest time for action, and when the query is proposed in the secret of thy mind, "whom shall we send, and who will go for us?" may the dedicated reply of thy heart be, "Here am I, Lord, send me." So will thy experience in the strength of salvation be increased, and thy day's work be going on with the day; and finally, as our late dear friend, Wm. Savery, has done, close thy season of labor with "glory to God," and lay down thy head in peace.

By some late accounts from thee, it is probable thy dear father has joined his spirit to many who are already members of the church triumphant. "Blessed are the dead who die in the Lord," &c., is often the language of my waiting spirit on hearing such tidings, because the "living who are yet alive" are so liable to the assaults and buffetings of that Power which continues to wage war against "Michael and his angels;" but the Lamb and his followers shall have the victory! and "this is our victory, even our faith."

My B. C. has lately lost her dear mother at Cape May, who left eight children; and having expressed a desire that I might take her daughter Elizabeth,* she is added to my family, and is No. 3; but I fear my being able to do justice by her, only that her sister B. is very capable to instruct and educate her.

To hear of my friends in your land is always gratifying, and very much so is any account of my ever dear friend C. Hustler and hers. She, like myself, is bending towards our original dust, and on her account I have no doubt but when called home she will be found in a state of readiness to enter the Bridegroom's chamber, and "for ever solace in his love." And oh, saith my soul, that I may also be counted worthy of an admittance thereinto when my short span of time shall terminate.

"New Year's day, 1806. At home, and favored with a peaceful mind. Lord, grant that I may be so sensible of the multiplied mercies which thou hast bountifully heaped upon me, that I may walk in fear and reverence before thee all the days of my life, and finally die in thy favor and acceptance. Last evening, —— —— paid us a family visit. He was dipped in sympathy with my aged and infirm state, and imparted sweet counsel to my dear B., telling her that he fully believed that a singular blessing awaited her. In the close of the opportunity my soul secretly exclaimed; He hath crowned and closed the year with his goodness!

"First month, 5th. My old friend, H. Cathrall, had yesterday another stroke of palsy, which deprived her of the use of her left arm and hand. I spent this afternoon with her. She was sensible, and in a broken, contrite state of mind. In the evening I got to a large meeting at High street, which was a quiet, low time.

* This young friend grew up under R. J.'s care, and remained her constant and affectionate companion to her close.

"12th. First day. Our meeting this morning was a precious season; dear S. Smith ministered in great weakness. T. Scattergood had also good service. Prostration of body and soul was my portion therein. In the afternoon I stayed with H. Cathrall, who grows more weak. May the Lord be pleased to make her more easy, both here and for ever!

"17th. H. Drinker brought me $22, for eleven poor widows."

"Fourth month, 26th. Our Yearly Meeting is just ended. By an attack of erysipelas, I have been prevented from getting out (save once) in the last two weeks. This, with the prospect of my beloved child being likely, in a few weeks after her marriage, to remove to New York, has been deeply trying; but He who furnished this innocent plant to me in a time of great need, is able still to supply all my wants. On him, therefore, I desire to depend, and humbly crave, for her and for myself, that we may be continued, as we have for many years been, the objects of his divine compassion and care through time, and land safe in a happy eternity. Amen, saith my soul. Many friends have called to see me, with whom I have sweet fellowship—particularly dear Martha Allinson and her children.

"29th. At our Monthly Meeting J. and B. declared their intentions in a very solemn and becoming manner. T. Scattergood came into our meeting with James, and language of encouragement was handed through John Parrish and others. Also, in the evening, at my house, T. Scattergood had a sweet testimony. It was a day of favor.

"Sixth month 3d. Were married at our North Meeting, James Allinson and Bernice Chattin. They were solid and weighty in deportment, and a favored meeting it was, in which T. Scattergood was engaged in testimony and supplication."

Her letters to her "children," as she called them, were now numerous, and much more frequent than to other correspondents, and were fraught with tenderest maternal feelings. From these we shall extract sparingly. Sixth month 16th, in a letter to them she says:—"In our meeting to-day I had silently to worship the God of my life, to commit and commend *you* into the arms of His goodness and mercy, (which have followed me all my life long,) and to bless and praise his great and excellent name on your account and my own. May the Lord condescend to bless you in your new habitation, that thereby it may be, indeed, like the house of Obededom, where his ark found a resting place. I have been looking to-day at the eclipse, which led me to exclaim with the Psalmist, "In wisdom hast thou made them all!"* Dear T. Scattergood has again gone to spend some time at Westtown School, so that our poor North Meeting must endeavor to be content with more silence. And yet we often have favored seasons, and sometimes life is raised through the gospel. May you, with your sister M., experience the force of the ancient assertion, "Two are better than one, and a threefold cord is not easily broken." May that gracious God, who has been with, fed and supported *me* all my life long, take the government and direction; and may your wills be so brought into subjection to his blessed will, as that he may mercifully condescend to hear you when you call upon him, and answer all your requests when, in innocence and uprightness, you intercede with him. It is a comfort to me that dear Margaret remains, that you may take sweet counsel together, going up to the house of God in company. I want B. to remember that she has called me by the endearing epithet of mother; and come at a suitable time to see me and others whom she has left behind, who know how to value and love intrinsic worth. I feel as nearly for thy present and everlasting welfare as it is possible for a mother to feel. I think of thee when sitting at my meals—in my lonely evening hours—in the night season, on my bed—and when assembled with the northern flock. May the certificate about to be forwarded bind thee more closely to the living members of your meeting, and settle thee down as a squared and polished stone in that building, of which Christ Jesus is the chief corner stone, "in whom" (saith the Apostle) "all the building fitly framed, &c., groweth up together an holy temple in the Lord."

"Seventh month 15th. In a letter to B. A., R. J. says—"Dear Samuel Smith spent an hour with me yesterday. I mourn in looking at him, so emaciated, so reduced, and so old in appearance, that thou wouldst hardly know him; yet full of love and sweetness. I can't help hoping that he may yet be restored to labor and service among us."

* The circumstance of looking at an eclipse may appear like a very common affair. But the eclipse on the 16th of Sixth month 1806, was a very unusual one. It was one in which, as seen at Philadelphia, more than eleven-twelfths of the sun's surface was covered; and though the day was unclouded, everything seemed to assume a sombre appearance. It occurred at a time in the year when the earth was nearly at its greatest distance from the sun, when, of course, the apparent diameter of that luminary was near its minimum; at the same time the moon was not far from the point in its orbit nearest the earth, when its apparent diameter was consequently near its maximum. In some of the Northern States the eclipse was total, the sun being there for a time entirely obscured. This is a phenomenon which few persons have the opportunity of witnessing. Dr. Halley asserts that he could not find that a total eclipse had been visible at London between the years 1140 and 1715. Within the last sixty years, two eclipses have been visible at Philadelphia, in which the central parts of the sun were obscured, leaving merely a luminous ring around the darkened portion of the sun. At the time of a total eclipse of the sun, the planets and some of the brightest fixed stars have come into view.—Ed.

Eleventh month 5th, she writes to B. A.—"Our Quarterly Meeting was uncommonly large; the service in both meetings was close and sharp, both from male and female, against detraction and spreading of evil reports. We had dear Rebecca Wright's company." And Twelfth month 3d, she writes to her—"Our old and afflicted friend, H. Cathrall, has had a more general stroke of palsy, and now lies almost lifeless. Her speech has almost failed, so that but little has been understood, and for the last two days and nights she only breathes. They wet her lips, but she does not swallow. For the first eight days she knew us all, and was full of love and sweetness,—often called for me, and begged me not to leave her; and told me her mind was quite easy. Now that her speech has failed, she fixes her eyes on me with great affection. I do fully believe she will centre in eternal rest and peace. Many friends have manifested their love by going to see her. S. Smith, R. Price, &c., spoke comfortably to her last First day. Oh, I do look at you with love and sweetness, and often remember the saying, "two are better than one," &c. May the God of all grace and consolation be with us, now we are separated; even as he hath many times when thou and I have sat by the light of the same lamp, and hath tendered our hearts by the shedding abroad of his love, by which we have been united in desire to fear, love and serve him for ever and ever.

"I am thy unchangeably affectionate mother,
"R. JONES."

P. S.—I open my letter (Sixth day, the 5th,) to mention that dear H. C., after lying 72 hours in an easy sleep, quite motionless, quietly breathed her last about 9 o'clock this morning.

[To be continued.]

FRIENDS' REVIEW.

Although I have no doubt the Editor of the Review, long before he undertook the responsible task of conducting that paper, had been introduced into that school in which its pupils are taught to endure hardness as good soldiers, for Christ's sake, and would feel that a consciousness of discharging his religious duty in the matter was sufficient to sustain him under many discouragements, yet there may occasionally spring up by the way a little brook in an unlooked-for quarter that shall have a tendency to cheer the mind, and animate it afresh for future labor. Such, it seems to me, may be a few extracts from a letter lately received from a valued, but unknown, friend in Morgan county, Indiana.

"Subscribers," says he, "so far as I have learned, are well satisfied. Some have expressed to me, that the longer they read the Review the better they like it. Such a work is particularly needed in almost, if not in every family of Friends here; for the West seems to be afloat with the light and frivolous periodicals of the day. May the able Editor be encouraged to persevere in so noble a work, as in some measure counteracting the baneful influence of what is so well calculated to sow abroad, especially in the minds of the young and inconsiderate, evil seeds, which, if not resisted in some way, may lead the mind off from all that is good, and finally leave the poor victim with the mere wreck of what was once, perhaps, or at least gave promise to be, a well ordered mind and sound understanding."

These sentiments are so in accordance with my own, and, I doubt not, with many hundreds of others, that I concluded I should no more than discharge a debt of love, and sympathy with the Editor if I transcribed them, and forwarded them to him for insertion in his paper. P.

Notice respecting JOHN FIRTH, *of Highflatts, England, who died 6th of Ninth month,* 1847, *aged* 57 *years.*

Endowed with a good natural understanding, a discriminating judgment, and much sound sense; occupying an influential position in a populous rural district, and possessed of ample means for doing good, it is quite possible that apart from direct religious influences, this valued friend would have been what is commonly called a useful character; but being brought by the power of divine grace, to feel the solemn nature of his responsibilities, his motives of action were changed, and he became earnestly concerned, in his intercourse with his neighbors of every class, to act, even in secular matters, in the fear and counsel of the Lord.

Observing the neglected state of the children of the poor in his neighborhood, and impressed with the high value of good early training, he established, on his own premises, a First-day school for boys and girls. This, with the aid of other friends of the meeting, acting as teachers, was maintained with much efficiency for many years. The divine blessing evidently rested on this labor of love, its influence on the character of the children of the district having been decidedly marked.

Some men are liberal from an innate pleasure in giving; to this class our friend did not appear to belong; he was not naturally what could be termed liberal. The selection of the objects of his benevolence, and the mode of administering it, were evidently regulated by an internal, deeply-felt conviction of his accountability as a steward. Much that he did in this way, was known to but few, as it was his practice in many instances to employ others as his almoners, without the recipients being made acquainted with the source from whence his bounty flowed.

The same religious principle of action was exhibited in the office of peace-maker, which he

was often called upon to fill, in the settlement of disputes amongst his neighbors, by whom his strict sense of justice, and the kindly, yet independent manner in which he mediated between them, were highly appreciated.

In his youth he was rough and boisterous; but the gentle influence of the Spirit of Jesus softened his character; so that in many of his latter years, few men exceeded him in the exercise of Christian kindness and sympathy in the afflictions and trials of his friends.

Of his cheerful warm-hearted hospitality, many could testify largely; and amongst them not a few of the messengers of the gospel, to whom his house and heart were always open, and the sympathy with which he was often enabled to enter into their exercises, and to hand to them in great tenderness of spirit, a word of encouragement and counsel, will be long remembered by some with grateful affection.

The gravity of his deportment, and the weight of his spirit in meetings, both for worship and discipline, were deeply instructive. For many years, his friends had witnessed, with comfort, a steady growth in the truth, a deepening in the root of vital religion, of which the pruned branches gave evidence, year by year, by bringing forth more fruit. But whilst his fellow members were regarding him with satisfaction, as one increasingly qualified for usefulness in the church, He, who giveth not account of any of His matters, was designing otherwise; and by a very unexpected stroke, He saw meet to withdraw him almost entirely from active service, and to call him to glorify his name by patient suffering.

John Firth had been favored with a remarkably vigorous constitution, and robust health, till about three years before his decease, when he was suddenly seized with an affection of the brain, which frequently deprived him of consciousness, and was attended with a variety of distressing symptoms. The dispensation, as he remarked, was humiliating to a degree, of which he could have formed no conception; but he felt that he needed it all, and he had no disposition to repine or complain. Indeed, it was obvious to all who saw him, that the Lord was dealing with him as a refiner with fire, and that the purification was availing. Often has the remark been made, on leaving his company, that there seemed such an increased meetness for heaven, that surely his departure was near at hand. And thus it proved; the attacks of his disease became more violent, and the last was attended with great bodily suffering. This was borne with much Christian meekness; and in the lucid intervals with which he was favored, he was frequently engaged in prayer for an increase of faith; and through its power, he was mercifully sustained above the pains of the body, in humble confidence in the mercy of his "Father in heaven." On the morning of the day on which he died, he requested all his family and attendants might be assembled in his chamber; a few Psalms were read by his wife, with which he expressed his satisfaction. His bodily sufferings were great, but we believe that his mind was stayed on God, and that he departed in the full hope of that mercy which is in Christ.—*Annual Monitor.*

For Friends' Review.

DOCTRINES AND DISCIPLINE OF FRIENDS.

We have heard many fears, and much solicitude expressed, of latter time, lest the principles and doctrines of our early Friends should be gradually and imperceptibly undermined, and refined away, by the professors of the same faith. As the writer of this article unhesitatingly believes that the doctrines proclaimed by George Fox and his fellow labourers, to a highly professing but benighted generation, were the doctrines of the gospel of our Lord and Saviour Jesus Christ, and that the practical result of these principles, when permitted to produce their genuine effect, always has been a conformity in life and conduct to the perfect standard held up by our Lord for the observance of his followers; he trusts that no influence or sentiment of his will ever be instrumental in corrupting those doctrines which they maintained against a mass of opposition, from the learned and the ignorant; or in lowering the standard which they supported at incalculable sacrifices of worldly comfort and ease. He is sincerely desirous of recommending those doctrines, and the practice to which they lead, to the serious attention of his fellow professors, and to such others as may peruse this journal. For this purpose the following observations are submitted to the readers of the Review.

It may be observed that the instructions of our Lord to his immediate followers, as we find them recorded by the Evangelists, were widely different in their character from those of the ancient philosophers, or the schoolmen of more modern times. If, when he was twelve years old, the people were astonished at his understanding and answers, they were, no doubt, still more astonished at his doctrine, when he taught them on the mount. Yet in all this instruction, we find no curious speculations, but momentous truths and practical precepts inculcated with Divine authority. When he condescended to reason with opposers, his conclusions were connected with acknowledged or unquestionable truths, by a chain so short as almost to escape observation; and the inferences were evidently designed, not to gratify curiosity, but to rectify the conduct, or to improve the heart. The doctrines which he taught, though bearing evidence of the wisdom from which they emanated, were generally simple and practical in their nature.

When he gave his final instructions to his disciples, immediately before his ascension, directing

them to go and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever He had said unto them; with the assurance that he was with them always, even to the end of the world; an important injunction was added, that they should tarry at Jerusalem till they were endued with power from on High. Under the qualifying influence of this power—the promise of the Father which he told them he would send upon them—they were enabled to perform the mission with which they were charged.

In those days the ministers of the word were led by the same spirit, and consequently, whatever varieties of phraseology may have existed among them, their instructions were essentially the same. All springing from the same fountain, and tending to the same end, repentance toward God, and faith toward the Lord Jesus Christ.

When Saul of Tarsus was arrested in his mad career, and brought to the solemn enquiry, "Lord, what wilt thou have me to do," he was instructed that the Lord had appeared to him, to make him a minister and a witness, both of those things which he had seen, and *of those in which He would appear unto him.* What then was the conduct of this devoted Neophyte? Did he go to Jerusalem to learn of those who were apostles before him, what were the doctrines of christianity? He tells us, in so many words, that the gospel which he preached was not received from man, neither was he taught it, but by the revelation of Jesus Christ; and that so far from going to Jerusalem, the principal seat of the church, he went into Arabia, where probably none of the apostles had been, and thence returned to Damascus.* He appears from the first, to have found it his place to preach the gospel chiefly where Christ had not been previously named.† And it is a remarkable circumstance that the first and only Council recorded in the New Testament, in which the apostles and elders were convened to deliberate upon the doctrines of the church, was called in consequence of a dispute in which this apostle took a conspicuous part; a dispute which was excited by the zeal of some of the Jewish Christians for the institutions of Moses.

We have reason to believe, that most of those who, prior to that time, had embraced the Christian faith, were Jews, and that they still observed the Mosaic law, in which circumcision held a prominent place.

The apostle Paul, however, was too much enlightened to mistake a mere appendage of early christianity, for one of its essential elements. Although the apostles, before whom the question was brought, were all Jews, the opposition of Barnabas and Paul, to the mandates of the traditionary Christians was sustained by the Council, in this first and purest age of the Church.

This first controversy in the Christian church, arising from intemperate and misdirected zeal, though not settled without much disputing, was at length adjusted to general satisfaction; and the Gentile Christians were excused from a yoke, which the apostle declared neither their fathers nor they, had been able to bear. For whatever influence the obsolete requisitions of the Mosaic law might still hold over many individuals, the life and spirit of christianity possessed the controlling power. The question at issue in this case, we observe, was a practical one; but as the life and power of christianity declined, questions of a theoretical character soon disturbed the peace of the church. Councils were then called and engaged in deciding, not only upon questions of practice, but upon points of belief. Questions of doctrine, of which the disputants themselves had no clear conception, were suffered to agitate the minds, and embitter the spirits of Christian professors.

When after a long night of apostacy, the reformation dawned upon a benighted world, it must be confessed that many speculations, which contributed very little to enlighten the understandings, or to meliorate the hearts of those who engaged in them, were mingled with the discussions of the early reformers. The controversies in which many of them engaged, in relation to questions of doctrine, the practical importance of which was, at best difficult to perceive, operated quite injuriously upon the progress of the reformation. A zeal for the support of opinions which were believed to be orthodox, and an opposition to those which were judged erroneous, were often permitted to take the place of that charity which thinketh no evil; and without which other gifts and graces are unavailing. Disputes upon doctrines, which were obscurely defined, and imperfectly understood, were allowed to occupy the time, and engross the attention, which ought to have been devoted to the cultivation of the Christian virtues, and the promotion of practical righteousness. In the aboundings of zeal for the support of what were deemed Christian doctrines, the essentials of christianity, love to God and love to man, were often disregarded or forgotten.

It may be fairly considered as a part of the plan of infinite wisdom, when the time was come in which the gospel was to be again proclaimed, with a purity and simplicity which had been unknown for many centuries, that the instrument first employed, was a man whose mind had never been obscured by the cloud of learned ignorance, which for ages had overspread the great body of Christian polemics. Had George Fox received an education, such as the schools or colleges of his day could afford, he must have been exposed to a danger from which he was free. Possessing a mind of remarkable originality and force, and uncontaminated by the subtleties of scholastic theology, he drew his religious doctrines from the openings of the divine light upon his understanding, and from the scriptures of truth as they were

* Galat. 1: 12–17. † Rom. 15: 20.

opened and sealed upon his mind, by the spirit that dictated them. The doctrines which he taught, like those of the primitive believers, were simple and practical. Leaving the mass of ceremonies with which the visible church was burdened, he inculcated a worship identical with that which our Saviour taught to the woman of Samaria; and discarding the systems of complicated and discordant opinions, which occupied the attention of theologians, and of which he was happily ignorant, he laboured to impress the great doctrine that the Lord himself was the teacher of his people.

"When," says he, "the Lord God and his Son Jesus Christ sent me forth into the world to preach his everlasting gospel and kingdom, I was glad that I was commanded to turn people to that inward light, spirit and grace, by which all might know their salvation, and their way to God; even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any."

The great and essential doctrine here advanced may be regarded as the key to all the others which he taught. While George Fox and his coadjutors professed the most unwavering belief in the truth and divine authority of the Holy Scriptures, they maintained that a portion of the illuminating spirit and power which dictated the Scriptures, was essential to a right comprehension and just application of their saving truths. The admission of this primary doctrine, evidently prepared the converts for the adoption of the other peculiarities of the rising society. Of this we have a striking illustration in the early history of Thomas Lurting, afterwards celebrated for the capture and discharge of the Algerines.

This man, while an officer on board a man-of-war, was led to embrace the belief of an inward teacher, as a guide in the way of peace; and uniting with a few others of similar sentiments, in the performance of their worship, they obtained from their shipmates the appellation of Quakers. Yet they still were warriors, and were ignorant of the stand which the people called Quakers had taken in opposition to war. But in the midst of an engagement, he was suddenly arrested with a conviction by which he was divested of all inclination to the shedding of blood. Adopting, from that instant, the principles of peace, he was quickly followed by his Quaker companions, though at the evident risk of their lives. They appear, from the accounts which are left, to have arrived at this conclusion by a simple attention to the impressions upon their own minds. The little discussion they had was evidently by way of inquiry into the feelings of each other, rather than of reasoning and argument.

Robert Barclay, in his Proposition on Worship, when treating on the secret and silent influence of the spirit of truth, in a gathered assembly, and its effect upon those who are measurably strangers to it, observes: "Not a few have come to be convinced of the truth after this manner, of which I, myself, in part, am a true witness, who, not by strength of arguments, or by a particular disquisition of each doctrine, and convincement of my understanding thereby, came to receive and bear witness of the truth, but by being secretly reached by this *life;* for when I came into the *silent assemblies* of God's people, I felt a secret power among them, which touched my heart, and as I gave way unto it, I found the evil weakening in me, and the good raised up, and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed. And, indeed, this is the surest way to become a *Christian*, to whom, afterwards, the knowledge and understanding of *principles* will not be wanting, but will grow up so much as is needful, as the natural fruit of this good root, and such a knowledge will not be *barren* nor *unfruitful*. After this manner we desire, therefore, all that come among us to be proselyted, knowing that though thousands should be convinced in their understanding of all the *truths* we maintain, yet, if they were not sensible of this *inward life*, and their souls not changed from unrighteousness to righteousness, they could add nothing to us."*

The conclusion deducible from these considerations is, that while it is admitted that the society now is, and always has been, in danger of gradually sliding from the foundation on which it was originally built; for though men may sleep, the enemy does not; yet the danger is not so much the imperceptible admission of novel opinions on doctrinal subjects, as a gradual declension from the life and power by which the Christian religion was first promulgated, and by a measure of which it was proclaimed anew in the seventeenth century. We may guard as we will the phraseology in which our doctrines are couched, and yet rather retard than advance the progress of the principles for which we are contending, if we are not actuated and controlled by the wisdom which is from above, which is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

It is no doubt as important now, as in the days of the Apostles, that we hold fast the form of sound words; but we are not to forget that this is to be done in faith and love, which is in Christ Jesus.

E. L.

[To be continued.]

EFFECTUAL REMEDY.

The *Cincinnati Globe* tells the following story: "A gentleman travelling through Kentucky had occasion the other day to stop over night at the house of a good old Presbyterian farmer, not

* Apology, 357-8.

many miles from this place. The conversation, during his stay, amongst other things, turned on the subject of slavery. The old gentleman became quite excited on this topic and discharged an immense quantity of denunciations against the 'Anti-Slavery Fanatics.'

'It's got so,' said he 'that there's no keeping a man's property, in any of these northern counties. Every little while, I hear of some running off from my neighbours, and I'm expecting every day to find out, that the few hands I've got will be stolen away to a free state. 'The fact is,' he answered very emphatically, 'it's getting so unsafe to own slaves in Kentucky, that I've about made up my mind to go for Emancipation, if it's just to get rid of the Abolitionists.' "

That's a wise conclusion, and if the Kentucky Presbyterian and his fellow slaveholders will adopt the measure, we will insure them its perfect success; and we are quite as confident that it is the only cure for that grievous torment under which they suffer. But one trial is required to prove its efficacy.—*Pennsylvania Freeman.*

THE NEWSPAPER BOY.

Entering the police court, as usual, one morning, I noticed among the prisoners a youth who was poorly clad, and who was bathed in tears. Sitting down by his side, I said to him, "Why are you here, my son?"

"I am accused of selling newspapers, sir, without a license."

"Are you guilty?"

"Yes sir."

"Have you been arrested before?"

"Yes, twice."

"What for?"

"For selling newspapers."

"Why do you persist in doing it?"

"Because I don't know what else to do to get a living."

"Have you a father?"

"No, sir, my father is dead."

"Is your mother living?"

"My mother is a drunkard; she does not take any care of me, and I don't know where she is now."

As the thought of his loneliness came over him, he wept as though his heart would break. I was much moved.

"Where do you lodge?" I inquired.

"Near Union street, sir. I pay ninepence a night for my lodging, in advance, and I buy two plates of beans in the course of the day, for which I pay as much more."

"How do you spend your evenings."

"I walk about the streets or go into the auction rooms."

"Cannot you sit down in the house where you lodge, by the fire, and read?"

"No, sir, the woman of the house is poor. She has no room for me at her fire."

"Would you like to go into the country and work, if a place could be obtained for you?"

"Yes sir, I would be glad to go and work for my living. I don't want to stay in Boston any longer; but I have nobody to get a place for me. I don't want to go down to the jail again."

I now spoke to the judge respecting the prisoner. One of the officers of the court said, "It is of no use for you to try to do anything for him, for he has been sent to the jail twice for doing the same thing, and it did not do him any good." "That is a good reason," I said, "why he should not be sent there again."

After some conversation with the judge, I agreed to pay the costs of the prosecution, and he agreed to call the fine one cent.

Taking the boy by the hand to my house, he was supplied with food, shoes and stockings were put upon his feet, and a good place was immediately obtained for him in the country, where he is now doing well.—*John M. Spear.*

[This little tale presents a vivid picture of the manner in which criminals are manufactured. A poor boy, had been twice incarcerated for selling 'newspapers without a license, the cost of which he was probably unable to pay. His mother, it appears, was a slave to intemperance; and the means of indulging her perverted appetite were, no doubt, sometimes, at least, procured at a licensed shop for the manufacture of drunkards There are, unquestionably, many children reduced, from a similar cause, to a condition in which they are incapable of supplying the humblest wants of nature, without having recourse to means less innocent than those adopted by the newsboy. The blessings of those who are ready perish, may be expected to rest on such as, like our friend J. M. S., are prompt to extend their aid to those victims of negligence, and to place them in situations where they can obtain an honest and comfortable support. But all that the most humane can accomplish in this way, serves merely to mitigate, not to destroy the evil. It is quite time that the vice of intemperance was crushed in its bud, by putting a stop to the manufacture and sale of intoxicating drink. Alcoholic compounds are undoubtedly useful in medicine and in the arts; but can the wisdom of legislators devise no expedient for limiting the production and sale of the article to its proper object? The liberty of selling intoxicating liquor in small quantities, has long been subjected to a license; and this was no doubt intended to impose some restraint upon the sale. But upon what principle can the grant of a license now be justified, after the uselessness and injurious effects of such beverage have been so fully proved? Must the moral feelings of the community be outraged by advertisements on the sides of our streets and highways, exposed to public gaze,

which translated into plain English, signify, *Licensed manufactories of wretchedness, poverty and crime*—thus holding out to the unwary traveller an invitation to turn in and be ruined?—Ed.]

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 2, 1849.

Should any of our readers feel disposed, upon perusing the portion, which appears in the present number, of the remarks on the "Doctrines and Discipline of Friends," to draw inferences from the facts and principles adduced, to which they do not necessarily lead, they are requested to remember that such inferences are not chargeable upon the writer. The observation of the poet will apply to more kinds of composition than one.

"In every piece regard the writer's end,
Since none can compass more than they intend."

The readers of the Review will find, when they see the concluding part of the essay, that the writer has laboured to contribute his part towards the establishment and maintenance, both of doctrines and discipline, on their original foundation.

Dublin Yearly Meeting.—By a letter from Liverpool, dated 9th of Fifth month, we are informed that this meeting had just closed; that it was a very satisfactory one, and that among the epistles received and answered, both in the men's and women's meetings, those from New England were included. They did not see their way to appoint delegates to the proposed conference at Baltimore; but a very suitable minute on the subject was adopted, a copy of which was directed to be transmitted to the Yearly Meeting of New York, from which the invitation came. Our friends George and Susan Howland, and Thomas Arnott, from this country, attended that meeting, and the two former, with their companion Esther Seebohm, having completed their religious visit to Ireland, had returned to Liverpool.

The Memorials of Rebecca Jones, which Henry Longstreth of this city is printing, will probably be ready for distribution at Newport at the time of the approaching Yearly Meeting.

Married, on Fourth day the 23d ult., at Friends Meeting house on Twelfth street, Robert Pearsall, to Eleanor H., daughter of the late John Warder, all of Philadelphia.

Died, in Dartmouth, Massachusetts, on the 12th ult., in the sixty-second year of his age, Abraham Tucker, a member of Dartmouth Monthly Meeting. He had until the past year labored under a great degree of mental derangement for about thirteen years, yet through the interposition of a kind Providence, and after having been pronounced incurable by his many medical advisers, he was in the spring of 1848 favored to experience a remarkable change in the state of his mind, so as to enjoy the company of his friends and to be a comfort and counsellor to his family; at times expressing a degree of thankfulness therefor, remarking that the only ground of his hope of salvation was in the mercies of God, through a crucified Redeemer, and although he had been left in past years to wander through the deepest distress of mind, yet he said he never was altogether left without a hope of being relieved therefrom. We trust he is mercifully landed where there shall be no more pain nor sorrow, and his tribulated soul shall be forever at rest.

——, in this city on Third day, the 15th ult., Benjamin Jones, in the eighty second year of his age, a highly respectable member of the Western District Monthly Meeting.

WEST-TOWN SCHOOL.

The Committee to superintend the Boarding-School at West-Town, will meet in Philadelphia on Sixth day afternoon, the 8th inst., at 3 o'clock.

The Committee on Instruction will meet on the morning of the same day at 10 o'clock.

Thomas Kimber, Clerk.

Philada., 6th mo. 2, 1849.

EXTRACTS FROM THE FOURTH ANNUAL REPORT OF THE MANAGERS OF THE PHILADELPHIA FREE PRODUCE ASSOCIATION OF FRIENDS.

In the report submitted to the Association last year, the managers had occasion to notice the continued and increasing activity with which, as they had ample reason to believe, the traffic in slaves was still carried on between the African coast and some portions of the western world. It would be a subject of sincere rejoicing if they could now conscientiouly express a conviction that this desolating commerce was sensibly declining. This, however, they are unable to do. On the contrary, there is still reason to apprehend that the traffic is prosecuted with undiminished activity, and that both British and American capital are, to a considerable extent, embarked in its prosecution. Ships built in the United States, and goods manufactured in Great Britain, are believed to find their way to the African coast, apparently in the course of lawful commerce, where the latter are deposited in the slave factories, ready to meet the supply of the victims of this odious commerce; and the former, after being used to transport these goods to the places of their destination, are sometimes, if not frequently, employed in the conveyancee of slaves across the Atlantic.

It seems now to be generally understood and admitted, that this trade cannot be suppressed by the measures on which governments have inclined to rely, viz.: the application of a naval force. With the sentiments which Friends have always entertained in relation to military measures, we

must regard the attempt to abolish the African slave trade by the force or terror of arms, as an effort to redress one great evil of society by the encouragement of another. And perhaps the want of success in the attempt to extinguish this traffic through the instrumentality of a naval force, may be justly regarded as an aditional evidence, that the true and effectual method of correcting any of the great evils of society, is the adoption of moral and Christian measures. As slavery is itself the progeny of war, being in reality a system of continued warfare, and in point of magnitude only secondary to its parent, we must look to the principles which Christianity inculcates to furnish the remedy for both.

From the persevering efforts of the advocates of slavery to extend its area, and from the late decision of the Kentucky Legislature in relation to slavery, as well as the unexpected rejection of the abolition scheme by the Legislature of Delaware, we are fully warned that causes are still at work, which present a stubborn obstacle to the progress of emancipation. And we are never to forget, that whatever interests may be involved in the question, the whole system depends upon the market for the products of servile labor.

The native chief on the African continent, when he invades the dominions of a neighboring chief, and drives the helpless captives, who survive the slaughter, across the burning sands to the coast, expects to be remunerated by the trader there for all his toils, his dangers, and his crimes; and the trader on the coast looks to the captains and supercargoes of the slave ships, to be repaid with a heavy profit, for all his advances to the savage captors. The merchants and the captains, by whom the trade is actually prosecuted, expect to find, by the sale of their victims in the western world, an ample return for all their expenses and dangers. And finally, the planters depend upon the consumers of the articles which slave labor produces, for the means of supplying the life-blood to the whole iniquitous system.

It is a melancholy consideration, that although in this favored land this cruel traffic has been long stamped with the stigma of national abhorrence, yet nearly three millions of our fellow men, possessed of feelings, infirmities and aspirations similar to our own, are held within our dominions in a state of abject servitude—a servitude derived immediately or remotely from this very traffic—that their slavery is supported almost entirely by the market in the free states, and in non-slave-holding England, for the produce of their labor; and that a large part of our citizens, while they sincerely disapprove of slaveholding, still view its continuance with a degree of indifference which clearly proves the benumbing influence of customs, however egregious, which have obtained the sanction of time.

Our religious society has been long and justly considered as the leader in the progress of emancipation; but until the work which Friends so nobly began shall be accomplished, the demand for continued exertion remains in all its fulnes and force. When a few voices were first raised against slavery and the slave-trade, the question might have been asked, what effect can these feeble individuals accomplish? what impression can a few isolated voices possibly make on a system which is sanctioned by all the maritime nations of the earth, and interwoven into the commercial arrangements of the mistress of the ocean?

If we advert to what has been accomplished, we readily perceive that the means have been simple in their character. Public opinion is the lever which moves the world. In the degree in which public opinion is rectified and enlightened, will the evils of society be redressed. Could the minds of those who regard the whole fabric of negro slavery with abhorrence, be clearly and fully impressed with the conviction, that while we support the system in any of its ramifications, we are necessarily responsible for the part we take; and that the process of slave-making, slave-trading and slave-working, from the seizure of the victims in the interior of Africa, to the production and sale of the products of slave-labor, forms one connected and dependant whole, the expense of which is ultimately borne by the consumers; surely such a conviction would induce a serious inquiry, whether the opponents of slavery can consistently swell the demand on which the whole fabric rests.

On this subject a part of a minute, issued by our Yearly Meeting ten years ago, may be justly referred to:

"It is our fervent desire that we of the present day, may faithfully maintain the testimony on its original foundation; and under a solemn sense of the awful load of guilt which is impending over our beloved country, and of our share in the responsibility, may seriously and impartially examine what is required at our hands. If our hearts are softened and expanded by the love of God, we shall be prepared to view these oppressed people as children of the same Almighty Father, equally with ourselves the objects of his divine regard, and of that salvation which comes by Jesus Christ, and thus be enabled to enter into a lively feeling of the miseries and hardships they endure; to put our souls in their souls' stead, and in singleness of heart to follow every clear opening of duty in their behalf, whatever sacrifice it may cost us, either of worldly treasure or of popularity.

"The close connexion, and intimate intercourse which are maintained between the different sections of our common country, through the diversified and widely spread channels of commerce and business, may, unless we are very watchful, blunt our sensibilities to the cruelties of slavery, and diminish our abhorrence of its injustice. We wish tenderly to incite our dear friends to an individual inquiry, with a single eye to the point-

ings of truth, how far they are clear in these respects; and should such an examination awaken serious apprehensions as to any part of their traffic, that they may be willing to forego every prospect of gain, arising from the prosecution of business, which is incompatible with the purity of our religious profession."

It cannot be necessary to enlarge on the inconsistency of supporting in practice, a system which we utterly repudiate in theory. It may, however, be briefly remarked, that the moral influence which the opponents of slavery may reasonably expect to exercise upon those who are entangled in the practice, must greatly depend on the consistency with which they support their principles. Though we cannot admit that, as a general rule, slave labor is equally profitable to the employers with that of freemen, yet it cannot be denied that to those who were born and educated in slaveholding districts, and inured from their infancy to the habits and indulgences which the system creates, a change of all their habits, and the abandonment of their claims to what they are accustomed to regard as property, involve no trivial sacrifices.

Changes in long established usages, however necessary and ultimately advantageous, are generally attended for a time with sensible inconvenience. If we, with all our abhorrence of slavery, and our deep-felt convictions of its intrinsic injustice, are not willing to make the sacrifices, and submit to the inconvenience which the withdrawal of our support from the market for the produce of slave labor demands, it may, with some plausibility, be questioned whether we would make the greater sacrifice of interest and prejudice, if surrounded by the influences and habits of actual slaveholding. And admonition, however good, is likely to be coldly received, if accompanied by a belief, on the part of those to whom it is addressed, that in case the condition of the parties were changed, it would be rejected by those who administer it.

The managers have continued within the past year to give attention to the objects of the Association. Our friend Nathan Thomas returned from his southern expedition in the Fourth month last year; and as far as his investigations extended, he accomplished the object in view to the satisfaction of the Board. His return was hastened by indisposition, and an extensive field of inquiry still remains open in Texas and Arkansas. Extracts from some of his letters have been published in the "Non-Slaveholder," and copied into other periodicals. The information thus obtained has opened the way for procuring a larger supply of cotton, raised and ginned by the labor of freemen, than we have been able to make arrangements for placing in the domestic or foreign market. A considerable portion of this cotton must of course be thrown into the general market, to compete and be blended with that which is produced by the drudgery of slaves. Yet besides the supply obtained for our manufactures, nearly two hundred bales of free cotton have been shipped to Liverpool by a Friend in New York, thus furnishing our friends in England with an opportunity, which we hope they will be careful to improve, of increasing their quantity of free cotton fabrics. Within a few months an association has been formed in the West for the purpose of manufacturing, from free grown cotton, goods of a coarser quality. About four thousand dollars have been subscribed as a capital, and forty bales of cotton from Tennessee were expected at the last accounts.

The manufacture of cotton goods for the supply of the Free Produce store in this city, has been prosecuted during the past year on an increasing scale, with a view to supply an expected increase of demand this spring. A constant improvement in the quality and style of goods has been effected, and the prices at which they have been sold, very much diminished from former rates. It is an encouragement to those who have taken this labor in hand, that there has already, this spring, been a larger demand than heretofore for these goods in quantities, for sale again. It is particularly encouraging to find that our enterprising friends, proprietors of the Free Produce stores in New York, and Mount Pleasant, Ohio, feel justified in providing a large stock of free labor goods. Besides, a considerable number of merchants in several of the Northern and Western States, including Iowa, have purchased a little assortment from the Philadelphia store, demanded, they say, by a portion of their customers. Some of their customers are not members of our religious society, but are as earnest as any of us in their maintenance of this testimony against slavery. From a pretty wide correspondence, we are pleased to observe, in various quarters, a growing interest felt in this subject, and we are led to believe that Friends in many places within the limits of the five Northern Yearly Meetings are more and more awakened to the conviction that this testimony must be taken up and faithfully borne.

When the gratifying discovery was made, that within very limited districts many thousands of bales of cotton are annually cultivated by freemen, it was found that for the most part this cotton goes into the hands of slaveholders to be ginned and packed for the market. It became an object, therefore, of much interest and great importance to the success of our efforts, that some means should be adopted to enable the non-slaveholders to clean their cotton themselves, and thus keep it separate from that raised by slave labor. With this object in view the Board of Managers ordered two gins made in Cincinnati, one of which was sold on time, to a free labor planter, to be paid in cotton, or from the free labor products of his farm. We have received and worked up into fabrics several bales of cotton from this gin, and it has been found of essential service in aiding

our supply in that neighbourhood. Our travelling agent encouraged many of the planters and producers of free cotton to purchase gins. A few months since we received intelligence through a friend in England, whose labors in the free labor cause are worthy of all praise, that a small machine called the "Cottage Gin" had been introduced into notice by the Manchester Commercial Association, and was about to be sent in large numbers to the East Indies, being specially adapted to the use of small cultivators, and also suited to cleaning the American varieties of cotton raised in India. In order to test the capability of this gin, and its adaptation to our need, the Board immediately ordered one of them from England, and it has just arrived at this port by the packet Wyoming.

From all that we have seen we are encouraged to persevere, under an unwavering assurance of the soundness of the principle, that slavery with its hydraheads and hundred arms must inevitably perish, without violence or commotion, whenever the nourishment on which it lives is withheld.

Signed on behalf of the Managers.

SAMUEL RHOADS, Secretary.

Fourth mo. 9th 1849.

It is worthy of notice, that Lord Denman, the Chief Justice of the Queen's Bench, and his family, have entered heartily into the views of the abstainers from slave produce.

From Chambers's Edinburgh Journal.

MARINE PHENOMENA.

The ocean, beautifully rounded in as it is agitated by storms, and holding in solution the saline particles which elsewhere are distributed so differently, includes a congeries of grand movements, by whose means the waters of the Pacific, Atlantic, and Polar Seas are continually being interchanged. Its apparently capricious magnificence becomes still more sublime when thus beheld subjected to rigid law; as when we connect the pulses of the tide upon the beach with the distant moon emerging from the horison, or see the tempest-clouds out at sea drawn gradually into the suction of the trade-wind. More interesting yet is it to the voyager to fall in, ever and anon, with tokens of that great motion from the East which turns the Cape, runs up towards the line again, crosses the Atlantic, issues from the Mexican Gulf, and flowing upward like a river till it meets the ice-streams of the north, sweeps round upon itself again, or diverges, like a fan, towards the Mediterranean Strait and the coast of the Great Desert. Hence probably the number of dangerous minor currents that bear in landward along the south-western shores of Africa; and some of which none but the eye of a practised old sea-dog, accustomed to those parts, can detect. A sailor who was one of my shipmates told me he was once homeward-bound in the same latitude we were in at the time, in a Hull barque, commanded by a hard-a-weather captain, who depended, however, on his mate for the navigation, when they fell into a mess, as he said, all owing to a 'double current.' They were driven to eastward a good deal by a strong south-wester, after which they had just begun to lie their course again, with a very light breeze from south-east, when, according to the mate's reckoning, they were but a few degrees from land. The captain got rather uneasy, knowing the nature of the coast and the badness of the chronometer; but the barque kept slipping all day through smooth water with every stitch of canvas set, and the mate considered it was all right, and plenty of sea-room, even though she had been a Dutch tea-ship instead of the sharpest barque out of Hull. There was an old fellow of a sailmaker on board that had been once in a slaver, and the mate saw him spitting over the side and watching it go past.

'Well, my man,' said the mate, 'what does she make?'

'Barely a knot and a half, sir,' said the sail-maker; 'though, to my thinking, there's a current with us by all appearance.'

'So much the better, my man,' said the mate, rubbing his hands.

'I don't like the look of it, though, sir,' said the sail-maker. 'That same haze yonder to nor'-eastward, you see, sir, 'tis a good sight nearer on our weather-bow, to my thinking, since the morning. There's a bluer colour in the sky thereaway, too; in short, sir, it's dreadful like the loom of the slave-coast. I shouldn't wonder, said he, 'if there was an under-current sliding her in, stern foremost, all the time she looks to be forging ahead!'

The mate only laughed at this idea; but the old sail-maker having kept hard at work for some time sounding alongside with a line and a half-sunk float, found reason, as he thought, to confirm his notion; and by next morning they were actually in sight of the African land, almost embayed, and setting in towards it. Upon this the captain had recourse to the old seaman's advice, and altered the course, so as to steer across the drift of the current until they had got free of it, and gradually edged off with the sea breeze; probably just in time to escape being grounded upon a bank.

We were once in a calm on the Atlantic, a little to the southward of the line, and in longitude somewhere between 20 degrees and 30 degrees west; the ocean, having subsided from a swell on the previous evening, appeared so perfectly at rest, and so did the vessel also, as to recall the poet's image of

> 'A painted ship
> Upon a painted ocean.'

There was not even that low tremulous heave, or those long serpentine undulations, resembling the faint breaths of a sleeping or shackled monster,

which generally seem to pervade the most entire repose of the great deep; the round expanse lay intensely blue in the paler embrace of the sky, that poured upon it, as from a mighty cup of light whose inverted bottom glowed like a single diamond, the equatorial cornucopia of light and heat. Which of the two was the more impressive it were hard to say—a 'sleeping calm,' or a 'dead' one, as they are emphatically designated by sailors; but the latter, as is obvious, indicates in itself the far longer continuance of its reign, since it shows how distant is even the impulse of any breeze: and perhaps because, although 'every calm breeds its own squall,' yet for a time the very smoothness of the water tends, within so wide an extent, to spend, diffuse, and prevent the acceleration of those that may arise. What gave one the most striking sense, however, of helplessness and awe, was the manner in which our Indiaman, so long true to her compass and her sails, not only lay like a log upon the sea, but by degrees revolved as upon a pivot, until at length she boldly faced the way she had come, then the pole, north-west, and west, while the motionless and unbroken horizon round her betrayed no sign of the change. It was difficult to conceive what cause this freak could be attributed to without a breath of air or a pulse of ocean; but the more complete the calm became, the more apparent on the surface grew the long-drawn wrinkles and winding lines that testified to some sub-superficial agency. Rising, as it were, with the cessation of all upper influences, from the blue depths of ocean into light, or possibly elicited by the inert mass of the ship, the undulation of their movement seemed traceable towards one direction—that of north-west. With next morning's dawn, indeed, when the sun's presence below its rim gave a leaden tinge to the water, and a long thin cloud lay along it, these faint traces looked still more obvious in the shadow, wearing the aspect of a path to the horizon, or of a gigantic web-work intermingled with slow, oily eddies, while the ultra-marine tint of the sea was variegated with winding patches of pale, of emerald, and of dark; the horison itself glowed purple, and was edged with a keen semicircle of light, as the morning radiance spread from beneath it. Here was probably displayed some palpable development of the westward equatorial current, or some modification of it, from the South American continent and the estuary of the river Amazon. But in the evening again the surface appeared to have become perfectly smooth; the fragments thrown overboard by our cook seemed to float away ahead inch by inch, though in reality it must have been the ship that, from her deeper hold of the water, drifted almost broadside on in the course of this secret draught. From chronometrical and quadrant observation, we had by next mid-day actually crossed the line again, and increased our west longitude by some perceptible proportion of a degree. This sudden smoothing of the water to a glassy uniformity too was to all appearance premonitory of wind, which that evening came on from north-westward; gently at first, then almost falling, then with increased force, and which might at a considerable distance have exercised such an influence upon the surface as to depress the motion of the current. In the twilight, while we stood away with all sail set upon our former course, the ship was surrounded by little floating lights, crossing her track astern and ahead, as if produced by columns of medusæ, that rose on the tops of the small surges or sank in the hollows. As the shock of the waves became more violent, they absolutely blazed up into flame under her bends, seething in liquid fire over the chains, the whole ocean apparently rising into vivid life after the long calm, and communicating with every wash of its waters the sense of joy partaken by a thousand unknown creatures.

While upon this head, I cannot forget the emotions produced by my first conscious view of the celebrated Gulf-Stream. From about 30 degrees north latitude, and 30 degrees west longitude, nearly opposite to the Canary Islands, the continuation of a violent south-easterly gale had driven us for no less than eight or ten days so far to the north-westward, and in such a wild state of atmosphere and sea, that by the dead reckoning alone we had but a poor idea of where we were. Our ship was strong and new, and buffeted gallantly against it; the increasing cold, the pale savage look of the billows, with the showers of hail and sleet, made us think we were fated to drift over the Newfoundland banks, and some fine morning or other might have to hail an iceberg from the fore-topsail yard. At length, however, the storm seemed to have blown itself out, our usual canvass was again gradually substituted for the stiff, dingy-looking staysails, and we began to beat up for the north-east, though still close-hauled, and occupied in furnishing up our weather-marks. Before a distinct observation could be taken, the atmosphere being pervaded by a moist blue haze, there was suddenly a perceptible change of temperature from the sharpest cold to mild and balmy; the wind, shifting to south, became warm, and all at once we were surrounded by floating pieces of light-colored weed, which thickened as we proceeded, appearing to keep down and encumber the rise of the waves, till at length we felt as if they impeded the ship's course. The huge dark surges were now long low swells; the interesting variety of marine productions, vegetable or animal—of tropical waifs, even of nautical odds and ends, which turned up from the furrow we ploughed, or were seen floating astern—kept those who had leisure perpetually on the look-out. Bunches of beautifully-delicate sea-weed, trailing patches of green *fucus*, fragments of reed and cane, a cask-head covered with barnacles, and numbers of mollusca, medusæ, and star-fish—all intimated our being

on the outskirts at least of the 'weedy' or 'grass sea:' those oceanic meadows which, towards the south-eastern bend of the great current, become at times so dense as to convey the notion of a vast swamp or rice-field.

Next morning watch at daybreak, with a light breeze from the south, the sea scarcely ruffled, but heaving, and sunrise crimsoning the long line of haze upon our larboard-bow, the edge of the Gulf-Stream could be seen from the bowsprit and decks, marking the north-eastern and eastern horizon. It was distinctly contrasted with the colour of the sea around us, as a dark indigo blue from a more azure one, having somewhat the appearance of the broken water at a distance which betokens a squall; although the level beams of the sun gave it a pure opal tinge, which was deepened by the horizontal focus; while the mild clearness of the sky beyond sufficiently precluded any notion of danger from wind. However, on ascending to the fore-topsail yard, where it seemed like a broad band of intense colour fading into a sapphire rim, one could easily perceive the waves of which it was composed to be toppling and dancing up at a brisker rate than those near us, as well as to be running in a different direction—namely, to the east or south-east. At particular conjunctures of wind and sea, the Gulf-Stream is understood by sailors to enlarge or contract its volume, and to increase or diminish its rate of motion, which latter is here generally about a mile and a half per hour: at present, the eddy along its limit, with the counter-impulse of the two sets of surges, formed a short cross-sea, yeasty, broken, and passing farther on into larger foam-topped waves. The nearer to a calm over the sea in general, the more striking must be the phenomenon displayed by the sight of this bluer and warmer expanse of water, in an atmosphere of its own, moving along to the south-east like the current of a huge river. Our entrance upon it an hour and a half after was sensible even below by the pitching, jerking, disagreeable heave of the ship; she went dancing and tossing her martingale over it, the wind almost instantaneously having shifted to a strong breeze from north-west, that brought in our topgallant sails; while another vessel was perceived hull-down to westward of us, apparently heading across our course under single-reefed topsail, as if she had met with a gale.

From the Gulf-Stream, one branch of its fan-like termination sets in towards the Mediterranean, blending probably with the strong suction through the Gut of Gibraltar, where the encounter of these with the frequent *greggales*, or north-easterly gales from the Levant, makes that strait rather a ticklish situation for the most skilful and hardiest of mariners. The whole of the Mediterranean, by the way, from the variety and fickleness of its moods and peculiarities, is calculated for a useful school to the seamen bred in it; yet it may be remarked that even in their own sphere these inland sailors show nothing equal to the experience, ingenuity, and practical readiness of the regular northern tar accustomed to blue water. They are too much addicted to coasting, and dodging about from point to point; and in a Levanter their plan is to haul down or cut away everything; while they do not appear to be better prophets of a 'white squall' than those whom long use of an open horizon has taught to be always looking to windward. Speaking of the Mediterranean, which is well known to have no tides perceptible on land, it is the opinion of old sailors that there are, however, many strong currents throughout its expanse, on which the moon, both at full and change, has a very powerful effect. A similar remark is made in the journal of Mr. Williams, the nautical friend of the poet Shelley, who was with him up to the point of his melancholy fate off the coast of Italy. He mentions a heavy swell having got up along shore, evidently caused by lunar influence, and which made a noise on the beach like the discharge of artillery, the moon shining brightly; while out at sea it was quite calm, and without a breath of wind for days together, although succeeded by violent gales.

[To be continued.]

THE CAPTURE OF A SLAVER, CALLED THE HARRIET, OF PHILADELPHIA.

The N. Y. Herald gives the following account of the capture of an American slave brig by a British vessel.

On the 11th of February, 1849, Her Britannic Majesty's sloop Cygnet, brought to St. Helena a brig she had captured, sixteen days previously, on the west coast of Africa, with a large cargo of slaves, amounting to between eight and nine hundred. The brig proves to be the Harriet, lately belonging to Philadelphia. At the time of capture, she had on board eight American seamen—viz., John Anderson, mate; John Davis, Edward Day, John Williams, Samuel R. Caves, William O'Donnel, John Hall, and Thomas Berners, seamen, all belonging to Boston and Philadelphia. These men give an account, stating that they were the original crew of the brig under the command of T. Duling, having left Boston in June last; that they had been to one of the Cape de Verde Islands, and thence to Bahia, in the Brazils, with a cargo of salt; there she took on board a full slave cargo, which she carried to the west coast of Africa, and after landing the chief part of it, Captain Duling sold the vessel to a Brazilian, who went out from Bahia as supercargo in her, and who then assumed the command of the vessel. At this time, Capt. Duling told the crew that they might go on shore, and that he would pay them off. This happened at Ambriz, at which place there were two American brigs, on board of which the crew endeavoured to get a passage, but without success. The crew, dreading a sickly

climate, and being thrown on shore among a parcel of negroes, where there was neither government nor protection, and being uncertain if they did go on shore there and survive, (and the uncertainty of a proper opportunity offering to take them away,) chose the only alternative, of availing themselves of the offer of the Brazilian supercargo, of remaining on board the Harriet as passengers, to work their passage back to the Brazils, to which place the vessel was bound. A very short time after, it appears, a full cargo of slaves was sent on board, with water, arms, and every other necessary for a slave vessel, and then instantly despatched, with the addition of seven men to form the crew. After being three days at sea, she was captured as before mentioned; but on the boats of the Cygnet boarding her, she had the American flag displayed, and in consequence of firing upon the boats, John Hall—being then at the wheel—was shot through the shoulder, and another of the crew received a severe cutlass wound on the skull.

The American seamen say that at no time during the voyage did they receive the least intimation that the Harriet was to have been sold in Africa, or be engaged in the slave trade: because, had they known it, they would have quitted the vessel at some other port.

RELIGIOUS LIBERTY IN FRANCE.

A few months ago a course of lectures against Catholicism was delivered in Paris by one of the most evangelical and zealous of her ministers, Monsieur Pilatte. Through the influence of the Catholic clergy, the police took advantage of some trifling legal informality to close his meetings and impose a fine. Monsieur Pilatte then applied, as will be seen in the letter translated, to the Minister of Public Instruction and Worship, desiring to know what formalities were necessary previous to the opening of a place for public worship.

"Having the intention to spread abroad my convictions by the means of preaching, I asked in the month of August last, an audience from the Prefect of the Police, to speak to him of my intention, and ask him what were the preparatory steps necessary to be taken. These exercises admitting no discussion, could not properly be called a club. I followed the directions given me, and my lectures, under the title of "Discourses upon True Christianity," were delivered free from disorder and confusion. I was, however, summoned before the tribunal of the police, tried, and condemned to close my meetings, and pay a fine of 100 francs ($20) for having admitted women and children. The right of appealing from this decision is of far less consequence to me than the right of exercising my functions as minister of the Gospel. If I had not, from the commencement, given to my meetings the regular form of worship, it was to draw within the circle of my influence, persons who I knew would not attend the stated ministry of the Gospel. My wish is now to open a place of worship, properly so called, and my object in addressing you is to know what arrangements the law requires on my part, so that I may not be entrapped in my work upon any new pretense."

The following is the summary of the reply of the Minister, which reply, from the high position of this functionary, may be considered as the opinion of the government:

"Sir,—You have called my attention to the circumstances under which your meetings were closed, and wishing to know in what way the like difficulties may be avoided in future; I reply, that in Article 7, of the Constitution of 1848, an equal liberty of worship is secured to those who do, and to those who do not acknowledge the forms of worship recognized by the law—the only difference being, that the former do, and the latter do not receive the salary of their ministers from the state. The right you claim is then incontestible, and nothing can oppose the free exercise of your functions as minister of the Gospel. It will only be necessary to make known to the police the place, days, and hours of your meeting, so that the necessary surveillance may be exercised. FALLOUX.

Minister of Public Instruction and of Worship."

Thus we see that religious liberty has commenced in France. The Revolution of 1830 gave to the people the same inestimable blessing; but every year since has more and more circumscribed it, until the very shadow of it was banished from the land. Now that it has been revived, let us hope and pray for a different result. And may God, who is abundantly able, grant that the flickering flame of evangelical religion may be thus sheltered, until its radiance shall enlighten the whole nation, now so deeply involved in the darkness of Catholicism and infidelity.—*Cor. New York Rec.*

LONDON TOPICS OF CONVERSATION.

The novelty which attended the exhibitions of the Electric Light in the metropolis, by Stait and Le Mott, has passed, and the gas lights no longer fear the eclipse with which they were threatened. We understand, indeed, that experiments by both the above patentees are proceeding with a view to greater steadiness in the light, and to procure the required economy in the battery. Other patentees have entered the field; yet, for the present, the electric light has virtually gone out amongst us. In Paris, two other parties are astonishing the inhabitants, by the beautiful phenomenon of electric illumination; but, although their light appears exceedingly steady, they have not produced a battery of sufficient simplicity and economy to insure its general use.

Arrangements are in progress to secure a daily return of the prevailing winds over every portion of England to which the railroads or telegraph

has been extended. These returns may, in all probability, serve to establish the laws of the progress of the great ærial currents, and of the disturbing influences of peculiarities in the form of the earth's surface.

At Stockholm, the Royal Academy of Sciences recently held its anniversary meeting. The King, who was present, and all the company, were in mourning for the illustrious Berzelius, lost to the Institution in the course of the year. Next to Dalton, he was probably the most distinguished of modern chemists.

The "North Star," which is to carry out supplies and instructions to Captain Ross, engaged in the search for Franklin, will be furnished with twelve cylinders, each containing a copy of the despatches from the Admiralty for that officer. These are to be deposited at various points in Lancaster Sound and Baffin's Bay. The following mode of making the deposit is recommended. A spot is to be selected conspicuous to a boat rowing near shore; the cylinder to be buried eighteen inches below the surface, and covered with a heap of stones, with a staff in the centre. Besides these *caches*, four water-tight casks are to be fitted with a short pole, carrying a small flag or tin vane; and one of the cylinders is to be enclosed in each cask, which latter are to be dropt into the sea at different places, four or five leagues apart, as far westward as possible in Lancaster Sound.

Among the topics discussed in London is the new establishment at the Auckland Islands, intended as a depot for the whale fishery. The fact that the United States have 600 vessels engaged in that trade, while England has less than twenty in the Southern whaling grounds, has stimulated British enterprize to further efforts in those seas. A grant of the Auckland Islands, a group lying to the south of New Zealand, and said to be suited for a depot, both by climate and station, has been made to a gentleman of the name of Enderby, formerly a member of Parliament. He proposes to form an establishment there, by means of which, vessels engaged in the capture of whales will be spared the long voyage to England.

Another question, at present exciting much attention, is that of electric telegraphs under sea. It is proposed to enclose the coated wires within a leaden tube, which, being sunk, will in a short time bend, and fit itself to the conformation of the sea bottom. No difficulty is anticipated in laying down such a line across the channel. Those who propose to cross the Atlantic with wires, say that it can only be done by the route of the Orkneys, Faröe Islands and Iceland, to New Brunswick—equivalent to pronouncing the scheme impracticable. But more sanguine persons affirm it to be possible to establish a telegraphic communication through the sea without wires; earth and water, it seems, are quite sufficient for the purpose. The fact that such a communication has already been effected across the Thames, is quite enough to cause the parties now in motion to persevere. The *modus operandi*, generally stated, would be this: A galvanic battery is placed at Dover, from one end of which a wire passes to a sheet of zinc or copper buried in the sea beyond low water mark; from the other end the wire is led into a coil, from which it is continued to a greater distance along the shore, then to the opposite coast, and there terminates in a metallic plate, also under water. A similar arrangement would be made at Calais; and the conclusion, as far as yet worked out, is, that the resistance being less between shore and shore, than between the extremities of the wires on the respective coasts, the electric current would find its way across in sufficient force to deflect a needle.

"THOU GOD SEEST ME."

"When my spirit was overwhelmed within me, then thou knewest my path."—Ps. cxlii. 3.

My God! whose gracious pity I may claim,
Calling thee "Father," sweet endearing name!
The sufferings of this weak and weary frame,
All, all are known to Thee.

From human eye 'tis better to conceal
Much that I suffer, much I hourly feel;
But, Oh, this thought doth tranquillize and heal;
All, all is known to Thee.

Each secret conflict with indwelling sin;
Each sick'ning fear, "I ne'er the prize shall win;"
Each pang from irritation, turmoil, din,
All, all are known to Thee.

When in the morning unrefreshed I wake,
Or in the night but little rest can take;
This brief appeal submissively I make;
All, all is known to Thee.

Nay, all by Thee is ordered, chosen, planned,
Each drop that fills my daily cup, thy hand
Prescribes for ills none else can understand:
All, all is known to Thee.

The effectual means to cure what I deplore,
In me thy longed-for likeness to restore;
Self to dethrone, never to govern more,
All, all are known to Thee.

And this continued feebleness—this state,
Which seems to unnerve and incapacitate,
Will work the cure my hopes and prayers await;
That cure I leave to Thee.

Nor will the bitter draught distasteful prove,
While I recall the Son of thy dear love;
The cup Thou wouldst not for our sakes remove,
That cup He drank for me.

He drank it to the dregs—no drop remained
Of wrath—for those whose cup of wo He drained;
Man ne'er can know what that sad cup contained;
All, all is known to Thee.

And welcome, precious can His spirit make,
My little drop of suffering for his sake;
Father! the cup I drink, the path I take,
All, all are known to Thee.

FREE LABOR GOODS AT NEWPORT.

At the request of some Friends, the subscriber intends to have an assortment of Free Labor Cotton goods, Groceries, &c., for sale at Newport at the time of the Yearly Meeting in Sixth month next.

JONATHAN DAME.

SUMMARY OF NEWS.

EUROPE.—By the steamer Caledonia, dates from Liverpool to the 12th ult. have been received. The Navigation Bill had passed second reading in the House of Lords by a majority of ten. The Parliamentary Oaths Bill, the object of which is to remove the disabilities upon the Jews, so as to admit them to seats in Parliament, passed second reading in the House of Commons on the 7th by a majority of 93. The Rate in Aid Bill is stated to have passed second reading in the Lords by one majority, and the Land Improvement and Drainage Bill, and the Encumbered Estates Bill, to have reached the same stage in the Commons. The arguments in favor of the writ of error brought by O'Brien and McManus, the Irish insurrectionary leaders, had been heard before the House of Lords, and the House without hearing the counsel for the crown, dismissed the appeal and affirmed the judgment of the Court of Queen's Bench. It was supposed that the sentence of transportation would be carried into effect before the first of the present month.

The French army of intervention attacked Rome on the 30th of 4th month, and was repulsed by the garrison. The French commander, who did not anticipate any serious resistance, then withdrew his force for some distance from the city, and awaited instructions and reinforcements. It is said that some of the French prisoners declared they had been tricked into the expedition by promises that they should be led against the Austrians. The French President had written to the leader of the expedition, promising that reinforcements should be sent him. This letter was severely commented on by the Paris journals. The Assembly on the 7th, appointed a committee to examine the instructions given to the general, which reported, that as the idea of the Assembly had been that the expedition sent to Civita Vecchia ought to remain there, unless Austria marched on Rome, or a counter revolution in that city rendered an advance necessary, the committee considered that more had been done than had been intended, and in consequence, it proposed a resolution declaring that "the National Assembly invited the Government to take measures that the expedition to Italy be not any longer turned aside from its real object." This implied censure of the Government was carried by a vote of 328 to 241, being a majority of 87. It seems highly probable that the French nation will not sustain their rulers in forcibly overthrowing the Roman Republic. It is understood that the Austrians on the North, and the Neapolitans on the South, are marching into the Roman territories.

It is stated that Hungary has proclaimed a Republic. The Russian troops were expected shortly to enter Hungary, and the Hungarians were preparing a large army to meet them. The Sclavonian army in the South under Jellachich, is reported to have been defeated by the Hungarians near Esseg.

Germany is in commotion in almost every quarter, on the question of acknowledging the Imperial Constitution. The people appear to be generally in favor of it, while many of the Governments refuse to give it their sanction. The Frankfort Assembly on the 4th, adopted resolutions, calling upon the various States to acknowledge the Constitution; appointing the 15th day of 8th month next, for the meeting of the first constitutional Parliament, and the 15th of seventh month, for the election for the Lower House; providing that if Prussia did not acknowledge the Constitution, the sovereign of the most populous state that had acknowledged it, should assume the duties of Emperor under the title of Regent or Stadtholder of the Empire; but that as soon as Prussia acknowledged the Constitution, her king should be proclaimed Emperor; and declaring that the National Assembly should be dissolved as soon as the Emperor had taken the oath upon the Constitution and opened the Parliament. The Prussian Government has taken a decided stand against the Constitution, and it appears that nothing but military force keeps the populace quiet. In many other governments, insurrections have taken place in support of the constitution. The people of Dresden rose in arms on the 3d, and being joined by the Communal Guard, and assisted by volunteers from other towns, maintained a deadly conflict with the troops until the 7th. The king fled from the Capital, the Republic was proclaimed, and the authorities of Leipsic, though not fully identifying themselves with the Dresden republicans, offered free railway tickets to all who would repair to that city to the assistance of the insurgents. Prussian troops were poured into Dresden, and it appears that on the 8th the revolution was put down.

A successful rising had taken place at Hanover, and the King had fled. The Assembly of Brunswick is strongly in favor of the constitution, and the ministry had granted its demand for the arming of the population in support of it. An outbreak had taken place at Breslau, in eastern Prussia, but it appears to have been subdued. The whole of Rhenish Prussia is said to be in a very explosive condition, the people being disaffected towards the king, and in favor of the Frankfort Assembly.

YUCATAN.—Late accounts represent that the whites have retaken the town of Bacalar, which has been held by the Indians for several months.

FLOOD.—Up to the 22d, the crevasse at New Orleans continued open, and the water was rising in the back streets of the city.

WRECK.—Twenty bodies have been recovered from the wreck of the steamer Empire.

INDIAN ELECTION.—From recent newspaper accounts, it appears that an election has been held under the new Constitution of the Seneca nation, of which an abstract is given on page 374 of our present volume. The canvass is said to have been quite spirited, but conducted in a peaceable and orderly manner, highly creditable to the people at large, and to have resulted in the election of the "New Government party" candidates, in opposition to the chiefs. Solomon W. McLane was elected President.

HAVERFORD SCHOOL.

An Assistant Teacher is wanted at this Institution. He will have the opportunity of pursuing his studies during a part of the day: and to any one desiring to qualify himself for teaching, the advantages which this school affords, including access to a very valuable Library, are very great. Immediate application is desirable, to either of the undernamed Managers.

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5th mo. 25—2t.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

(Copyright secured.)

NO. XLIV.

(Continued from page 579.)

[These memoirs having been published in an octavo volume of 361 pages, by Henry Longstreth, No. 347 High street, above Ninth, and the pecuniary responsibility having been assumed by him, it is proper here to state, that whilst the remainder of these numbers will be taken from the printed volume, at the discretion of the Editor of the Review, the readers of this Journal have not seen nearly the whole of the contents of the book. A considerable amount of additional matter, anecdotes, letters, &c., will be found interspersed through the volume.]

In her diary, after recording the illness and death of her "old friend and former companion, H. Cathrall," with the particulars given in the above letter, she adds—"She was interred 12th mo. 7th, many Friends attending. She died aged 70 years and near six months, and from the sense which was afforded to my mind I do believe has gone to rest and peace with her Maker. Blessed be his great Name, for his mercies they endure forever."

On the 22d, after referring to two circumstances which had deeply afflicted her in common with all Friends, and respecting one of which she says, "the thing that I had for many weeks feared, came upon me like an armed man,"—she adds—"These cases have raised the necessary prayer for myself and others;—oh Lord, in mercy look down upon us—spare thy people, and give not thy heritage to reproach: lest the uncircumcised triumph, and the Philistine nature say, where now is their God. I got to meeting in a state of great weakness yesterday morning, where solemnity attended, though all our harps were on the willows hung. Mine still is, and will long remain there, for unless the Lord keep us, none other can. T. Scattergood had a sweet time in supplication to the God and Father of our Lord Jesus Christ, for preservation through time, and for divine aid to journey on in fear and trembling, &c. &c. I went pensively down to J. Pemberton's, and staid there the rest of the day, communing about what had happened in Israel, and we were very sad. I also called on dear S. Smith."

"First month 1st, 1807. Dr. Physick has buried his only son; which is to them a severe trial—but I say, *happy* is it for those dear lambs who are taken in their innocence from those fiery trials, which some even in advanced age, are unable to sustain unaided by the power of our Almighty Helper."

Catherine Hartshorne, in a letter to R. J., dated 1st mo. 9th, says, "I have been often much instructed in remembering some conversation in our parlor, between thee and my beloved mother. Thou saidst that thou hadst a little precious stone of faith in thy girdle—which encouraged a belief that thou wouldst be cared for. This I fully believe, and it has proved strengthening to me many times, in a hope that I may also be thus favoured."

Philadelphia, 1st mo. 23d, 1807.

My dear friend Mary Allinson,—I have such confidence in thy friendship, that though more than a month has elapsed since the receipt of thy short kind address, I trust when thou takest in the several events that have occurred, and *one* more afflicting and awful than I believe ever happened in our Society before;* thou wilt readily excuse thy poor old friend whose harp has been ever since "hung upon the willows;" and the garment of mourning and unutterable sorrow and astonishment has completely covered my spirit by day and by night. So that though I have also deeply and tenderly sympathized with you, I have not been able to do more. But as by this time the melancholy tidings may have reached England, my mind seems somewhat relieved, especially when I remember the assertion

* The circumstances to which she here alludes, excited at the time, an unprecedented sensation in Philadelphia and its vicinity; and were well calculated to impress the admonition: "Let him that thinketh he standeth beware lest he fall." But the particulars having passed away from the memories of most of the present generation, need not be exposed to those who are to come.—[Ed.

in Holy Writ, viz.: "Mercy rejoiceth against Judgment"—and that "secret things belong only to God," who is the Supreme judge of all—and there I wish to leave the scene,—and hope so to apply the instruction which it conveys as to remember that "he who thinketh he standeth hath need to take heed lest he fall."

Thy dear mother has had a tedious illness, and very trying I know it must have been—but she has been sustained by the Great Physician. In sisterly affection salute her for me. Her feeling sympathy I have shared in past seasons, and have enjoyed her sympathy under the late heavy and afflictive stroke. * * * * *

My poor afflicted old companion H. C.. as I expect you have heard, has bid adieu to mutability, after a long series of weakness and pain. I was much with her the last two weeks of her time, and from the calm and easy state, both of body and mind, in which she breathed her last, have a comfortable hope that "her warfare was accomplished,"—and that her evening closed in peace.

Our dear friend, S. Cresson, is in a low spot, but will, I fully believe, in the Lord's time, experience the Sun of Righteousness to arise with healing in his wings. The like comfortable hope I have for dear — —, who is so low that she refuses to be comforted. Tell thy worthy mother that in just now looking towards her, I can adopt the benediction of one formerly, "Blessed art thou among women"—because I feel that she is under the Great Shepherd's care, who slumbereth not by day nor sleepeth by night, and will eventually cause the dispensations of his Providence to work together for her good, and the good of her beloved children. * * *

In her diary, 2d mo. 4th, 1807,—still dwelling on the anguish noted the 22d of 12th month, she says—"My mind, from the two foregoing sorrowful circumstances, is so sunk, that silence and sorrowing seem so fastened thereon, that unless the Lord most high—whose voice I have often experienced to be mightier than all the noise of the boisterous waves of the billows of affliction that have passed over my head—is pleased in mercy to relieve, help and succor, I shall indeed sink in these deep waters, where there is no standing—but with his blessed arm underneath there is hope. My dear S. Cresson, who has always been, in my view, a precious plant, being also in a low dejected state of mind, is an addition of grief to my sorrow; and thus I exclaim, Woe is me." Yet on the same day she writes to her, whom she addressed as her daughter, a cheering letter fraught with consolation, in which, after commemorating the preserving power of him who sitteth with the solitary in families, she says, "Blessed be his Name, in that he still vouchsafes to be near me now in my old age, and under many infirmities, or I should fail before him. And when I consider my great unworthiness I cannot but exclaim—Lord, what am I that thou shouldst be mindful of me a poor creature—dust and ashes before thee!" "Dear S. Cresson," she adds, "is a little revived, and took part in our Quarterly Meeting on 2d day. Our North Meeting have lately raised by collection $800, in consideration of the severity of the season upon the poor, not members of our Society, in our district; with which, in wood, warm bed clothes, &c., they have relieved many worthy characters, who could not make their wants known. Thomas Scattergood* was at the head of the committee of distribution—John Teas also took an active part—and I hope the blessing of some who were ready to perish, is felt by them as a sweet reward. It was very seasonably and judiciously done."

Referring, 4th mo. 12th, to the considerable diminution of her circle of acquaintance by many recent deaths, she notes the confirmation of the Truth, that "One generation passeth and another generation cometh," yet she says, "this consolation remains—the Word of the Lord abideth forever, and He, our blessed Creator, in his inscrutable wisdom, *doeth all things rightly and well.*"

"Fifth month, 14th, Having the offer of going to N. York, in company with Richard Jordan, &c., and having been for some time inclined to visit my dear children, J. and B. A., who are settled in that city, I consented. We spent a night at Robert White's, and another at Richard Hartshorne's, and were joyfully received in N. York on the 17th. The Yearly Meeting began the 22d and held till the 29th: in which I had some service. I felt near unity with many dear friends, and also with some precious young plants, whose spirits had a sweetening effect on my poor mind."

To C. Hustler, she writes from New York, 6th mo. 4th, "I have been in this city about three weeks, on a visit to my *daughter*, who was married to a choice young Friend a year ago. Oh, thou knowest not what a painful thing it was when the time of separation came; but their union was so marked with concurrent evidences of its rectitude, that I dared not lift up a finger against it. May the Lord, my gracious Helper,

* It is a pleasing circumstance to find T. Scattergood, after spending a number of years during the prime of his life, in travelling through Europe and America, proclaiming the glad tidings of the gospel, now in his declining years engaged in relieving the physical wants of that worthy class of sufferers, of whom numbers are unquestionably furnished by every age and country, who being duly conscious of the duty of providing for themselves, as long as they have the power, without pressing upon the charities of the world, are struggling with difficulties known only to themselves and to the all penetrating eye. If the spirit by which T. Scattergood was actuated, both in his gospel labours, and in his works of charity, was more generally prevalent, there can be no doubt that many acts of unostentatious benevolence, would be extended towards those who are on the verge of want, but whose modesty impels them rather to suffer than to make their necessities known. Charity is much more worthily bestowed on such retiring characters, than upon those who shamelessly flaunt their wants in the face of day.—Ed.

bless her every way! Whenever thy Sarah is *thus* taken from thee, why *then* thou wilt realize my feelings. The Yearly Meeting, held here last week, was a time of favor. I have had an opportunity of visiting our friend Elizabeth Coggeshall in her own habitation, where she has just arrived, after an arduous journey through our Continent, which engaged her for more than a year, and which noble sacrifice, in leaving her husband and three dear children,* she yesterday at the Monthly Meeting declared had yielded to her mind the rich reward of sweet peace and consolation. David Sands, with his wife Clemency, were in attendance. He is, as usual, a living example of dedication, in fervent labour in the work of the ministry—but his voice more weak, and utterance less clear than formerly. He called often to see me, and to chat about friends in your land; among others, about thee and thine. Richard Jordan, who had been at our Yearly Meeting, and now belongs to this, was my fellow passenger in the carriage in which I came hither. He is a brother beloved." Enumerating some symptoms of failing health, she adds—"So that I conclude that the journey, the painful journey, cannot be far from its end. O, saith my poor soul, that with it all my pains and sorrows may also end. Pray for me, dear Chrissy, that my faith and patience may not fail—for verily both are closely tried. I am glad to hear, though thou art failing in flesh, thy exertive faculties and general health are, considering thy years, not much impaired—and, what is preferable to all these, that thou art alive in our blessed Master's service, and dedicated thereto. May Grace, Mercy and Peace from God the Father, be with us, and abound, through Jesus Christ our Lord, forever and ever, is the prayer of thy poor and almost worn out fellow traveller,

A. Jones

"N. York, 5th mo. 31st, 1807. The Yearly Meeting here concluded 6th day at noon. Upon the whole, it was a solid time throughout, though some instances of weakness were felt. R. Jordan, D. Sands, &c., had large communications in the public meetings. I hope I had a *little* share."

"I staid," she notes, "with J. and B. A. till the 15th of 6th month, when I went with Thomas Eddy in his carriage to his house at Elizabeth Town, where my kind friends R. and C. Hartshorne came for me. After pausing two days with them, and making some visits at Rahway, R. H. took me to R. White's. Reached Burlington 6th day noon, and staid there over 1st day. On arriving at my habitation in Brook's Court, and finding it and all therein safe, I had abundant cause (as often before) to be thankful, and to bless the Name of the Shepherd of Israel, whose mercies endure forever."

Seventh month, 26th. "I have been twice at meeting this day, and much comforted under the lively and consoling ministry of dear T. Scattergood."

Ninth month, 2d. "We have had a general visit of what is called *influenza*—so that very few in the city or country have escaped, though few cases have proved mortal. Some aged persons have died with it. It has been a serious matter, and I esteem it no less than a gentle shaking of the rod, from the same fatherly Hand who has often visited our poor city, both in mercy and in judgment. Oh, that the inhabitants may now learn righteousness."

[To be continued.]

* The youngest of these children, was only about nine months old when their dedicated mother commenced her mission of love to Friends and others. Being in her company, when on her return, but some time before she reached home, I heard her say she had not seen her own dear family for eighteen months. What a sacrifice in compliance with religious duty!—Ed.

For Friends' Review.

DOCTRINES AND DISCIPLINE OF FRIENDS.

[Concluded from page 582.]

Let not the reader misunderstand my meaning. These observations are not designed to encourage licentiousness, either in opinion or practice, but to prevent it. In human society, order is indispensable: but the most effectual preservative of order, is the fear which makes and keeps the heart clean. Rules and regulations administered by man, whether designed for the government of church or state, partake, in some degree, of the character assigned by the Apostle, to the law of which he spoke; that it was made for transgressors. As the laws of the land, if just in themselves, and correctly administered, are scarcely felt by the virtuous classes, because they have a law in their own minds which keeps them within the limits of the outward law; so the rules of religious societies, if founded on correct principles, will impose little or no restraint on those who are strictly obedient to the law in themselves.

In the primitive church, the first account of officers, other than the ministers of the word, whose call and commission were immediately from the Spirit of Truth, shows that their appointment originated in the wants of the people. "There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." The care of the widows, in the daily ministration, would appear to have demanded talents merely of a secondary order; yet the Apostles advised that men should be chosen, who were not only of honest report, but full of the Holy Ghost and of wisdom, whom they might appoint over that business. We accordingly find that Stephen, whose name stands at the head of the list, was a man full of faith and of the Holy Ghost. And this man, whose

office in the church appears to have been a humble one, is immediately presented to our view as an able defender of the Christian faith, speaking with a wisdom and a spirit which his opponents were unable to resist. We are here furnished with a salutary intimation of the characters of those, who were entrusted with the few offices existing in the primitive church. In that day, there was probably little for deacons, as such, to do, beyond the needful attention to the physical comforts of their Christian brethren and sisters; yet for this duty, men of unquestionable integrity and religious depth were selected.

In the early history of our society, we find that meetings for divine worship were established in various parts of England, several years before any of those for the exercise of discipline, were instituted. When monthly meetings were set up, two leading objects were designed by them. William Penn observes: "The first business in their view, after the example of the primitive saints, was the exercise of charity, to supply the necessities of the poor, and answer the like occasions; wherefore collections were early and liberally made, for that and other services in the church, and entrusted with faithful men, fearing God and of good report, who were not weary in well doing." "They were also very careful that every one that belonged to them answered their profession in their behaviour among men upon all occasions; that they lived peaceably, and were in all things good examples."

George Fox, under date of 1666, which was nearly twenty years subsequent to the commencement of his public labours, after relating the return of some who had fallen into the errors of John Perot, immediately adds, that he was moved of the Lord to recommend the setting up of five monthly meetings in the city of London, to take care of God's glory, and to admonish and exhort such as walked disorderly or carelessly, and not according to the truth. Similar meetings were recommended throughout the nation.*

Subsequently he says, "Near Aylesbury, some of the men Friends of each meeting being gathered together, the men's monthly meetings for that county were established, in the order of the gospel, the power of God; which confirmed it in all that felt it, who came thereby to see and feel that the power of God was the authority of their meetings. In Monmouthshire, meeting with some of all the meetings of that county, the monthly meetings were settled there in the Lord's power, that all in it might take care of God's glory, and admonish and exhort such as did not walk as became the gospel. And, indeed, these meetings made a great reformation amongst the people, insomuch that the justices took notice of their usefulness."†

Here we perceive that in the early stages of our religious society, as in the church at Jerusalem, a prominent object of disciplinary attention, was the care of the poor; and for this there was unquestionably ample scope, during nearly all the days of George Fox; for the persecuting laws of that time, and the merciless execution of them, must have greatly augmented the number of widows and orphans, and reduced many to poverty, who would otherwise have been in comfortable circumstances. Another, but not less important one, was the preservation of their members in such an orderly and circumspect course, as to maintain peace and harmony among themselves, and to prevent all just reproach from without upon their religious profession. And it is a serious and momentous consideration, that as George Fox, who was principally instrumental in the establishment of these monthly meetings, believed himself called to this service by the illumination of a wisdom superior to his own, so he relied upon the same enlightening spirit and power to secure their permanent stability and usefulness. As "it was the power of God which was the authority of those meetings" at their first institution, it is the same power that must be their true authority in all succeeding time. If the almoners of the church were required to be such as feared God and were of good report, surely such as were commissioned to reclaim their erring brethren, must have been equally blameless. As the Holy Scriptures, though given by divine inspiration, and able to make wise unto salvation through faith in Christ, are capable of being wrested by the unstable to their own destruction, and of being made instrumental, in the hands of men who are destitute of the spirit from which they sprang, in giving countenance to error; so the discipline of our society, if its administration should be entrusted to those who have never submitted to the cleansing and humbling operation of the spirit of truth in their own minds, must lose its excellency and usefulness.

Several years after the establishment of meetings for discipline, Robert Barclay produced his treatise on Church Government, in which he clearly declared, and was probably the first writer among Friends to declare, the authority of a society, such as that to which he belonged, to separate from their Christian fellowship, such members as promulgated doctrinal opinions incompatible with those which were professed by the society. Yet the principles advocated in this treatise were not new; they were necessarily coeval with the society itself; but there had probably been very few occasions for acting upon them. The storm of persecution which raged through the land, appears to have winnowed away so much of the chaff, as to leave but few adherents to the society, except those who were too firmly established to be shaken by any wind of doctrine. The introduction of a discipline which was designed as a hedge round the less circumspect members, seems to indicate that weakness and

*Journal, 404. †Ib. 464.

deficiency had become apparent in the society; and the declaration of an authority, such as R. Barclay asserted, may be considered as an evidence that erroneous opinions had begun to appear among the professed expounders of our doctrines.

The great doctrine which George Fox preached, and which Friends have always believed, that Christ himself, in his inward and spiritual appearance, is a light to his people, and a guide in the way of life and salvation, is not only supported by the uniform tenor of the scriptures, but it is successfully defended from the cavils of such opposers as profess to believe, that it may lead to the adoption of doctrines incompatible with those which the sacred writings contain. For assuredly believing that the scriptures were given by divine inspiration, and that truth is never inconsistent with itself, Friends have always admitted, that any profession to being led by divine illumination into actions or doctrines incompatible with the testimony of the holy scriptures, should be accounted a delusion. So also believing that the principles and doctrines adopted by Friends in the beginning, and always held by the society, are truly the principles and doctrines of the gospel, supported by the testimony of scripture, and confirmed by the evidence of the spirit of truth in the obedient mind, we must admit that a denial of these doctrines, under the profession of superior illumination, shall likewise be accounted a delusion.

But in the application to practice, of the principles here laid down, particular care must be had to gospel order. The injunction of our Saviour relative to a trespassing brother,* includes a principle of action which is not to be forgotten.

As the force and authority of our doctrines must depend upon the fountain from which they spring, and the society having embraced those doctrines, they are obligatory on each individual as long as he remains in the society and claims the privileges of membership; so the discipline of the society being derived, as we believe, from a wisdom superior to that of man, and being received under that character, is also obligatory on each individual as long as he remains in the society and claims its privileges. If our doctrines are those of the gospel, and our discipline established in the wisdom of truth, it would be obviously absurd to attempt the maintenance of the former by the violation of the latter. If we admit, with George Fox, that the order established among Friends was by divine appointment, we can scarcely consider any acts in opposition to that order, under profession of religious duty, as any thing less than a delusion. The society, indeed, must be rent and dissolved, if the individual members assume the liberty, unrebuked and unrestrained, of disregarding the order, upon the plea of supporting the doctrines of the society. The obligation to observe the established order, rests no less upon meetings than upon individuals. The obligation, indeed, may be regarded as more imperative in the case of meetings, because their influence and example have a much greater effect than those of individuals.

The society was not brought together by the adoption of a system of opinions and doctrines, theoretically adjusted, but by the power of an endless life, which rectified the lives and enlightened the understandings of those who embraced and obeyed it. The members being united in spirit, became united in judgment in regard to all the great fundamental doctrines of Christianity, and in the adoption and support of a discipline established, as they fully believed, in the wisdom of Truth. And whatever efforts we may use to maintain uniformity of opinion, it is the principle which formed the cement of the society in the beginning, that must form its cement now, wherever the true unity is preserved, and this still leads to the maintenance of the order as well as the doctrines of the Society. E. L.

* Matt. 18: 15.

MARINE PHENOMENA.

(Concluded from page 589.)

The *phosphorescence*, or luminous property of the ocean, in various circumstances, and with different modifications, is another phenomenon generally known. By Humboldt, Scoresby, Darwin, and others, the appearance in question has been unmistakeably assigned as the result of no quality in the water itself, or simple phosphorescence of animal or vegetable matter, but as proceeding from the innumerable animalcula, medusæ, and mollusca which people the upper regions of ocean, as glow-worms do a green bank in Kent, or fire-flies an Indian grove. Of these minute creatures there are evidently many species, some of which not merely produce light in the dark, but in the daytime give a peculiar tinge to the sea. In size they no doubt vary from imperceptible points up to several inches in diameter; the presence of electric forces in the star-fish, torpedo, and other marine animals, might seem to point toward some special economy in the ocean with respect to the distribution of this vital fluid. Humboldt found that if a very irritable *Medusa noctiluca* were 'placed on a pewter plate, and the plate were struck with any metal, the small vibrations were enough to make the animal emit light.' The fingers which had rubbed it also remained luminous for two or three minutes. Either a change of temperature, or the shock of the waves, would in various ways act upon all these curious species in the production of light. The phenomena discoverable in a drop of water are, as it were, shown on a scale of corresponding magnitude in the depths of the sea, which sometimes appears about to display at large the common experiment of the chemical lecturer—turning water into fire, or *vice versa;*

so linked together as nature's apparent extremes. To the voyager towards tropical regions this wonder of the solitary ocean furnishes one of those beautifully-varied spectacles which, growing familiar, become almost a compensation for many lost home-comforts. Like the outspread starry heaven, too, of the sea vigil, the ship's track glows winding astern in the dusk, where the gulls and petrels hang aslant, or run along like the crows after the plough in the field, to pick up the food turned out by her mighty keel; it grows brighter as the darkness increases, the wave crests glimmer, the water splashes on the bulwarks in fiery spray, keen sparks rise in constellations under the eyes of the passenger as he gazes overboard. The phenomenon exhibits sometimes, nevertheless, a solemn and almost awful aspect even to one accustomed to it. I remember this, one dark night at sea, in the equinoctial latitudes, with a light breeze after a swell, when the slow, sullen, long wash of the surges rising and falling round us had in itself something impressive, heard in the boundless obscurity of the first watch on deck. Here and there detached floating lights were faintly distinguishable to a distance on either hand, dipping in a hollow, rising on the top of a wave, or suddenly brought near by a wider swell, so that one could scarcely get rid of the notion of being surrounded by mystical elfin things, or in the vicinity of some strange foreign shore. Now and then, too, looking into the water alongside, with the slow motion of the vessel, you could perceive coming up toward the surface, or gradually sinking down from it into the liquid dark, some luminous point, or a larger form dimly visible by its own trailing glimmer, like a star-fish or sea-jelly. Gradually the breeze had freshened a little, while out of the gloom of the northern horizon burst now and then a silent flare of 'summer lightning' or 'wild-fire,' that showed the outline of the dark surges heaving multitudinously for miles around. Almost all at once the water, as it washed up about us, and the tops of the waves next to the wind, began to sparkle and blaze; the dark hull of the ship, as she leant over with her upper canvass rising into the obscurity, was brought out in vivid contrast to the face of the rolling element seen by its own light. Every time she plunged into it you expected the whole abyss would kindle next moment in actual flame; and although, with the help of custom and experience, a thrilling interest was soon felt in hanging over it, till the crest of a sea burst, warm and seething, above the fore-chains, yet one was relieved, after all, when he went below, or the dawn gradually restored the original ocean colour.

The *natural colour* of the ocean, as essentially composed, and when unmodified by intrinsic circumstances, is a property which, most obvious as it is of all others at first sight, furnishes in itself no small source of pleasurable sensation to the voyager. By landsmen, *green* is considered the tint most calculated to refresh the eye, or least apt to weary; but the sailor is still more strongly convinced in favour of deep *blue*, which perhaps, indeed, from its transmitting no direct rays of red or yellow, may have the advantage in this respect. The colour of the sea, unlike that of rivers and lakes superficially depending on the sky, is the result, not of simple *reflection*, but of refraction in the dense medium constituted by the diffused salts, where all but the blue waves are absorbed in the absence of any bottom to intercept those of greater subtlety. The sky over the ocean is, it has been observed, comparatively less blue than that towards land, and of a paler azure; since the watery vapours collected near the coast transmit the blue rays to us more freely. The deep fixed indigo of the main surface continues almost irrespectively of the floating clouds above it; deepening, however, with the compression or the wrinkles of a breeze, and softened at the distant line of horizon into that exquisitely-delicate tint hence called *ultra-marine*, which varies, according to the light, from the hue of the 'forget-me-not' up to that of transparent opal. The true tinge of the sea is best noticed by looking through a tube or orifice, such as the ship's rudder-trunk; while that of the sky is naturally intenser in degree when seen between the openings or past the white edges of the sails. Objects floating within sight below the surface, the blade of an oar or the body of a fish, reflect back the absorbed rays of yellow or red, and appear visibly green; so that, even from the highest mastheads, a shark or smaller fish can be discovered as it swims past the vessel.

In about the year 1796 or 1797, the Dutch captain Stavorinus, when commanding an East-Indiaman, steering for the channel of Mamala, between the Laccadive and Maldive islands, on the south-western coast of India, met with a very singular appearance in the colour of the sea. During the day they had observed the water to be darker and browner than usual, without that azure clearness it always has in the open sea. With the approach of evening it gradually assumed such a degree of whiteness as, when the short twilight was fading, to have become perfectly like milk—increasing in paleness till nine o'clock, when it looked as if covered by a white sheet, or like a flat country at night overspread with snow. The horizon was not distinguishable, except to north-west, where the line of separation between sea and sky was only discernible from the *latter* being somewhat dark and gloomy. No bottom was found with a line of 150 fathoms. The water was transparent in a vessel, but tasted less briny and bituminous than ordinary. The same appearance was observed by the English captain Newland in the same part of the ocean, with this difference, that he saw it intermixed with black stripes, running in a serpentine direction through the whiteness. He also distinguished animalcula in it, by putting a glass with some of the water in a dark place, and holding his hand close over it. From the 30th of January till the

3d of February, the thermometer standing generally about 72 degrees, Captain Stavorinus and his ship's company continued to see this phenomenon every evening and night; each time, however, decreasing in vividness, till it was no longer perceptible. He, too, succeeded in tracing the cause in what he calls 'very minute mussels, of the same shape and appearance as those we vulgarly call *long-necks*, which adhere to timber that has been long in the water, and to the curiously-beautiful shells floating on the surface of the water from the Red Sea with currents (*nautilus*). The rapidly-varying and shooting motion of these animals occasioned in my opinion, this circumstance.'

The same phenomenon has been remarked in the seas between Amboyna and Banda (Philippine Islands.) It is called by the Dutch the white water, and occurs twice a year in the seas around Banda; the first time, at the new moon in June; the second, at new moon in August, not having altogether subsided during the interval. Very few fish are caught while it lasts, but afterwards so much the more: the fish do not like the water, and from its clearness, they may easily see the boats and tackle. It has also been observed to rot the bottoms of vessels allowed to lie much in it; while it throws up ashore great quantities of slime, filth, and different species of mollusca. It is dangerous for small craft to be at sea in the night when it comes; since, though the air may be calm, the sea always rolls with heavy surges, enough to overset them. This 'milk-sea' has generally been supposed to originate from the Gulf of Carpentaria: it has been by some attributed to sulphureous marine exhalation, condensed at the surface; by others to the myriads of animalcula. To the southward of Amboyna it appears in the form of stripes; and westward, more in heavy rollings of the sea. The more tempestuous the weather proves, the more it rains; and the harder the south-east tradewind blows, the more this white water is seen. Probably a similar provision is thus furnished for those larger mollusca on which the sperm-whale of the Pacific feeds, to that made in the north for the whale of Greenland.

A phenomenon resembling the last in some particulars, has been met with in a different part of the Indian ocean—that vast repository and arena for the more singular marine wonders, whether aqueous or meteoric. It is known by English seamen under the name of 'the ripples,' and an account of it will be found in the 'Edinburgh Philosophical Journal' some time back. It generally takes place with a sudden calm and oppressive atmosphere at night or evening. Electric tokens of disturbance are discernible in the distance, and the horizon glimmers with sudden coruscations, followed by a hollow murmuring sound, which increases gradually till the crews of ships thus overtaken have supposed themselves in the vicinity of breakers. The light in the distance seems to approach, brought vividly out by the darkness of the sea, which becomes agitated, and appears to indicate the furious burst of a hurricane, in spite of the stillness overhead. All at once, with a tremulous motion of the smooth water alongside, the tumultuous line of fire, foam, and noise reaches the vessel, which reels to the shock; the spray rises over her bulwarks, and the whole rushes past like a torrent toward the opposite horizon. This strange disturbance is repeated again and again, as soon as the first has died away; the roar and hiss each time generally diminishing; and the luminous appearance less intense; the air all the while still, but suffocating, the sails not even flapping to the masts. Its effect is appreciated in the greater freshness and coolness of the morning, and the breeze which succeeds; but hence some of those groundless accounts of new rocks or shoals given by timid navigators, who have happened to be thus surprised by the phenomenon partially taking place, and while they had yet steerage-way for making off from the fancied breakers.

A Review of the Causes and Consequences of the Mexican War. By William Jay. Second Edition. Boston: Benjamin B. Mussey & Co.

Judge Jay is one of the best writers of the day. His style is always vigorous, clear, concise, and chaste. He never writes without proposing to himself an elevated object; he never appears before the public without having entirely mastered the subject he intends to present. He is laborious in his researches, generalizes with great care, and collates his facts and authorities in such a way as to compel assent, and, where the subject admits of it, to arouse deep feeling as well as produce conviction. He rarely embellishes his style, relies upon imagery, or appeals in any way to the Imagination; but few writers on moral and political subjects are so effective.

Probably, the best production of his pen is this Review of the Causes and Consequences of the Mexican War. It is a book of 333 pages, and takes in a wide range of topics, commencing with the early efforts of this country to obtain possession of Texas, following the chain of causes that led to the revolution of Texas, its independence, its annexation, the war with Mexico, the conquest of New Mexico and California, and the agitation of the Wilmot Proviso. The whole course of our Government in relation to Texas, her contest with Mexico, and our claims upon the latter country, is subjected to a most searching examination, and the book finally closes with a series of powerful chapters on the sufferings inflicted by the war on Mexico, its Cost to the United States, its Political Evils, its Moral Evils, the Acquisition of Territory, Glory, Patriotism, John Quincy Adams, and War in General, with the Means of its Prevention.

We know not whether the work can be procured in this city, but it ought to be circulated everywhere.—*Nat. Era.*

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 9, 1849.

We have introduced into this number a short notice from the Washington Era, of Judge Jay's review of the Mexican war. It is very desirable that the work should be extensively read by the people of the United States. To those who have examined the previous publications of that writer, no recommendation from the Editor of Friends' Review can be needed. Of this review of the Mexican war it may be justly said, that the spirit and the ability with which it was written must commend it to the lovers of historical truth. Any one who desires to be acquainted with the encroachments of the slaveholding interest, ought to read the work of Judge Jay. And the great practical advantage to be expected and hoped from the perusal of this powerful exposition, is a conviction of the necessity and importance of using such peaceful and constitutional means as we still possess for preventing the territory, which this conflict has annexed to our national domain, from being subjected to the blighting and benumbing influence of slavery. Let it never be said that in the middle of the nineteenth century the people of the United States, the most free and enlightened government in the world, wrested, by force of arms, from a half-civilized race, an extensive tract of free territory and filled it with slaves. Or, which is a more momentous consideration, let not a people so signally favoured, as we are, and so sensitive to the rights of humanity, incur the guilt of arresting the progress of christianity and civilization in this western world. For while we freely admit that genuine christianity may and does find place in the midst of slavery, it requires but little reflection to convince us that the systems are essentially antagonistical.

The brief notice of the labours of Copernicus, which has been extracted from Mitchel's Planetary and Stellar World, and which will probably be followed by a similar notice of the efforts of some succeeding labourers in the same field, may furnish to our juvenile readers a salutary intimation of the importance of perseverance in the accomplishment of any great work. When the student of astronomy is informed near the commencement of his course, that Copernicus was the first among the moderns to revive the ancient doctrine of Pythagoras and Philolaus, which assigned to the earth a rotation about an axis, and, in common with the planets, a revolution round the sun, he has very little conception of the labor and force of intellect which were required to establish the truth of this hypothesis. The evidence of the senses, the dogmas of the professing church, and the opinions of the learned world, were opposed to this doctrine. To unravel the intricacies and expose the errors of the Ptolemaic system, and to establish the consistency of the newly-revived opinions with the observations of that and the preceding ages, occupied the labour of a life. Yet the establishment of this theory was one of the necessary links in the great chain of discovery, by means of which the mariners of our day are enabled to determine their position on the trackless ocean, with a precision and certainty, which are perfectly amazing to the unscientific observer.

New York Yearly Meeting.—The subsequent account has been received from a valued correspondent:

"This body convened at the usual time, Second day, the 28th ult., and closed with the morning session, on Sixth day, the 1st inst., the Meeting of Ministers and Elders having had two sittings on the Seventh day previous. The attendance at this Yearly Meeting was not so large as has frequently been the case, owing probably to the lateness of the season, and the alarm of cholera in the city. The company of our beloved friends, Benjamin Seebohm and Robert Lindsey, who were in attendance, was truly acceptable; as was that of several valued Ministers of the Gospel from the East and West, with certificates or minutes of the unity of their respective Meetings. The reading of these documents, together with the general printed Epistle from London, and the Epistles of correspondence from London, Dublin, and all those in America, were the first business; 4000 copies of the former were directed to be printed, in order to convey the knowledge of this truly excellent document to the families of Friends. A fresh evidence was furnished during the reading of these testimonials, of the value and comfort of this epistolary communion, in bringing us near together, and as a connecting link, which, it was believed, could not be severed without danger of great loss. The minutes of the Meeting for Sufferings also engaged the attention of the meeting on Second day, and the care and exercise of that body, in the fulfilment of the duties confided to it, were approved.

The examination of the state of our religious society, as exhibited by the answers to the queries, occupied the two sittings of Third day, and was a season of great interest. It was affecting to find them marked with various departures from our important testimonies. The disposition, in too many, to elude the obligations which duty and our profession enjoin upon us, to present ourselves at our respective meetings for the public worship of our Heavenly Father, was deeply affecting, as it was to recognize, in too many instances, the want of that badge of true discipleship, love to each other. It was seen that where there is defection in regard to these important particulars, other departures are

likely to follow in the train. The examination was marked with much solemnity, and fervent labour was bestowed by exercised brethren for the removal of these and other deficiencies stated. The religious services of our friends from abroad were justly appreciated, and an acknowledgment was felt that the goodness of our Heavenly Father was extended to us, on this occasion, in sending faithful labourers amongst us, from other parts of the vineyard.

In addition to the very acceptable Epistle received from our dear friends in Ireland, was an interesting minute of the same meeting, recognizing the concern of this meeting last year, and the appointment of delegates to meet in general conference, stating that although way did not clearly open to make a similar appointment, they had entered into feeling with us on the occasion, with desires for a favourable result.

It was particularly satisfactory to the Meeting to learn from the report of the Committee appointed to assist the Quarterly Meeting of Scipio, in their late trials, that since the secession of a portion of its members from that body, Friends had been favoured with peace and quietness, and their meetings, though somewhat reduced in numbers, are held to satisfaction. That committee was continued, to extend such further aid as the case may require.

Divers other subjects which engaged the attention and action of the meeting, resulted in the same spirit of mutual love and condescension, which marked the whole proceedings, so that the language of the Psalmist might be emphatically adopted—"Behold how good and how pleasant it is for brethren to dwell together in unity."

In a thankful sense of heavenly goodness extend ed to us on this occasion, unmerited as it is, after a season of deep and uniting feeling, the meeting concluded, to meet again next year, if the Lord shall so permit, and Friends took an affectionate leave of each other."

From another letter we learn that the following ministers from other Yearly Meetings were also acceptably in attendance with minutes: George Carter, Eleazer Beales, and Enos Pray, from Indiana; Anna D. Wing and Samuel Taylor, Jr., from New England; and Mary Mickle, from Philadelphia Yearly Meeting. The writer further remarks, "I think I can say in truth, that I never sat in a meeting when the Queries were before us, that the Crown and Diadem were more manifestly present and over all. Let all the praise be unto Him to whom only it belongs."

For Friends' Review.

TO HAVERFORD SCHOOL ASSOCIATION.

The Managers report,—That the school was opened in the Fifth month last, under the charge of the officers whose appointment was mentioned in our last report. The number of students during the summer term was twenty, and during the winter term thirty six. The term which has just commenced, opens with forty seven students. Although a very large proportion of those now on our list are members of our religious Society, and it is not known that any student has been entered whose admission would not have been desirable at any former period, yet as the number has now nearly reached that point beyond which it will not conduce to the interests of the institution to extend it, it is expected that it will be in the power of the managers still more to restrict admissions, until all the students shall be members, or shall have been carefully educated in our religious profession.

It is with pleasure that the managers report that the discipline of the school has been maintained with little resort to penalties of any kind; and that on the part of the students, attachment and respect for the officers, have been no less obvious than a cordial and harmonious intercourse between themselves.

The school has, as heretofore, been divided into three departments,—the English, Classical, and Mathematical. Those students who were not prepared to enter the junior class, were arranged in such numbers of introductory classes as were found convenient, and it was not until the opening of the winter term, that a senior class, of two students, was formed. The experience of the two terms conforms to that of former years, proving that one of the greatest difficulties which we have to encounter, is that of a suitable classification arising from the want of systematic instruction in elementary schools. The subdivision of classes which the unequal preparation of the students renders unavoidable, greatly increases the labor of teaching, and makes it difficult to carry out any settled plan of organization. Notwithstanding these difficulties have existed in a more than ordinary degree, the amount of study, and the real progress of the pupils, have been very satisfactory. In all the departments, great pains have been taken to lay the ground-work of a good education, by thorough drilling in the elements of knowledge; and a large proportion of the students being younger than the average of former years, it is believed that those who remain long enough at the institution to go through the full course, will satisfactorily exemplify the advantages of thorough, patient, and systematic instruction, as the only sure basis of scholarship.

The course of study recommended by the Principal and Teachers, and adopted by the Board, is essentially the same as heretofore pursued. In the classical department, the adoption of improved methods of instruction, by which the student almost necessarily becomes familiar with the application of the rules of grammar, and the structure of the languages, and the introduction of Latin and Greek prose compositions, "combining the advantages of frequent repetition, with critical distinctions in the meaning of words and idioms," have contributed much to the efficiency of the teaching, and added to the value of this department of study as a course of mental training.

The instruction in mathematics has been steadily directed to the formation of a thorough acquaintance with the lower, before proceeding to

the higher branches; subjecting the students to such rigid examination on the black-board as to elicit the actual state of his knowledge; rendering him familiar with the several steps in his process, and habituating him to the accurate expression of them. The labor in this department has been greatly increased by the want of adequate preliminary instruction.

In the English department, the deficiencies of a large portion of the pupils have rendered it necessary for the Principal to devote much time to elementary subjects. English grammar and elocution have been efficiently taught. The thorough instruction given in the former study, is stated by the classical teacher, to have much facilitated his labors, while the important subject of elocution has never been more effectively taught at our school. History, rhetoric, political economy, and the evidences of Christianity, have occupied portions of the time of the senior and junior classes in this department. The study of chemistry has been pursued under the direction of the classical teacher; and lectures on this important branch, and on that of natural philosophy, have been delivered by that officer and the teacher of mathematics, respectively on alternate weeks, and have been illustrated by the aid of the valuable apparatus belonging to the school.

The managers have sincerely desired that the school may be conducted with a steady aim to the promotion of an attachment and conformity of life to the doctrines and testimonies of our religious Society. Regarding this as a fundamental feature of the institution, they have endeavored to keep it constantly in view. The religious instruction of the students has received the careful attention of the Principal. Portions of Holy Scripture are read after the morning meal, and again before retiring at night. On First-days, an hour before meeting is devoted to the study of the Scripture lessons, prepared by a former principal, which are recited in the afternoon; and these exercises are frequently accompanied by a few remarks illustrating the fulfilment of prophecy, or elucidating the text, by a reference to the habits of eastern nations, or the climate and geography of those countries. On First-day evenings, selections from the approved writings of Friends are read, and other incidental opportunities are used to enforce and explain our Christian principles. The Managers believe that on these occasions an earnest desire has been felt that they may be a means of promoting a lasting interest in our religious Society.

The Managers would not do justice to their own feelings, did they not acknowledge the valuable services of the Friend who so usefully fills the station of matron. In addition to the judicious and efficient management of the household, her social and maternal intercourse with the students, and untiring efforts to promote alike their comfort and their moral improvement, have given her an influence which has been constantly directed to promote the true interests of the institution.

Additional aid having been found necessary in providing for the family and keeping the accounts, Lewis C. Hunt was appointed steward, and entered upon his duties in the Tenth month last.

The apparatus for the supply of water being much worn, and inefficient, a new pump and iron water wheel have been put up, by which a full supply has been secured. Arrangements have been made for the substitution of anthracite coal for wood, throughout the establishment, with a considerable saving of expense and greater security to the building. A large proportion of the furniture was necessarily renewed, much of it having been disposed of when the school closed, and other articles having been worn out. The cost of these and other improvements of a permanent character, have absorbed a large proportion of the income of the fund for the support of the school, and for gratuitous instruction. It is hoped that a larger part of the income of this fund may in future be devoted to the free instruction of young men. In the selection of students admitted to the benefit of this endowment, it is the design of the Managers to select members of our religious society, who are believed to be influenced by correct principles, and whose deportment may promote the discipline of the institution, giving a preference to persons possessing qualities fitting them for teachers, and who intend to devote themselves to that occupation.

The Managers have to regret the loss, by death, of their esteemed friend and colleague, Paul W. Newhall, who was for many years a faithful and very useful member of their Board.

By direction of the Managers,

CHARLES YARNALL
Secretary.

LABOURS OF COPERNICUS.

This celebrated astronomer was born in Thorne, in Polish Prussia, in 1472.

To a mind singularly bold and penetrating, Copernicus united habits of profound study and severe observation. Deeply read in the received doctrines of science, he examined with the keenest interest, every hint which the philosophers of antiquity had left on record concerning the system of nature. For more than thirty years he watched, with unceasing perseverance, the movements of the heavenly bodies. By the construction of superior instruments, he compared the observed places of the sun, moon and planets, with their positions computed from the best tables founded on the theory of Ptolemy.* The hypothesis of uniform circular motion, had originally been adopted, to preserve the simplicity of nature, and with true philosophy. But as one irregularity

* The system of Ptolemy, who lived in the first century of the Christian era, assigned an immoveable position to the earth, around which he supposed the whole host of sun, moon and stars to revolve daily. This doctrine was admitted without dispute at the time when Copernicus appeared.

after another had been discovered in the movements of the heavenly bodies, each of which must be explained on the circular hypothesis, one circle had been successively added to another, until to preserve simplicity, the system had grown to the most extravagant complexity. The primitive idea of simplicity was a just one, founded in nature, and adopted in reason. But after thirty years of vain effort to harmonize the phenomena of the heavens with the theory of Ptolemy, after entangling himself in a maze of complexity in his effort to preserve simplicity, Copernicus was at last driven to doubt, and doubt soon grew into disbelief. By a close examination of the motions of Mercury and Venus, he found that these planets always accompanied the sun, participated in its movements, and never receded from it except to limited distances. The uniformity of their oscillations, from the one side to the other of the sun, suggested their revolution about that luminary, in orbits, whose planes passed nearly through the eye of the observer. The Egyptians had reached to this doctrine, had communicated it to Pythagoras, who taught it to his countrymen, nearly two thousand years before the time of Copernicus.

If, then, simplicity imperiously demanded the abandonment of the earth as the great centre of motion, in the search for a new centre, a multitude of circumstances pointed to the sun. It was the largest and most brilliant of all the heavenly bodies. It gave life to the moon and planets. It gave life to the earth and its inhabitants. It was certainly accompanied by two satellites, and above all, it was so related to the earth, that if motion in the one was abandoned, it must instantly and without a moment's hesitation, be transferred to the other. Long did the philosopher hesitate, perplexed with doubts, surrounded by prejudice, embarrassed with difficulties, but finally rising superior to every consideration save truth, he quitted the earth, swept boldly through space, and planted himself upon the sun. With an imagination endowed with the most extraordinary tenacity, he carried with him all the phenomena of the heavens, which were so familiar to his eye, while viewed from the earth. A long train of investigation was now before him. He commences with his now distant earth. Its immobility is gone—he beholds it sweeping round the heavens in the precise track once followed by the sun. The same constellations mark its career, the same periodic time, the same inequalities of motion; all that the sun has lost the earth has gained.

Thus far the change had been without results He now gives his attention to the planets. Here a most beautiful scene broke upon his senses. The complex wanderings of the planets, their stations, their retrograde motions, all disappeared, and he beheld them sweeping harmoniously around him. The earth deprived of her immobility, started in her orbit, joined her sister planets, and gave perfection to the system. The oscillations of Mercury and Venus were converted into regular revolutions, still holding their places nearest to the sun; then came the earth, next Mars, and Jupiter, and last of all Saturn away in the distance, slowly pursuing his mighty orbit. All were moving in the same direction, their paths filling the same belt of the heavens.

Charmed with this beautiful scene, the philosopher turns to an examination of the moon. Was she, too, destined to take her place among the planets. A short investigation revealed her true character. She could not be a planet revolving about the sun *interior* to the earth's orbit, for if so she would have imitated the oscillations of Mercury and Venus. She was not a planet revolving around the sun, *exterior* to the orbit of the earth, for in that case she must have imitated the stations and retrogradations of Mars, Jupiter, and Saturn. The invariability of her diameter as seen from the earth, joined to these considerations, established the fact of her secondary character, and like a favourite minister who accompanies his dethroned monarch in his exile, so did the faithful moon cling to the earth and follow it in its wanderings through space.

Such is the beautiful system wrought out by the great Polish philosopher. Far from perfect, it was founded in truth, and although improvement might and must come, revolution could never shake its firm foundation. While the more prominent irregularities in the planetary motions were removed by constituting the sun the centre of motion, there yet remained an increase and decrease in the orbitual velocities of all the planets, now including the earth among the number, which were inexplicable. The planets did not revolve, then, in circles whose exact centre was occupied by the sun. The moon's orbit was not a circle, whose exact centre was the earth; and to explain these unfortunate irregularities, Copernicus, clinging to circular motion, as the world had done for 2000 years, was driven to adopt the same expedients which characterized the theories of Ptolemy: the eccentric and epicycle were fastened upon the new system of astronomy. Yet another difficulty embarrassed the mind of Copernicus. In giving to the earth a rotation on its axis once in twenty-four hours, he explained the apparent revolution of the starry heavens. This axis of rotation, it was readily seen, must ever remain parallel to itself in the annual revolution of the earth in its orbit. Being in this way carried round such a vast circumference, the prolongation of the axis ought to pierce the northern heavens in a series of points which would form a curve so large as not to escape detection. But no such curve appeared, the north pole of the heavens, scrutinized with the most delicate instruments, preserved its position, immovably throughout the entire revolution of the earth in its orbit, and to escape from this difficulty there was no alternative but to admit that the distance of the sphere of the fixed stars was

so great that the diameter of the earth's orbit, equal to 200,000,000* of miles, was absolutely nothing, when compared with that mighty distance.

Under these circumstances, it is not wonderful that Copernicus should have promulged his system with extreme diffidence and only after long delay; indeed his great work, setting forth his doctrines, was never read by its author in print, and only reached him in time to cheer his dying moments.

We cannot then be surprised, that the new system was received with doubt and distrust, or rather that it was for a long while absolutely rejected.

But the revolution had been commenced. A few bold minds were struck with the simplicity and beauty of the conjectures of Copernicus; and when the exigencies of the age demand genius, it seems to rise spontaneously. The mind had persevered in a system founded in reason, and which nothing short of this very perseverance could have demonstrated to be erroneous. Like the traveller, who is uncertain which of two roads to take, he reflects, reasons, and decides, and even if his choice be a wrong one, it would be folly to stop before fully convinced that he had chosen erroneously.

But the mind is once again in the path of truth; and after wandering twenty long centuries in darkness, which grew deeper and deeper, the change from darkness to light gives vigor to its movements, and its future achievements are destined to be rapid and glorious.

Here let us pause for a moment, on the boundary which divides ancient from modern science, and glance at the collateral circumstances which were found to modify and retard the investigations which had commenced. The old doctrines of philosophy and astronomy, had become intimately interwoven with human society. Ptolemy, and Plato, and Aristotle, were regarded with a sort of reverential awe.

Thus entrenched and defended, none but the most daring spirit would enter the conflict against such unequal odds. Conscious of these difficulties, Copernicus had wisely avoided collision, and gave his doctrines to the world with such caution as not to provoke attack. But this armed neutrality could not long endure. If the new doctrine were founded in error, left to itself it would never advance, and would soon quietly sink into oblivion. On the contrary, should it prove to be based upon truth, no power could arrest its progress, or stay its development. The contest must come sooner or later, and demanded in those who should battle for the truth the rarest qualities.—*Mitchel's Planetary and Stellar World.*

* In the time of Copernicus, the diameter of the earth's orbit was supposed to be much less than it actually is. According to that astronomer, the distance of the sun was 1179 semidiameters of the earth· whereas, recent investigations have shown its distance to be 23,603 of those semidiameters. Still the fact that the axis of the earth was always directed to the same part of the visible heavens, must have been a source of difficulty at that day.—Ed.

For Friends' Review.

TOBACCO.

The article published in a late number of the "Review," respecting the use of Tobacco and its effects upon health, cleanliness, good manners, &c., has reminded the writer of this, of his having fallen into the habit when about fifteen years old. At first it frequently made me sick, but by perseverance I became a confirmed smoker, and continued in the practice about forty-eight years, during which time I made use of from two to six cigars per day, at an average cost of one cent each, and amounting in the aggregate to not less than six hundred dollars during that period. In the spring of 1845 I gave up the practice, and find from *experience* that I am much better and more comfortable without it than whilst in the habit of using it, and can very cordially respond to the sentiment, that "it is highly desirable that men of reflection should bestow more attention upon its *evils and inconveniences* than they usually do." It is gratifying to notice the reformation of late years which has taken place among Friends in regard to this habit; many, it is believed, have declined chewing and smoking, and fewer among the younger members of society fall into the practice than was formerly the case.

In the year 1798, my father, a minister in the Society of Friends, went from the State of Maryland as companion with Joshua Evans to attend Virginia Yearly Meeting. He was in the practice of smoking, but knowing that Joshua had a decided testimony to bear against the use of tobacco, he declined using it (with a single exception) during the course of their religious visit and for some time afterwards. During this visit, and whilst they were attending one of the sittings of the Yearly Meeting, Joshua Evans, in a very weighty manner, bore a clear and emphatic testimony against the use of tobacco, and said that it was his faith and belief that the day would come when this religious society (Friends) would have to bear a testimony against the practice, and told the young men who were present to write it down, believing, as he then did, that it was probable the child was born who would live to see that day. If the Society of Friends, as a body, should ever bear a testimony against the use of any article the product of slave labour, surely this is the article, being useless, and in most instances injurious, as also involving a waste of time and means, which ought to be better employed.

H. B.

The time which is spent in idleness, bitter repentance afterwards seeks in vain to recall.

Blair.

For Friends' Review.

SELF INSTRUCTION.

I have a few words to say to the younger readers of the Review. Accumulation is almost always the result of the use of moderate means, and the abstinence from waste. This all admit to be true of money; it is more especially true of knowledge. The steady use of such means as are within our reach, and the careful employment of those minutes which may be saved from necessary employments, will secure to most young people in this country, such a stock of information as will invigorate by exercising their minds, and fit them to be useful members of any community in which they may dwell. Take the subject of geography. There are few of our readers who may not have access to a first book of geography, and to Mitchell's or some other school atlas. No family of Friends ought to be allowed to continue in want of them. Let any young person sit down and examine the figure of the earth, and get some notion of the great natural divisions of the surface, and of the artificial divisions marked on the map in order, to fix in the mind the relative position of places. A very little time spent in this way will give him all the elementary knowledge which is needed to enable him to commence the daily accumulation of the interesting facts which constitute geography. Most families have access to some periodical paper; *all* would be benefited by taking the Review. Now let no one of our young readers think that he has got from this paper what the money paid for it entitles him to receive, until he has carefully hunted out every place mentioned in it, and found where it is situated on the map. Let him mark the hemisphere, the continent, the state or kingdom; if it be a town let him notice on what river it is situated, whether near the sea or inland. Let him trace the river to its source, and see what other towns are upon it; then let him turn to his geography book, and read what he can find about the people that live there.* Let this be done steadily and carefully for a few weeks, and the young pupil will be surprised to find how much he has learned about geography, not only without trouble, but with positive pleasure. Let him pursue it for months, habitually, and he will find that not only are a great many geographical facts acquired, but his interest in the subjects in connection with which the names occur, is vastly increased. Every time he finds a place mentioned which he has thus, as it were, discovered for himself, he will hail it as an old friend. He understands what is said about it at once, and from the greatly increased pleasure with which he reads, he becomes desirous of extending his inquiries in other directions. Thus a taste for improving reading is formed. Every good book, and he who thus forms his own taste, will not be so likely to read others, adds to his stock of remembered knowledge. I say, remembered, for the habit of applying the knowledge which he has thus formed, fixes it,and he has it always ready to use. He who reads in this way, reads slowly; he acquires the habit of thinking of what he reads. No man can fully estimate the importance of such a habit. If our young friend now has access to a preparative meeting, or neighbourhood library, having laid the foundation of a knowledge of the earths surface, he is prepared to read with pleasure and profit, books of travels, or history. Let him continue his early habit; let not a town or a river, a lake or an island escape him. Every new idea now acquired will link itself with some other one. History will prepare the way for biography, and this will excite an interest in one or more of the various branches of knowledge, the successful pursuit of which has rendered so many names illustrious. Let our young friends try how many delightful and profitable hours they may, by these simple means, rescue from the waste of idleness, or the abuse of gossip, or yet more injurious pastimes. ASCHAM.

* No better book can be used as a book of reference by the student, young or old, than the work known by the title of "Baldwin's Universal Pronouncing Gazetteer." It is the production of a scholar, and is remarkable for its accuracy. no less than the amount of knowledge which it communicates.

From the London Quarterly Review.

POPULAR SCIENCE.

Not only loss of money, but loss of life and limb, is sometimes the result of inattention to natural laws. Persons who ride in a carriage seldom reflect, unless they read it in a book of science, that the motion of the vehicle is communicated to themselves, and that whatever the rate at which they travel, they have a forward impulse to the same amount. A horse runs away; they leap out, and expect to alight as gently as if the carriage was standing still: instead of which they are hurried to the ground with their acquired velocity, and probably break their legs, if they are not killed upon the spot. But terror often impels to rashness where knowledge counsels prudence. It is not the only occasion in which science is easier to learn than to apply. No one can be better aware than a seaman that the world is round, and yet a sailor was once flogged because his captain had forgotten it. Two men-of-war, one larger than the other, were sailing in company, when the man on the look-out from the larger descried a ship in the horizon, which was not reported by the watch of the smaller vessel. The cat-of-nine-tails was the penalty of his negligence. But the same occurrence happening shortly afterwards to a second person, it was remembered that the taller mast could overlook a portion of the curvature of the earth which must interpose to hide distant objects from the man on the lower, and that the sole fault of the supposed culprit was, not to have been able to see through

the ocean. The anecdote is related in the 'Fragments of Voyages and Travels;' and those who have not read it there should do so, for the story that has been told by Basil Hall must lose in the repetition.

The inconvenience and injuries which arise from an ignorance of natural philosophy are casual, and happen comparatively to few; but the advantages of knowledge are certain and constant. It is an especial characteristic of natural philosophy that the subjects of its lessons hem us in on every side. We live and move in the midst of them. Were it to be studied solely with reference to its domestic uses and bearings, those who made acquaintance with it for the first time would learn, with equal surprise and delight, that, applied to every-day facts about which there seemed to be nothing to know, it unfolds a world to which indifference is blind. Wherever he may be and whatever he is doing—sleeping, dressing, eating, drinking, walking, riding—man has within himself and the objects which surround him, a perpetual exemplification of the greatest discoveries of some of the noblest intellects that ever adorned the earth. If the speculations of science are sublime, the materials from which it is constructed or to which it applies, are ordinarily the homely things which we see and touch and taste every instant of our lives. Nature, if we may so speak, is a humble artificer. What she does on a grand scale she reproduces on a small one. Newton's eye, glancing from earth to heaven, saw the cause of the planetary motions in the fall of an apple; and a school-boy who whirls a stone in a sling, has actually produced a close imitation of the machinery which is hurrying the earth round the sun. The man of science that sips his cup of tea and ponders its phenomena must summon to his aid hydrostatics, pneumatics, chemistry, with some of the most refined and beautiful parts of optics; and though he should be what Dr. Johnson playfully styled himself, 'a hardened and a shameless tea-drinker, whose kettle has scarcely time to cool,' he would find that he had finished his tea-drinking long before he had exhausted the philosophical lessons. Or to take an instance, the most unlike we can recall—the almanac, which is in every house and hand, is a mere convenience of domestic life; but how intimately is it connected with the laws of the universe? Not one in a thousand properly comprehends it for the want of a general idea of the movements in the solar system. The theory of eclipses, the changes of the moon, the distinction between mean and apparent time, are matters about which the current notions are vague or erroneous. M. Comte heard a well-educated man tell a youth, at a striking eclipse of the sun, that the obscuration would have been greater if the moon had been full. He fancied that the larger the moon appeared the more it must obstruct the solar light: in total ignorance that if we see the whole of its illuminated face it cannot be revolving between us and the sun. When it interposes to cut off the solar rays and cause an eclipse, its dark side is of necessity to the earth.

In every object there is something to see beyond what common eyes can behold. The marvellous operations of nature are incessantly receiving fresh illustrations. Ingenuity is taxed to apply the principles with which we are stored, and we have the double pleasure of familiarity and novelty—of old truths in an unexpected form. If Lord Bacon could say that the history of the world, without literary history, was as the effigy of Polyphemus with his eye out—that part being wanting which did most show the spirit and life—it is no less certain that nature is without its eye, its spirit, its life, to him that remains ignorant of its interior laws. It may be made to minister, through its ordinary operations or through the instrumentality of others, to his bodily comforts, but it is only through his own exertions that it can minister to his mind. Natural philosophy is like the Genius of the Allegories. The ordinary gazers behold the vision, but he alone can inform them of its meaning.

The universal presence of the materials of science peculiarly adapts it for the instruction of children.

When the world is new its phenomena never fail to excite attention and provoke inquiry. Yet while we endeavour, and often vainly endeavour, to enlist the sympathies of children in studies to which they are naturally averse, we strangely neglect to avail ourselves of their instinctive tastes, and by our negligence convert their ardour to indifference. Wonder ceases with novelty, and curiosity ceases with wonder, and we soon sit down quietly under an ignorance we no longer feel. We repress the thousand interrogations with which children assail us, till they become habituated to the want of knowledge and forget that the craving ever existed. The little boy marvels why spectacles enable his grandfather to see, and his grandfather, who once marvelled, too, is now content with the result, and leaves the cause to the optician. By marking and obeying the bent of youthful inquisitiveness, we should fill the mind with an additional class of ideas that use would make as familiar as the mother-tongue, and invest with interest a multitude of objects upon which now we gaze with listless, because with undiscerning eyes. Those who assume that the curiosity of children to know is not accompanied by the capacity to understand, would find on a trial that their aptitude is greater than we commonly suppose. To attempt to thrust upon them at the outset a connected system of natural philosophy would, indeed, be absurd: at first they must be followed rather than led. We must wait their questions, suffer their discursiveness, tell them what they are willing to learn, and not everything there is to be told.

But their teachers must understand what they attempt to explain. Children are not to be

imposed upon, like their elders, by mystic verbiage; and we infallibly confuse them when we are confused ourselves. Aptitude on their part must be met by intelligence and skilfulness on ours. It is indeed the great drawback to the scheme that the requisite qualifications are rarely to be met with in mothers, upon whom the early education of children devolves; and the deficiency is one which, in spite of all that has been said of the unfitness of the study for the sex, we cannot but think they would do well to supply.

(To be continued.)

ON FAITH.

There are two sorts or degrees of Faith:—the first is, that by which the mind gives its assent to the truth of a thing on the testimony of another; the second is of a more exalted nature, being of Divine origin, and is a gift of the Holy Spirit. By the first, we believe in the existence of God, and in the truths which he has revealed to us in the Holy Scriptures. It is an essential principle in the beginning of the spiritual path; "for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6. And if we put our whole trust in him, and endeavor in all things to obey him, we shall be in a state of preparation for the reception of that true and living Faith which is "the gift of God." Eph. ii. 8.

It is only by this Faith that we shall be enabled to overcome all our spiritual enemies, and clearly to understand those mysteries which are incomprehensible to human reason; for reason being born of man, is weak and uncertain, and easily errs; but Faith, being born of God, cannot err; reason, therefore, must follow and submit to Faith, not go before and control it.

It is by Faith that, "being justified, we have peace with God through our Lord Jesus Christ." Rom. v. 1. And when this precious gift has been granted to us, it produces in us Hope, Love, Confidence, Joy, and Holiness of heart.* We shall then be enabled to feel an entire dependence on the goodness, power, justice, and mercy of God, and a confidence in his promises; as well as more fully to experience and comprehend the operations of his Spirit on the mind.

Faith is an essential requisite for the proper performance of all our duties to God: indeed, without it we cannot possibly please him, Heb. xi. 6; neither should we ever be induced to seek him, or believe in the influence of his Holy Spirit upon our souls. It is by faith that we are supported in our path to peace, and are enabled to persevere through the difficulties and besetments, which we may have to encounter on our way: it is through this holy principle that we suffer the pains of dryness, and want of consolation, without fainting; being thereby strengthened to "endure, as seeing him who is invisible." Heb. xi. 27. And it is only by faith that we can attain to the practice of true, inward, and spiritual prayer.—*Guide to Peace.*

*See Rom. v. 2. 1 Pet. i. 8. Eph. iii. 12, and Acts xv. 9.

WHAT DO SOLDIERS FIGHT FOR?

A gentleman and lady residing in England, went with their son—quite a child—to view a splendid picture of the battle of Waterloo, painted by an eminent artist: they were delighted with the beauty and execution of the painting. "But father," said the child, after gazing intently on the battle scene, "what was it all for?" 'What for, my son?—why it was—it was—you had better ask your mother.' But the child could get no better information from the mother; so they advised him to enquire of the exhibiter, an old soldier, who had been in many battles. "Sir," inquired the boy, "what did those people in the picture fight *for?*" 'What for,' replied the puzzled official, 'why, I cannot tell what it *was for;* I never thought of *that* before.'—*Advocate of Peace.*

"*He that keepeth his mouth, keepeth his life.*"—Prov. xiii. 3.

"Guard well thy lips;" none, none can know
What evils from the tongue may flow;
What guilt, what grief may be incurr'd,
By one incautious, hasty word.

"Be slow to speak;" look well within,
To check what there may lead to sin,
And pray unceasingly for aid,
Lest, unawares, thou be betray'd.

Condemn not—judge not,—not to man
Is given his brother's faults to scan;
One task is thine, and one alone,
To search out, and subdue thine own.

Indulge no murmurings—Oh restrain
Those lips, so ready to complain;
And if they can be numbered, count
Of one day's mercies the amount!

Shun vain discussions, trifling themes;
Dwell not on earthly hopes or schemes;
Let words of wisdom, meekness, love,
Thy heart's true renovation prove.

Set God before thee; every word
Thy lips pronounce, by him is heard;
Oh! could'st thou realize this thought,
What care, what caution would be taught.

Think on thy parting hour; ere long
The approach of death may chain thy tongue;
And powerless all attempts be found,
To articulate one meaning sound.

"The time is short"—this day may be
The very last assigned to thee;
So speak, that should'st thou ne'er speak more,
Thou may'st not this day's words deplore.

Every man has, in his own life, follies enough—in his own mind troubles enough; in the performance of his duties deficiences enough—in his own fortunes evils enough, without being curious about the affairs of others.

SUMMARY OF NEWS.

Europe.—Liverpool dates to the 19th ult. have been received by the steamer Niagara. There is nothing of special interest from England. In Ireland, famine and disease are sweeping off great numbers of the people, and emigration is going on to a great extent among the middle classes and small proprietors. In France, the elections for the new Assembly had passed off quietly, but the result was not fully known. The latest account represents that 52 departments, electing 454 out of the whole 750 members, had been heard from. These 454 members are thus classified, Moderates 298, Democrats and Socialists 81, doubtful 75. In Paris, a list of the successful candidates is given, amounting to 28, of whom 9 are described as Socialists, 9 as Moderates, and the remainder as Bonapartist, Ministerial, and Re-actionist. Ledru Rollin and Cavaignac are elected. Thiers and Mole defeated. In the Assembly, a vote of want of confidence in Ministers, growing out of the Roman question, was defeated by a majority of 37. On the 11th, a motion for the impeachment of the President and his ministers was defeated on the question of referring it, by 388 to 138. At the last accounts the French army had not entered Rome. The Neapolitan invading army had been defeated by the Romans near Albano. It is said that a Spanish force has landed near Rome. The Austrians were attacking Bologna, but had not yet succeeded in taking it. It appears that the party in Palermo, which was in favour of submitting to the Neapolitans, had been overthrown, and that the city was armed for resistance.

Germany is in great confusion; the people and the monarchs seem to be at issue almost everywhere. Prussia has recalled her deputies from Frankfort, and invited the States to send plenipotentiaries to Berlin to draw up a German constitution. It appears, however, that only Hanover, Saxony, and Bavaria, have responded to the latter call, and that 55 of the Frankfort deputies refused to obey the King's recalling mandate. The town of Elberfeldt, in Rhenish Prussia, was at the latest advices in the possession of a force of republican insurgents, and disturbances had occurred in other towns of that region. The Dresden insurrection was not quelled until the morning of the 9th, when the last stronghold of the insurgents was forced, after a desperate combat. A formidable republican rising has taken place in the Duchy of Baden, and the Grand Duke has fled. The report of the Hanover insurrection is contradicted.

California.—A late arrival fully confirms the previous gold stories, with considerable additions. Diamonds and emeralds are now said to be found, as well as silver, platinum, quicksilver, and coal. A rough diamond nearly the size of a hen's egg is reported among the discoveries. The steamers California and Oregon have returned to Panama.

New Coin.—The Gold Dollar has made its appearance. In size it is considerably less than a half dime.

Cholera.—Three deaths by Cholera in this city were officially announced on the evening of the 30th. The victims were all non-residents. Two cases were reported on the 1st inst., one on the 2d, (neither of which proved fatal) none on the 3d or 4th. In New York the disease prevails to a considerable extent. During the twenty-four hours ending at noon on the 4th, twenty-three cases and nine deaths were officially reported.

Emancipation in Kentucky.—A convention of delegates of the friends of Emancipation in Kentucky, was held at the Capitol in Frankfort, on the 25th and 26th of 4th month last. Twenty-six counties were represented. The discussions were animated and interesting, the principal difference of opinion being upon the question, whether the convention should take ground in favor of incorporating into the new Constitution, a plan of Emancipation, or should simply endeavour to secure to the people, the future right to mature and carry out a system of emancipation, without the necessity of first changing the Constitution. The advocates of the former plan were of opinion that a bold stand taken by the convention, would encourage the friends of Freedom throughout the State to such efforts, that by the time of the meeting of the Constitutional Convention, they would be sufficiently powerful to secure the adoption of an emancipation clause. On the other hand it was contended that the friends of the cause were not yet strong enough to risk all upon the action of the Constitutional Convention; that a clause reserving to the Legislature and the people, the right to adopt and perfect a suitable plan, would be more likely to succeed,—and that this method would be quite as effectual as the former. The majority of the convention appears to have favoured the latter plan, which was proposed in the resolutions reported by the committee of one from each county represented. It will be seen that the resolutions as finally adopted, leave the emancipationists free to urge either method. The resolutions finally adopted by the convention were as follows:

1. Believing that involuntary hereditary slavery, as it exists by law in this State, is injurious to the prosperity of the Commonwealth, inconsistent with the fundamental principles of free government, contrary to the natural rights of mankind, and adverse to a pure state of morals, we are of opinion that it ought not to be increased, and that it ought not to be perpetuated in the Commonwealth.

2. That any scheme of emancipation ought to be prospective, operating exclusively upon negroes born after the adoption of the scheme, and connected with colonization.

3. That we recommend the following points as those to be insisted on in the new Constitution, and that candidates be run in every county in the state, favourable to these or similar constitutional provisions: 1. The absolute prohibition of the importation of any more slaves into Kentucky. 2. The complete power in the people of Kentucky, to enforce and perfect in or under the new Constitution, a system of gradual prospective emancipation of slaves.

4. This convention confines its recommendations to the question of slavery, and makes no expression of opinion on any other topic.

A central committee was appointed to promote the views of the convention on the subject of emancipation.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

(Copyright secured.)

NO. XLV.

(Continued from page 595.)

[These Memoirs having been published in an octavo volume of 361 pages, by Henry Longstreth, No. 347 High street, above Ninth, and the pecuniary responsibility having been assumed by him, it is proper here to state, that whilst the remainder of these numbers will be taken from the printed volume, at the discretion of the Editor of the Review, the readers of this Journal have not seen nearly the whole of the contents of the book. A considerable amount of additional matter, anecdotes, letters, &c., will be found interspersed through the volume.]

R. J. TO M. ALLINSON.

Philadelphia, 2d mo., 1808.

Dear Mary,—Thy sisterly communication of 14th inst. is very acceptable, though to hear of thy dear mother's continued indisposition calls forth my renewed sympathy, but we may hope that as warm weather advances, like Thomas Ellwood's Winter Tree, she "will bud again and shoot." I have been mostly kept at home this winter by the succession of damp weather, which was always unfriendly to my constitution, but particularly so since the painful debilitated state of my limbs, which are not sufficiently restored to be trusted any great length from Brook's court. Yet I am, I hope, humbly thankful that I have been mostly free from those rheumatic affections, and a desire is mostly cherished, that I may receive the present dispensation from our merciful Father, with due submission, and become more worthy of His blessed care and protection, who hath done for and to me *great things*, and who knows best how to deal with me, a poor creature, for my good, both here and forever. I am sorry to hear that my dear fellow pilgrims, G. and S. D., are suffering under bodily infirmities. I feel them often near to my best life, and rejoice in believing that the Ancient of Days will not leave them.

By a late letter from M—— R——, I learn that my venerable friend, Sarah Barney of Nantucket, has closed her well spent life. She took sisterly notice of me, a poor stripling, half a century ago, and has been inflexible in her friendship ever since. I have loved her spirit, and her great example, and wish to follow it. * * * * *

R. Jones

In the first month of the year 1809, died her valued friend John Teas—an upright man—a self-sacrificing philanthropist, and a sincere friend. In the yellow fever, during successive years, he performed those painful and hazardous services to humanity which are likely to be owned as *done unto Him* by the great Example, who "went about doing good." On various occasions he aided R. Jones in carrying out her schemes of benevolence. Although the state of her health at the time scarcely warranted the effort, she went to the funeral, and was largely drawn forth in testimony, opening with the text, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished," &c.—directing the discourse principally to his widow, and affecting most of the company to tears.

In a letter to Wm. Rotch, 4th mo. 22d, 1811, after noting a confinement to her house from indisposition for near six months, she says, "and yet, to the praise of our ever adorable Helper, who hath hitherto sustained and upheld, I am at times enabled to set up my Ebenezer. Our Yearly Meeting ended on 7th day last. I have been enabled to attend all the sittings except four, and may say it was throughout a solemn and very large meeting. We had the company of dear Susanna Horne, and of Ann Jessup from Carolina—and several from neighbouring Yearly Meetings. The two named are going to that of New York. Among those who were able to attend, thou wilt be pleased to hear of G. Dillwyn, S. Smith, Benj. White, Thos. Scattergood, John Hoskins, (now in his 84th year,) Rebecca Wright, Leonard and Jane Snowdon, Sally Cresson, Ann Mifflin, &c., who nobly showed themselves alive in the best cause. Also, Jacob Lindley, who has buried his wife Ruth Anna. M. Pleasants

was out generally, and bears up admirably. My dear friend Catharine Howell, in her 74th year, after a long illness, was a few months since released from all sorrow and pain. Sarah Harrison is yet with us, struggling under infirmities and manifold trials, yet often favored to tell of the Lord's goodness. James Simpson, near three weeks ago, after a short illness, made a peaceful and happy close; fully resigned, and quite sensible, telling those around him, "I am going." Lying down with his clothes on, and requesting to be turned on the other side, he said, "it is done," and ceased breathing. His remains were interred at Frankford, amidst a large company of Friends and others. I could not but desire, "Let me die the death of the righteous," &c.

"T. Scattergood mentioned at our Monthly Meeting yesterday his prospect of attending the Yearly Meetings at New York and Rhode Island. Susanna Horne and Mary Allinson are bound the same way, having Caleb Shreeve, a valuable Friend of our meeting for their charioteer. How I should rejoice to spend a little time among you at New Bedford—but as that is not to be expected by me again, you must let me love you, as I do sincerely, and ask for the consolation of continued remembrance in your seasons of favour."

"I have received an account," she notes, "of the peaceful and happy close of my truly dear friend, and companion in gospel labour in England, Christiana Hustler; who, after a long illness, in the 80th year of her age, died at her country seat at Undercliffe, Yorkshire, the 27th of 6th mo., 1811. And on the 14th of 8th mo. dear James Allinson died at his mother's house in Burlington, aged 33 years, leaving a precious wife and three children to lament their irreparable loss—whom may the Lord sustain!"

No notes or letters bearing date in 1812 have been found. It appears that she attended at least a portion of the Yearly Meeting in the 4th month, and participated in its exercises, although in a very enfeebled state. We are informed that in one of its sittings she was eminently favoured, drawing a comparison between the state of the Church Militant and that of the Church Triumphant, expressing her belief that it was designed that there should be a travelling towards a nearer approximation to the latter whilst in this militant state.

Philadelphia, 1st day of the year 1813.

My endeared friend and sister Sarah Hustler:

—I have been so long thy debtor that I hardly know how to begin the excuse which is necessary for omitting to answer thy letter of the 23d of 8th month last, and one from dear Martha Routh, both announcing the peaceful and favoured end of thy honourable and precious mother, my truly near and dear companion, which deeply afflicted me, being at the time weak and low both in body and mind. Yet after nature was a little relieved, my soul craved that I might also die the death of the righteous, and my latter end be as sweet and as happy as hers. Yes, my dear, I well know some of her hidden conflicts, and that her soul's enemy sorely and frequently assailed her. But *even then*, her head was covered in the day of battle, and for an helmet, the hope of salvation was her and my secret rejoicing. Oh, her love to the blessed cause, and to poor *me*, was wonderful, surpassing all temporal enjoyment;—yea, we were knit as Jonathan and David—and now that a final separation has taken place, and she happily removed from "the noise of archers," where death is swallowed up in life, and hope in everlasting enjoyment, my soul worships in reverent thankfulness, and craves, for myself and for thee and thy dear brother, that walking humbly by the same rule, and minding the same thing, we may approve ourselves as followers together of the same Lord, who hath led captivity captive, and given the like precious gifts, even to the rebellious.

My spirit, whilst my pen is in motion, salutes thee. I am truly glad to hear of thy dedication to the service of the Most High, and I wish thee safely and wisely to move in faithfulness to every divine requisition, now in the time acceptable, that when reduced, as I at present am, (being nearly helpless and mostly confined to my chamber,) thou mayest look back with humble confidence to the voice of blessed acquittal, "Let her alone, she hath done what she could,"—which is sometimes, in boundless mercy, vouchsafed even to me.

I am now in my 74th year, and so stiff and enfeebled, that I get out but seldom, and only to our North Meeting, with the help of an arm and my staff; yet in the humbling dealings of my blessed Master with me, I am provided with the comfort of my dear Bernice Allinson, who thou mayest remember married a precious young man about seven years ago. They were happy in each other. They settled in New York, but after some years removed to this city. He has by his death left her a widow indeed. Finding my powers giving way, this dear child has taken a neat house adjoining the one I live in, and a door communicating between our chambers, she has become my care-taker.

Thou may'st have heard of the sudden and peaceful end of our dear friend Rebecca Wright, in her 75th year, who, after attending our Yearly Meeting, got home, and in a few days we received an invitation to her burial. She was an ornament and great example in society. In the last month, Phebe, wife of our honourable friend James Pemberton, departed this life. And dear Sarah Harrison, after struggling with much bodily weakness, and heavy, very heavy trials of various kinds, was happily removed a few weeks since. These, with the peaceful close of dear John Pemberton's widow, and the death of several young and promising plants about the same time, together with my debility and varied exer-

cises, have sunk me so low, that I was not able to get to see any of them or their families; but remained, a silent and secret mourner, in my own chamber, where I now sit thus conversing with thee.

12th. I can give thee the pleasing information of dear Susanna Horne's safe return from a long, trying journey to the westward—having had, throughout, for her steady companion, Mary Allinson of Burlington, a friend in the station of an Elder, and to whom S. Horne seems as nearly united as I was to my beloved C. Hustler. Susanna and Mary, with T. Scattergood, with whom they quarter, Samuel Emlen, &c., spent last sixth day with me in my chamber, and this day started on a visit to Bucks Quarter. They look bravely, but I told S. Horne that her work not being done here, I don't yet see any opening for her return to her native land. Her services and example are truly satisfactory to us *all.* I hear that dear Stephen Grellet is in like manner beloved amongst you; and by a letter to his valuable wife, he was at and in the neighborhood of Undercliffe; so thou must have been gratified, and I also am in hearing of it, for he is a brother beloved by me for the Work's sake. If thou hast opportunity, present him with the expression of my love.

To dear M. Routh and to dear A. Alexander I wish thee to give the perusal of this letter, which must serve them as a proof of my sincere and undiminished love, and that I retain my wish to hear often from them; for indeed, nothing but ability of sight is wanting, to them and thyself, often. To *will* is present, but how to perform *I find not.*

14th. I was so dim when I wrote the above, that I almost despaired ever finishing this letter; but I am not easy without making another attempt. If I fail finally, I hope my dear B. will send it to thee. Dear Samuel Smith sends his love. He, by a late division of our large Monthly Meeting, is likely to become a member of the Monthly Meeting of Philadelphia, which is painful to us both, as we have always been fellow helpers together in the Meeting for the Northern district for upwards of three score years, and are still in the unbroken bonds of the Gospel. And though all the three meetings have been much stripped of valuable members, the multitude that do attend, (and a large number of other professors,) especially on first day mornings, have induced Friends of the Middle Meeting to build another house to the westward, which is nearly finished. And materials are collecting for one to the northward. So that, like London, we shall abound in houses, whether they are all filled or not.

Although it is a low time in general, yet, in acknowledgment of the goodness and mercy of the blessed Shepherd of Israel, I may say, that a hopeful succession of true burden bearers is coming forward, and a living hope is raised that the standard of Truth and Righteousness will be supported, and the day approaching, spoken of by the prophet, when many shall run to and fro, and knowledge in divine things be increased. So be it, saith my soul.

Dear G. and S. Dillwyn still reside at Burlington. G. is especially strong in the exercises of his gift, and as skilful a workman as ever.

* * * * *

20th. By a letter from S. Horne, she expects to finish her visit in Bucks Quarter so as to be in this city next week, when I apprehend she, with T. Scattergood, will mention their prospect of a visit to the families of Pine street Monthly Meeting. In which case they will then have visited all the families in this city, and very acceptably, as indeed their gospel labours have been, here and elsewhere in our land. Our friends M. Swett, Charity Cook, Ann Jessup, Benjamin White, Henry Hull, William Jackson, Richard Jordan, and Mahetabel Jenkins, who have laboured amongst you, are all living, though some are growing infirm, and especially dear Nicholas Waln and Phebe Speakman, who are evidently breaking down—but *none more so* than thy sincerely attached and aged sister in the fellowship of the Gospel of peace and salvation. R. J.

(To be continued.)

OPINIONS AND PRACTICE OF THE PRIMITIVE CHRISTIANS, FOR THE FIRST THREE CENTURIES, IN RELATION TO WAR.

(Continued from page 557.)

Ignatius, the contemporary of Polycarp, has left us similar evidence of the peaceful construction placed on the Gospel. "Ye do also pray without ceasing *for all men;* for there is hope of repentance in them that they may attain unto God. Let them therefore at least be instructed *by your works,* if they will be no other way. *Be ye mild at their anger; humble at their boasting; to their blasphemies return your prayers; to their error your firmness in faith; when they are cruel be ye gentle; not endeavouring to imitate their ways.* Let us be their brethren in all kindness and moderation; but let us be followers of the Lord; for who was ever more unjustly used, more destitute, more despised?" "*Nothing is better than peace, by which all war, both spiritual and earthly, is abolished.*" "The beginning is faith; the end charity." "Where there is division and wrath, God dwelleth not." "Bear with all men, even as the Lord with thee; support all in love. Bear the infirmities of all, as a *perfect* combatant; where the labour is great, the gain is so too."

Justin Martyr, (A. D. 140,) came twenty years after Polycarp, and here full proof opens on our view. He quotes the prophecy in Isaiah, that men should turn their swords into ploughshares, which he believed *then* to be in the act of fulfilment, the ground of his belief being the circumstance of all Christians refusing to fight.

"That this prophecy is fulfilled," he says, "you have good reason to believe; for *we who were once slayers of one another, (engaged in warfare,) do not now fight against our enemies.*" He also makes a distinction between soldiers and Christians, points out the duty of Christians *to love their foes,* and styles the devil, the father of all war. The Jews despised all not of their own race, and the Gentiles had considered the Jews as haters of mankind, and hostile to all nations. Alluding to this unhappy state of things, and the change effected by the doctrines of Jesus, he observes: "We who once hated each other, and delighted in mutual quarrels, and slaughter, and according to custom refused to sit at the same table with those who were not of our own tribe and party, now, since the appearance of Christ in the world, *live familiarly with them; pray for our enemies;* and endeavour to persuade them who hate us unjustly, to order their lives according to the excellent precepts of Christ, that so they may have good hope to obtain the same rewards with us from the great Lord and Judge of all things." "We pray for you (the Jews,) that Christ would have mercy upon you, for he has taught us *to pray for our enemies, to love them and be merciful to them.* The Christians obey the laws that are made, and, by the exactness of their lives, go beyond that accuracy which the law requires of them. *They love all men, though all men study to afflict and persecute them.*"

Tatian, the disciple of Justin, speaks *in the same terms of war.*

Irenæus, (A. D. 180,) in his youth had been a disciple of Polycarp; and he also affirms, that the famous prophecy relating to peace was accomplished in his time; "for the *Christians,*" he says, "*have changed their swords and lances into instruments of peace, and they now know not how to fight, but being smitten on one cheek, turn the other likewise.*"

Athenagoras, Theophilus, and others, who flourished about this period, make the "love of their enemies," which distinguished the Christian character, "a proof of the divinity of their religion:" and state, that Christians abstained from returning a blow, and would not even go to law with those who injured them.

Clement, of Alexandria, who followed Irenæus at the distance of only sixteen years, gives to Christians the appellation of "peaceable," thus distinguishing them from others of the world; and says expressly, that the "*peaceable,*" or Christians, so far from engaging in war, had neither weapon, nor sign of violence among them, and that they never used sword or bow, meaning by these, the instruments of war. His opinion was *decisive against warfare.*

Tertullian, (A. D. 200,) believed the prophecy to be fulfilled. "You must confess that it has been accomplished, *as far as the practice of every individual is concerned, to whom it is applicable.*" "At this time," he says, "no Christian soldiers are to be found in the armies; and had not religion forbidden them to have recourse to arms, they are sufficiently numerous to defend themselves against persecution; but, said they, though we walk in the flesh, we do not war according to the flesh, for the *weapons of our warfare are not carnal.*" "Though the soldiers came to John," he proceeds, "and received a certain form to be observed; and though the centurion believed, yet Jesus Christ, by disarming Peter, *disarmed every soldier afterwards,* for custom never sanctions an unlawful act." "Can a soldier's life be lawful, when Christ has pronounced, that he who lives by the sword, shall perish by the sword? Can one who professes the peaceable doctrines of the gospel, be a soldier, when it is his duty not even to go to law? And shall he, *who is not to revenge his own wrongs,* be instrumental in bringing others into chains, imprisonment, torment, death?" In one of his discourses he observes, "We piously educate and train up orphans, and relieve the necessities of the indigent, and *render no man evil for evil.* This is the proper goodness and excellency of Christianity, it being common to all men to love their friends, but peculiar only to Christians *to love their enemies.*" So strongly knit were the ties of brotherhood among these excellent men, that he says it was the exclamation of heathens:—"See how these Christians love one another!" But Tertullian lived long enough to behold the approach of a different spirit among his fellow Christians.

We have now come to the end of the second century after the death of our Lord: we have seen that to this period all war was considered unlawful by his followers; and it appears that there was not a single Christian to be found in the Roman army.

During the period between 170 and 195, Cassius had rebelled against the Emperor Verus; and Claudius Albinus in one part of the world, and Pescennius Niger in another, had rebelled against the Emperor Severus. Suspicion as usual fell upon the Christians as being concerned in these proceedings; but Tertullian, in his discourse to Scapula, says, that "this accusation was totally groundless." —"You defamed us Christians," he says, "by charging us with having been guilty of treason to our emperors; but not a Christian could be found in any of the rebel armies, whether commanded by Cassius, Albinus, or Niger." This is important, for Cassius was master of all Syria, with its four legions; Niger, of the Asiatic and Egyptian legions; and Albinus, of those in Britain, which legions together contained between a third and a half of the standing legions of Rome; and the circumstance of no Christian being in them, is the more remarkable, because, according to the same Tertullian, Christianity had then spread over almost the whole of the known world.

In the first two centuries Christianity was in its purest and brightest condition, for proof of which

assertion we need only turn to the early writers flourishing at that period. According to these authorities they were then frugal, temperate, and moderate in all things: they were punctual to every word and engagement; and such lovers of truth, that, on being asked if they were Christians, they never denied it, though death might be the consequence. They loved each other as fellow Christians, and all men as brethren. They were kind, courteous, and charitable in the highest degree, abstained from all manner of violence, and prayed for those who persecuted them. They made no sacrifice of their conscience, and never refused to die for their religion.

In the third century, however, on which we are about to enter, this purity of conduct began to receive blemishes and stains of a lamentable character. Certain Christian *casuists*, of whom Tertullian speaks, had so far degenerated from the principles of their predecessors, as to believe, that many of the heathen customs might be complied with, though strictly prohibited by the church; in fact, that they might *go any length without the just imputation of idolatry, provided they did not sacrifice to the pagan gods, or become heathen priests.* To the ease which Christians enjoyed from the death of Verus, to the tenth year of Severus, much of this corruption of manners is doubtless to be attributed.

Tertullian satirized, entreated, and reasoned against this occasional conformity of his brethren to pagan worship, and against the practice of several bearing the name of Christians, who now entered the Roman armies. And when the charge of being useless to the commonwealth was repeated against the Christians, he answered the accusation in part by a fact which he was obliged to acknowledge, "We serve with you, and your armies."

But the corruptions were not even confined within these limits: the same writer furnishes us with instances of *manufacturers of idols being admitted into the ecclesiastical order;* and other authors loudly complain of vices that were now creeping, like some deadly plant, over the fair flower of Christianity. Many indulged in luxuries, and began to be "envious and quarrelsome, and to dissemble, and to falsify their word." They had lost that character which Pliny had been obliged to give of them, and for which they had been so justly celebrated.

Hand in hand with these sins, and as a fit companion, came war; and it is an admitted fact, that about this period, there were soldiers in the Roman armies who called themselves Christians, or had that name given to them by others. That they were *real Christians*, however, seems to be a question that admits of very little doubt; for, independently of the principles of *real* Christianity, and of the practice of the purer age, the idolatrous rites to be performed by every soldier, still remained. They must have been the casuists of Tertullian, or nominal and corrupted Christians.

Those who yet preserved the Christian spirit in its essential truth, still declared all war to be unlawful.

Origen. (A. D. 230.) Celsus, who lived at the end of the second century, attacked the Christian religion, and made it one of his charges against its professors, that *they refused to bear arms for the emperor, even in the case of necessity, and when their services would have been accepted.* Origen answered this work, and did he deny or admit the charge? *He admits the accusation as stated by Celsus, that the Christians would not bear arms in his time*, and justifies them for refusing, *on the principle of the unlawfulness of war.* He says of himself and his brethren in general, "We no longer take up the sword against any nation, nor do we learn to make war any more. We have become, for the sake of Jesus, the children of peace." And he maintains that Christians are the most useful of subjects, because they pray for their monarch. "By such means," he says, "we fight for our king abundantly, but we take no part in his wars, though he urge us." "The more eminent any man is for piety and religion, he will be able to afford greater assistance to his prince than a great many armed soldiers that stand ready to fight for him, and to destroy his enemies."

[To be continued.]

Account of MARY FOX, *of Wellington, Eng., a Minister, who died 12th mo. 29th,* 1846, *aged* 58.

Our beloved friend Mary Fox was the daughter of John and Margaret Sanderson, of London. She was remarkable at an early age for the docility of her disposition, and an habitual desire to oblige others. When only seven years old, she was deprived by death of her affectionate and pious mother; but this loss was in a remarkable degree supplied by her remaining parent, whose domestic habits, regulated by Christian principle, peculiarly qualified him to fulfil the twofold duties which thus devolved upon him.

Even in childhood, our dear friend was of a thoughtful turn of mind, and the subject of serious impressions, which assumed a decided and permanent character, about the sixteenth year of her age. From this period, her conduct manifested such a conscientious desire rightly to fulfil her various duties, as plainly bespoke a mind acquainted with the true fear of God. Yielding her heart to the blessed operations of his Spirit, she not only came to have a practical experience of the power of godliness, but was also prepared for service in the church, as a minister of the gospel of Christ; in which character, she first appeared in the twenty-second year of her age. Her offerings were much to the comfort and edification of her friends; and the life and power which attended these fruits of early dedication to the service of her Lord, afforded abundant evi-

dence, that her call and qualification were indeed from Him.

In the spring of 1812, she was acknowledged as a minister by her monthly meeting; and with its concurrence, she soon after united with two much valued friends, Martha Smith and Barbara Hoyland, in a religious visit to the families of Friends in Bristol.

From this period, our dear friend was extensively engaged in religious labours, in many parts of Great Britain, freely consecrating her strength and the prime of her days, to the service of her blessed Master. In the intervals of some of these religious engagements, the energies of her benevolent mind were still directed to the benefit of her fellow-creatures; and when her beloved friend Elizabeth J. Fry commenced her labours in Newgate, she was the first to accompany her to that appalling scene of misery and vice; and long continued diligently to co-operate with her and others, in the measures which were adopted for the reformation of female prisoners.

In the year 1821, she was united in marriage with Sylvanus Fox, of Wellington. While endeavouring rightly to discharge the various important duties which devolved upon her in this new relation, she still often felt herself called on to leave her home, and travel in the work of the ministry. One of her latest services of this kind, was a visit, in 1842, to most of the meetings of Friends in Ireland, in company with Rebecca Collins, of America. Her doctrine was sound and scriptural; and she was often engaged to set forth the love of God in Jesus Christ our Lord, and the hope of eternal life through him. In prayer, both the matter and the manner bespoke the reverential and solemn feeling which clothed her spirit, when drawing near to the throne of grace. Nor was it in word alone she bore testimony to the blessed truths of the gospel; her life and conversation gave witness to the reality of her christian profession, evincing her earnest desire to adorn the doctrine of God her Saviour in all things. In social intercourse, the kindness and cheerfulness of her demeanour, (often maintained amidst much secret exercise and conflict of spirit,) were such as had a powerful tendency to make true religion appear attractive in the sight of others, especially of the young. Always disposed to form a lowly estimate of herself, she habitually avoided everything that tended to detract from the reputation of others; seeking to discover whatever was good or estimable in them, rather than dwelling on their faults.

In the summer of 1846, indications of declining health became apparent, which led to her passing several weeks by the sea-side, with her husband and some of her children. This change did not, however, produce the benefit hoped for. She was permitted to reach her home, though in a very enfeebled state, on the 23d of the 11th month. Her family being on this occasion collected round her, and a solemn pause having ensued, she repeated, in a low and faltering voice, the words of the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name;" "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

During the next ten days, there was no very marked change in her disorder, and she was able to spend a portion of each day in her family; but a distressing cough, and sometimes severe spasmodic pain, progressively exhausted her frame; and on the morning of the 4th of 12th month, her symptoms appeared to herself and those about her, to indicate approaching dissolution. Under this apprehension, her family were summoned around her bed, and there witnessed a deeply impressive scene. The enemy and accuser was permitted, for a time, sorely to assault and buffet her; and, during the conflict of spirit which ensued, she gave utterance to the deep sense which she entertained of her great sinfulness, and manifold omissions of duty; and to a fervent petition for divine help. This was soon answered in a marvellous manner; joy sprang up in her troubled soul, and she seemed to have a view of that blessed company, who stand before the throne of God and of the Lamb, with a foretaste of the bliss that awaited herself, when her mortal tabernacle should be put off. And, while thus filled with joyful anticipation on her own account, her soul was poured forth in earnest desires that all might become partakers of the like blessedness. She was afterwards heard to recite to herself the language, "without spot or wrinkle, or any such thing," and also to say, "wonderful salvation:" "All things are yours, and ye are Christ's, and Christ is God's!" She likewise repeatedly exclaimed, "The Lord be praised! the Lord be praised!" The time of her release was not, however, so near as was then apprehended, and she survived nearly four weeks longer. During this period, her debility and exhaustion were so great, that she was not able to say much. Her expressions were, however, frequently such as showed that her mind was stayed on God, and that He was indeed her refuge and her strength. On one occasion she said, "underneath are the everlasting arms;" and again, "how good it is to trust in Thee!" At another time, on the words "God is our refuge and strength, a very present help in trouble," being repeated to her, she looked up, and sweetly added, "therefore will not we fear." On the evening of the day preceding her death, she said, "I cannot bear much taking leave;—Farewell! Farewell all!"

Annual Monitor.

INDIAN TEST OF HONESTY.

When the Indians went away after the cession of their lands east of the Mississippi, I went with them. I took up my quarters at the head waters of the Wis-se-ba, at the junction of two important

streams, tributaries to the great father of waters; I opened a store, and resolved to become an Indian trader. Permit me to tell you a coon story—not a political one, but a commercial one. After exposing my goods, in all their Indian varieties, for some days, without any success in selling, I became almost discouraged, and nearly concluded to give it up. The Indians would come into the store by dozens; they would examine the goods and go away without buying. They had plenty of shu-ne-ah (money,) and plenty of furs, and destitude of goods—and that was to me a mystery. At length, the head war-chief of the nation came into the store in company with a large crowd of Indians. He instantly exclaimed, "How do, Thomas? come show me some of your nice goods; what do you ask for this? I'll take four yards of calico, three coon skins for one yard, half dollar exactly, by, meby, to-morrow I'll pay you." The next day he came accompanied with his whole band; his blanket above his waist was stuffed with coon skins: "American, I'll pay that bill now." Suiting the action to the word, he began to pull the skins from the blanket: throwing them on the counter, he counted out twelve and stopped, still holding the thirteenth in his hand; at last he laid it with the rest, exclaiming, "That's it exactly." I handed it back to him, telling him he owed me but twelve, and that the Great Spirit would not let me cheat him. We continued to pass it back and forth, each one asserting that it belonged to the other. At last he appeared to be satisfied; he gave me a scrutinising look, then placed the skin within the folds of his blanket, stepped to the door, gave a yell, and cried with a loud voice, "Come right away, all of you, and trade with the pale face boy; he is honest, he will not cheat the Indian, he believes in the Great Spirit, his heart is big, he is an honest trader?" He then turned to me and said, "If you had taken that one coon skin, I would have told my Indians to have nothing to do with you, and would have driven you away like a dog; but I have found that you are the Indian's friend, and we will be yours." The Indians then began to flock into the store and trade, and before the sun had gone down, I was waist deep in furs besides shu-ne-ha (money) in plenty. That one coon skin saved me.—*Niagara Mail.*

EXTRACT FROM THE MEMOIR OF ANNE R. PAGE.

In whatever sense the word charity is understood, it received a beautiful illustration in the life and character of A. R. Page. One feature of it is discovered in the use which she made of money. It was in her power to have died wealthy; but at the end of her stewardship it was found that she had "cast into the treasury of the Lord all her living, even all she had."

It might have been said of her as of the archbishop of Cambray, that at his death "he owed no many any thing, no man owed him, and he left nothing." Mrs. Page had a deep sympathy with every institution calculated to benefit her fellow creatures, or extend the Redeemer's kingdom, and she responded to the calls of most of them.

The claims of her servants, however, she considered as paramount; and for their good, the greater part of what she had was expended, and this with a degree of pleasure that no miser ever felt in hoarding. Her charities were not drawn wholly from that which remained after supplying all that refined life usually deems "necessary."

She exhibted through her whole course that unerring proof of gospel charity—self-denial, for Christ's sake—while at the same time the pleasure of doing good, caused her to take little account of things which the worldly in her station would regard as painful acts of sacrifice. But the expenditure of her substance, although she gave *all*, was among her lowest acts of charity. That divine spirit appeared most lovely in her ministrations to the afflicted. To know that any one within her reach was in trouble, was sufficient to awaken a sympathy proportionate to the distress. Her prayers and tears flowed as freely in the negro's cabin, as by the dying beds of the sons and daughters of pleasure.

Those especially, who were under affliction on account of their sins, and inquiring what they should do to be saved, sought her society, and not without profit. Her deep anxiety to do them good, drawing upon the riches of her own experience, enabled her so to unfold the love of God in Christ, as greatly to encourage and assist them in laying hold of him by faith. Forgetful of self, she grew not weary of serving others in all practicable ways, even in cases where her affectionate endeavours seemed not to be appreciated, and so giving constant proof that she was governed by higher aims and motives than any recompense that man can give or withhold.

In her intercourse with Christians of different denominations, it was no effort of charity to love those not of the same church with herself. She was quick to recognize the fruits of holiness, and these were sufficient to secure her affections and her confidence. It was always with pain that she heard things related to the disparagement of Christians of other names, even where they seemed to be true. The contention of Christians always seemed a mystery to her, and she had a serious and pleasant way of arresting any conversation calculated to increase them, by alluding to that world where they would shortly rest from their sad divisions and unchristian quarrels.

Charity receives no such wounds as in the house of its friends. Is there any spectacle on this earth, beheld from heaven, so sad as that of Christians engaged in disparaging each other? The leaders of religious parties, and many others, have much to repent of and reform in this respect, before Zion shall become terrible to an ungodly

world, by her union, holiness and love. It cannot be doubted that there are many, very many, "contending" for what they call "*the faith once delivered to the saints*," who are only wronging their Master and his cause, and their own souls.

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 16, 1849.

The Editor would willingly recall the attention of his juvenile readers to an article published in the Review last week, under the title of Self Instruction. The writer of that article illustrated his views chiefly by a reference to geography, a very proper subject to engage the attention of youth. But the leading remarks are perhaps equally applicable to various other objects of rational pursuit. There are few situations, or employments, which do not afford numerous intervals of leisure, which, if suffered to slide away unimproved, scarcely leave a trace on the memory. And it is not unworthy of remark, that where the pursuits of business are duly restricted, and the desire of needless acquisitions discarded, those intervals are likely to become more considerable. If, then, the habit is early acquired of regularly and systematically devoting the time, which can be snatched from the usual occupations, to the attainment of useful knowledge in any of its departments, it will be surprising to find how much can be gained from those fragments which are usually thrown into the gulf of oblivion.

It is no uncommon supposition, that to acquire a knowledge of science, the aid of a teacher is requisite. There can be no doubt of the advantage, when it can be attained, of a judicious living instructor; but there are many to whom that is impracticable, who can still have access to well written books. Probably every person who has made any considerable progress in scientific attainments, has been in great measure self instructed. To the energetic student who has learned to exercise his own powers, the difference between having a living instructor and being without one, is that in the latter case he must work a little harder, and employ a little more time, in mastering the difficulties which arise. And this very exercise must necessarily develop his own resources. Besides, it is observable, that what a student discovers himself, or deduces, with considerable labour, from the researches of others, is pretty sure to be remembered.

One important advantage arising from the habitual pursuit of useful knowledge, is that it prevents the formation of a taste for light and uninstructive reading, or other trifling amusements. Even to those who find the acquisition of solid instruction laborious and painful in the beginning, it becomes agreeable as they proceed; and the greater the progress the more engaging it appears. Pope has compared the pursuit of knowledge to the ascent of the Alps, but forgot to inform us, that the higher we climb, the more varied and extensive will our prospect become.

The letter from our valued correspondent H. B., which we published last week, may well suggest more serious reflections than the subject is accustomed to receive. From what we know of the writer, we have no doubt he has always been justly regarded as a reputable and exemplary man: yet he tells us that he smoked away as many segars as cost $600; and found, upon abandoning the practice, that he was actually better without them. Now let it be seriously asked whether this could be right? And if not right for him, can it be right for others? According to the last census, there were in the United States, in 1840, white men over fifty years of age, 593,444. Now supposing one in ten of these men to have consumed tobacco to the amount of $600, we shall have an amount of $35,606,640. When the Bank of the United States* was broken down, the crash was heard throughout the Union; yet here we have its whole capital in tobacco smoke.

When that valuable minister, John Churchman, was sinking towards his grave, Jacob Lindley, then a young man, paid him a visit, and upon enquiring into his health, was answered, that he was very weak in body, and in great poverty of spirit; that he had been trying to search into all things from the beginning, and could find nothing in his way, unless it was *smoking a little too much tobacco*,† which he was then striving to reduce. This Friend, it may be remembered, was subject to a singular cough, which sometimes nearly strangled him, and for which smoking tobacco was a remedy. He therefore had a conclusive reason for using *some* tobacco; yet he was jealous that he was using too much. A man whose health did not demand it, if equally conscientious, would probably judge best not to use any.

London Yearly Meeting.—Our latest communication from England was dated on the 23d ult., from which we are informed, that three sittings of the Yearly Meeting of Ministers and Elders had been held, which were solemn and favoured sea

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* The capital of that Bank was $35,000,000.

† This may probably recall to the memories of some readers, the story told in page 655 of our former volume, of the pious woman who dreamed that her name, written in the book of life, was so obscured by tobacco smoke, that the angel could hardly see it. This anecdote I believe is literally true.

sons, there appearing to be an increase of unity among them. Two sittings of the public Yearly Meeting were held on the day it commenced, (23d;) both which in the men's and women's meetings were satisfactory. Our American Friends, Thomas Arnott, Anna A. Jenkins and Susanna Howland, were acceptably present.

A friend from the East, highly recommends the temperate and quiet habits of the *Adams House*, in Boston, as a suitable place for members of our Society to stop at, when they have occasion to visit that city.

Died,—On the 17th of Ninth month last, at her residence in Burford, Canada West, Susanna, wife of Jeremiah Moore, and daughter of the late John Sutton, formerly of Orange Co., New York. She was an esteemed member of Norwich Monthly Meeting, and in the 45th year of her age. This dear Friend attended meeting apparently in usual health, on First day, the 10th, only one week previous to her decease. Soon after returning home, she was taken seriously ill, and expressed in the course of the evening an apprehension that it would be her last sickness, for that she had never before so fully experienced the incomes of Divine love as in the meeting that day. On the day of her decease she again recurred to that precious season, remarking that the feelings then vouchsafed to her remained with her, and she had faith to believe they would safely bear her through the valley and shadow of death.

——, At his residence, Middletown, Delaware Co, Pa., on the 12th of last month, Joseph Pennell, in the 71st year of his age, a member of Chester Monthly Meeting.

A Testimony of Sandwich, N. H., Monthly Meeting of Friends, concerning Huldah B. Hoag.

Our beloved friend, Huldah B. Hoag, wife of Lindley M. Hoag, of Wolfborough, in the state of New Hampshire, having been recently removed by death from the Church militant, and leaving an evidence behind her, of having been made meet through sanctification of the Spirit, for a better inheritance, we have believed it right to note a few particulars respecting her, if haply others might be encouraged by her example to that dedication of heart, by which they might be enabled to glorify our Father who is in Heaven.

She was born on the 5th of First month, in the year of our Lord, 1801. Her parents, Joseph and Hannah Varney, of Wolfborough, were members of our religious Society, who, though situated in a small meeting, were concerned to be watchful over their children, and to train them up in the way they should go. This, their eldst child, was blessed with good intellectual endowments, and an affectionate and benevolent disposition, with a heart disposed to compassionate the needy and afflicted; which was evinced by her readiness, according to opportunity and the means in her power, to visit such and administer relief.

When quite young, she was sensibly reached by the manifestations of the Holy Spirit, by which she was often broken into tenderness of heart, and was led to a love for the truth, and an esteem for such as were reputed worthy Friends.

They generally had at her father's house, the company of Friends travelling in the ministry, who visited that place; towards whom she manifested an extraordinary attachment for one of her years, taking great satisfaction in their company and conversation, often withdrawing from her juvenile associates, to avail herself of the instructive remarks of those of riper years.

With much vivacity, she possessed an amiable disposition and a capacious and lucid mind, and being intelligent and interesting in conversation, and of engaging manners, she was much sought by a large circle of fashionable acquaintances, by whom she was surrounded; and being situated in a small meeting, at a distance from any other neighbourhood of Friends, and having an inclination for gay society, the temptation to shun the cross was great, and through inattention to the "light of Christ," she departed in some measure in her appearance, from the simplicity of the truth; for which she manifested deep regret in after life; yet through all her deviations, she retained a continued regard for the honour and reputation of the religious society of which she was a member, and to which she felt bound by the firm conviction that theirs was the profession of the truth as it is in the Gospel; and she was careful to do nothing that she thought would bring a reproach upon it; and subsequently remarked that she never departed from the plain Scripture language in her social intercourse, on any occasion.

In 1824 she was married to Jonas M. Varney, and settled in Wolfborough, in the neighbourhood of her parents. Their prospects in life appeared flattering, and she now gave herself more liberty in imitating the vain fashions of the world. But He, who in infinite mercy watcheth over the children of men for good, was pleased to appoint to her a dispensation of affliction, and to mar the beauty of temporal things in her view; for within two years from their marriage, she was bereft of her beloved husband, and left a widowed mother in the 25th year of her age.

Under this afflicting dispensation, which she esteemed a divine appointment, designed in mercy for her good, she was led to take a retrospect of her past life, and to look into her spiritual condition, and through the influences of divine grace, she saw that, by the love of the world, she had been too much alienated from the love of Christ; and that her mind was unreconciled to the will of her Lord and Saviour, and under a sense of her unworthiness, she was brought into great sorrow and contrition, and, for a time, was almost overwhelmed with dismay and despair;—in this state of feeling, she saw the emptiness of worldly

pleasure, and the vanity of trusting to uncertain riches; and was made willing to sacrifice whatever she saw conflicted with her peace, and to covenant with the Lord, that if he would receive her into favour through his pardoning mercy, she would serve him in "the obedience of faith;" and the God of peace, in his own gracious time, was pleased to arise for her consolation, in granting her an earnest that she was reconciled to *Him* by the *death* of his *Son;* though not without having to pass through many conflicts in succeeding time, both in an outward and spiritual sense.

And as she patiently submitted to the baptism of Him who baptizes with the Holy Ghost and with fire, she received a gift in the ministry of the gospel, that is not of man, nor is learned but by the revelation of Jesus Christ; and became deeply impressed with a sense of duty to communicate to others, what the Lord had done for her, and to exalt His name in the congregations of His people; but looking too much at her own imperfections, for a while she stumbled at the *Cross*, which involved her in deep sorrow of heart, and learning obedience by the things that she suffered, she was made willing in the day of the Lord's power; and in the thirty-first year of her age, she came forth in the important service into which she was called, greatly to the relief and peace of her own mind.

In 1831, she was married to Lindley M. Hoag, and in the relation of wife, she was a worthy example, being a true help meet, both spiritually and temporally. Notwithstanding she had been brought up in comparative affluence, yet she readily conformed her temporal wants to the circumstances of her husband, exemplifying in no ordinary degree the virtues of industry, economy, true moderation and Christian contentment, and often she would find means from their small resources, to relieve the wants of the indigent and afflicted, saying, "If I am not faithful over a little, I should not be faithful over much."

She was hospitable to strangers, and took great delight in entertaining her friends, especially the messengers of the Gospel. She frequently observed that it was the summit of her temporal desires, to be able to entertain her friends comfortably, and to give her children a good education; more than that she did not ask. She was deeply concerned to bring up her children in the way they should go, maintaining parental authority with firmness, yet through the benign influence of the law of love, often seeking in humble prayer, divine aid, that she might discharge her duty towards them in a suitable manner.

She freely gave up her husband to travel abroad in the service of truth, whenever he apprehended it right, taking the charge of their family in his absence, and managing their temporal affairs with great discretion.

She was concerned to occupy the precious gift committed to her charge, and at different times visited most of the meetings in our own Yearly Meeting, and some parts of New York and Philadelphia Yearly Meetings, to the acceptance and satisfaction of Friends, and to the peace of her own mind. And it may be said that in the performance of her religious visits, she was an example of dedication, surmounting difficulties, and encountering apparent dangers from feeble health in a remarkable manner.

She was sound in doctrine, and her religious communications were clear and impressive, rightly dividing the word to those amongst whom she labored; and as she drew near the close of life, she was frequently led forth in her Gospel labours in a remarkable manner.

She attended the Quarterly Meeting, for the last time, in the autumn of 1842; after which, her health failing, she went out but little. In the first month, 1843, feeling very desirous to attend meeting once more, way was made for it, and she was led in an interesting and impressive manner, to communicate to the meeting, although she was unable to stand upon her feet during the exercise.

In the early part of her confinement, she was introduced into close and deep investigation of her spiritual condition, in which she was baptized into great travail of soul for a time, as "in the cloud and in the sea," during which she was much engaged in prayer, and frequently vocally, that the Lord would strengthen her in the faith and in the patience, to endure all that, in infinite goodness and wisdom, was laid upon her. And He who keeps covenant with the night as with the day, was pleased to arise in his own time, as a morning without clouds, to her unspeakable joy, by granting her an undoubted assurance that her name was written in the Lamb's Book of Life. In relation to which she observed to her husband, "I have passed through more in my mind, than I could describe, so great has been my anxiety to know that nothing remained in my way, and my Heavenly Father has given me a clear and undoubted evidence that he has accepted me. For my Saviour's sake all is forgiven me."

A few days after, she remarked in conversation, with other weighty expressions, "I would not exchange the peace I feel, and the assurance I at times am favoured with, that a glorious immortality awaits me, for all that this world affords."

She derived great consolation from retirement, and often desired to be left alone for that purpose, expressing on some occasions, that it seemed like a Sabbath to the mind.

Notwithstanding her great bodily debility, she continued to take the oversight of her family, and to give the direction of her domestic affairs, until very near her death. In relation to which, she observed to a friend, "I do not know but some may think it strange that I should take so much thought about my temporal concerns, but I believe it is my duty to look after my family as long as I can. I feel as though it is a part of the

work that is left for me to do. It is not for the love of worldly things; I feel weaned from them."

On the opening of the Spring, she recruited a little, so that she was able to ride out, and some of her friends indulged a hope that she would again enjoy a more comfortable state of health: respecting which she observed—"It was hid from her whether she should continue a long or a short time; that that was something that she had never been able to see," and added, "I do not know as that is an evidence of Divine disapprobation, for I have read the account of a number of worthy Friends, who had no sight of their approaching change; of whose acceptance into the kingdom of glory, there can be no doubt. The great point is, to be in a state of readiness for death at all times, both in health and sickness."

The prospect that her children would ere long be deprived of a mother's care and watchful concern, caused her much anxiety, and at times seemed to draw a cloud over her mind. A few days before her death, her husband inquired of her in relation to that subject, having known her solicitude: she replied, "Oh! my Redeemer has been with me to-day, and as well as I love thee, —and thou never appeared more lovely to me,— I have been enabled to give you all up. There can be nothing more glorious, than the prospect I have had, of departing and being with Christ: and were it not for the little service that I am able to render my family, I should not desire to remain here any longer." The day before her death, a friend observed that her sufferings appeared to be great; she replied, "I have never looked upon any of the sufferings which this poor body has endured, as hard. I do not know that I have ever felt impatient, but have received them as from the hand of the Lord."

After giving some direction relative to her children, addressing her family she said, "Now I have given you all up. I feel as though my work is done." Next morning she appearing to be failing fast, her children and friends were called in, of whom she took her last farewell, embracing her near relatives in an affectionate and tender manner, imparting salutary admonition to them, through which her mind was serene and composed. And turning to the company about her, she said, "I think I may safely say, that my Redeemer has given me an undoubted evidence, that he has accepted me." She asked her physician if he thought she was dying. Being answered in the affirmative, she said, "Can this be death? If this is death, it has lost its sting. The grave will have no victory. My work is finished. I have no fear of death." After a pause she said, "Come Lord Jesus, lift up the light of thy countenance." Shortly after, she expressed a desire to be released, saying, "Now I should be glad to go:" then added, "but I am willing to wait all the Lord's appointed time"—and being removed from her chair to her bed, she fell into a quiet sleep and gently breathed her last, on the 17th of Sixth month, 1843, in the 43d year of her age.

And having, by patient continuance in well doing, sought for immortality, we doubt not that she now inherits eternal life.

From the London Quarterly Review.

POPULAR SCIENCE.

(Concluded from page 607.)

We hope there are few specimens left of the sensual school who overlooked the highest part of man, and denied the utility of everything which did not minister to bodily comfort. It is inconceivable that any one of them could be consistent in the doctrine; could only see in a noble tree the materials for boards; food for cattle in the verdure of the field; and medicinal properties in the flowers of the garden; or, if such a man did really exist, he was a subject for compassion, not for argument. Tried by the mere test of pleasure, intellectual gratification is a deeper delight than corporal luxury. But natural philosophy combines both advantages in the highest degree. It has helped on the useful arts to that extent that there is hardly a philosophical speculation which has not yielded, sooner or later, a substantial result, and added to the convenience or the indulgences of life. What can appear to concern us less than the eclipses of Jupiter's satellites, or the thousands of stars, which merely look like spangles in the sky; and yet both one and the other are made the means of determining the longitude at sea,* of finding the road to any given place over the wide and pathless waste of waters. The niceties of astronomical observations are not within the compass of popular science. But without travelling out of our beat, it would be easy to show that an ordinary knowledge of philosophical truths has filled the world with substantial products. The greater part of the history of scientific civilization is lost, of course, in the night of time. The aggregate result of improvement is apparent. From a rude hut, and a few rude utensils, we have advanced to a pitch of refinement in which the common possessions of the poor, outstrip, not rarely, the former luxuries of kings. But the circumstances of the discovery, and the name of the discoverer, are rarely preserved. "In vain," says Dr. Watson, "shall we inquire who invented the first plough, baked the first bread, shaped the first pot, wove the first garment, or hollowed the first canoe." The authors alone of the vast array of mechanical

* The writer of this article has been a little too hasty in his declaration. The eclipses of Jupiter's satellites furnish a convenient method of finding the longitude on *land*, but telescopes of sufficient power to bring the immersions and emersions of those bodies into view, require a steadier support than a floating vessel. The English Astronomer Royal, N. Maskelyne, tried to overcome this difficulty, but gave up the trial as hopeless.—Ed.

contrivances which are concerned in the production of the commodities of life, conferred an inestimable boon upon the world—but it would be no more use to seek the names of the majority than to ask with Southey—"who ate the first oyster?" The truth is, that those who have contributed to bring any article whatever to its present perfection, are usually legion. The addition of each has been insignificant, and, taken separately, neither the merit nor the advantage was extraordinarily great.

All may aspire to assist in the work of improvement, when we see the issue of small advances and humble talents. The slow and gradual accumulation of generations of improvement may rival the proudest monuments of genius in the ultimate result. It happens here, as in other things, that what is beneficial to the world is not always that which brings glory in its train.

The simplest contrivances are the offspring of the ordinary experience of natural laws; for science is often only common experience with a prouder name. Our ancestors had not made a formal classification of the varying degrees in which different bodies conducted heat, but they had discovered that wood confined it longer than stone. For the sake of the warmth it was extensively employed in the construction of houses, and for the same reason many of the finest mansions in St. Petersburgh are composed of it still. That Russian houses should be some day burnt, is almost as much a matter of course as that those who occupy them should some day die. But mankind will always run a great risk for a great advantage, and it required the Fire of London to wean our forefathers from their fondness for timber edifices.

Patients long bed-ridden with disease suffer from the continued pressure on the skin, till at length the slightest movement is pain, and sickness is denied its own poor privilege—to toss. Dr. Arnott provided a preventive in the water-bed, which has saved many hours of agony to lingering illness, and would save many more if patients had always the strength of mind to conquer the first repugnance to its use. But though every one is familiar with the properties of fluids upon which the value of the water-bed depends, it is very unlikely that the thought would have occurred to Dr. Arnott, unless he had been a scientific man. Such instances are numerous. The contemplation of nature draws attention to resources which, ordinarily unobserved, are courting the notice of watchful eyes, as a man who walks upon the shore may tread, without perceiving it, upon a precious pebble that is picked up by another who searches for what he can find. But science has chiefly assisted art in the appliance of the less conspicuous powers of nature, which are little known save to those who make them their special study. Mirrors are silvered by a mixture of tin and mercury, which combine in definite proportions and crystallise on the glass. The date of the discovery is uncertain, but according to the best evidence it proceeded out of Venice, at a period when the Alchemists were busy with metals in the wild expectation to transmute them into gold. In searching for a chimera they lighted upon a beautiful domestic invention. Their science had many similar results. Of them might have been written the fable of the dying father, who bid his sons dig in the vineyard for a deposit of gold.

Invention is not exhausted. Every year something is found out, and we have often less reason to wonder that the discovery has been made than that it should never have been made before. Newton met Bentley accidentally in London, and asked him what philosophical pursuits were going on at Cambridge. "None," replied Bentley, "for you kill all the game; you leave us nothing to pursue." "Not so," said Newton, "you may start game in every bush, if you will but beat for it."

Lord Bacon assigns to science a two-fold object, the relief of man's estate, and the glory of the Creator. There has never, in this country, been a disposition to underrate its last, and most honoured use. Maclaurin heard Newton observe that it gave him particular pleasure that his philosophy had promoted the attention to final causes, and his followers, who could not rival him in his genius, have not degenerated from his piety. It has been their delight to dwell upon the fact, that though a casual survey of the world proclaimed a Maker marvellous in goodness and in power, yet every hidden law which was brought to light afforded additional evidence of design, and showed him beyond what man could conceive, "wonderful in counsel and excellent in working." With us the exceptions at least have been few, and none of them deserve to be remembered.

Man, with respect to corporal comforts, is the creature of habit. To whatever he is accustomed, that he enjoys. The Greenlander, with his wretched hut and barren soil, believes himself the most favoured of created beings, and pities the lot of nations which are destitute of the luxury of seals. In like manner it is probable that the early inhabitants of Britain were as satisfied with a cave or a cottage of clay, as we with our mansions adorned with all the products of the arts. So, too, in the same age the king would think himself meanly accommodated in the house of the gentleman, the gentleman in the abode of the peasant — and yet custom has adapted each to his own. It is not the absolute degree of refinement that confers the pleasure; it is the improvement on what we are used to, the addition to what we already possess—and this pleasure has been common to every period in which the wants of mankind were sufficiently keen to excite invention and summon art to the

aid of nature. But in all our improvements we can only, by the strength and intellect which God has given us, mould the matter which He has made. If we can sail in ships upon the great deep, it is because *He* supplied us with the wood for their construction, and endowed it with buoyancy to float upon the waves. If we perform prodigies with steam, it is because he gave it an elastic power, ordained that fire should evolve it out of water, and provided us both with the water and the fire. We merely use the things with which He has presented us, and presented with a foresight of the end to which our capacities and wants would enable us to devote them. We can adapt, but we cannot create. The greatest genius that ever lived is impotent to give being to the most insignificant particle of dust. It required the powers of Sir Isaac Newton to detect many natural laws; but even the Newtons of the human race can only discover laws—they cannot make them. We may worm out the secret powers with which Nature is invested, and by new adaptations produce effects of which the native elements are utterly incapable; but at best we only avail ourselves of properties already existing, merely develop the latent energies innate in our materials. We pull to pieces, and put together, we shape, and we arrange, but we cannot add to the world a single atom, no—nor even take it away. Whatever our triumphs, we never passed this limit to human interference, which teaches everybody, capable of being taught, that we are after all only creatures, and that another is the Creator.

We do not require the lessons of Natural Philosophy to teach us to believe. Their use is, that they assist us to adore. The further we go the more we are constrained to wonder and admire; and though we see but in part, and often retire baffled from the effort to interpret nature, we see enough to bring away the most inspiriting sentiment with which man can glow—the deep feeling of the Psalmist's words:—"All Thy works praise Thee, O Lord, and talk of Thy power; there is no end of Thy greatness."

ADDRESS TO THE PUBLIC FROM THE RELIEF ASSOCIATION OF THE SOCIETY OF FRIENDS IN IRELAND.

In reviewing our proceedings for the two years and a half, which have elapsed since the formation of this association, and in contemplating the present unhappy condition of our country, the conviction is painfully forced on us, that the public bounty distributed through us, as well as the relief afforded from other sources, whatever may have been their value in affording a temporary alleviation of wide-spread misery, have produced scarcely any permanently useful result.

Our original circular appealed to our brethren in religious profession in this country and in Great Britain. It was responded to, not merely by those to whom it was addressed, but by many unconnected with our religious society in these countries, and also by the citizens of the United States, to an extent and with a munificence unparalleled in the history of benevolent exertions. The contributions confided to us, in money, food, and clothing, amounted to about £200,000, of which more than one-half was sent from America.

The means placed at our disposal have indeed been large. We have felt the responsibility thus imposed on us, and our best exertions have been given for their judicious application. Several of our members have from time to time visited the more distressed parts of the South and West, in order, by obtaining a fuller knowledge of their condition, to be enabled the better to administer to their relief. We sought for, and obtained the co-operation of benevolent persons in all parts of the country. Wherever it appeared judicious to form local committees, we endeavoured to work through such means; but in the great number of cases in which the isolation of the parties rendered united action impracticable, we trusted to individual exertion. In carrying out our objects, an extensive correspondence has been kept up. More than forty thousand letters have been received or written by the Committee in Dublin, and a proportionate number by auxiliary committees in the country. We have also been brought into personal communication with men of all ranks and all classes, whether soliciting our assistance on behalf of the poor around them, or engaged in similar endeavours to alleviate the prevalent distress.

Gratuitous issues of food have been made to the value of £130,000; clothing has been distributed exceeding £10,000 in value; and grants of money have been made to the amount of £20,000. The total number of grants has exceeded eleven thousand. Feeling the demoralizing tendency of such extensive alms-giving, we have endeavoured to encourage industry. We have made grants in aid of local manufactures; have supported industrial schools; have advanced money in loans for the assistance of fisheries, and in a few cases with highly gratifying results. In order to encourage the culture of green crops, which might prove some substitute for the potato, we have distributed nearly 200,000 lbs. weight of turnip, carrot, parsnip, cabbage, and other such seeds; and we also undertook the temporary cultivation of about 800 statute acres of land in green crops, by spade labour.

But the contributions entrusted to us have borne but a small proportion to the whole expenditure for the relief of the country. Money has been expended to an unprecedented amount. The British Relief Association dispensed about £400,000. The distribution by other relief associations may be estimated at fully £200,000. The collections by local committees in Ireland exceeded £300,000. If we add to these the

numberless contributions of private benevolence, and the remittances from emigrants for the relief of their friends at home. the aggregate may be safely estimated at one million and a half sterling, The advances by government were on a gigantic scale, amounting to nearly ten millions sterling.

From these various sources a large amount of relief was afforded at a period of great distress, and many persons were preserved, for a time at least, from that starvation, which, without such assistance, appeared inevitable. But we are saddened by the conviction, that, with a very few exceptions, no permanent good has been done. We feel that the condition of our country is not improved, that her prospects are even worse, because her people have less hope. Many of those who were most active in administering to the relief of their neighbours, have fallen victims to exertions of mind and body beyond their capability to sustain. Others have withdrawn from the work, in despair of effecting any good. The pressure of private affairs, and, in many cases, of pecuniary difficulty, has forced others to discontinue their efforts. Thus, voluntary exertions have almost ceased, and even for the administration of the legal relief, paid agents are necessary throughout a large part of the country.

The calamity fell first on the lower class, especially the labouring population of the South and West. In losing their crop of potatoes, they lost all, and sank at once into helpless and hopeless pauperism. The small farmers still preserved hope. With great exertions, and submitting in many cases to extreme privations, they again cropped their ground. A second failure of the potatoes pauperized these also. Then came the increased poor-rates, heaviest in those districts which were least able to bear them; weighing down many who without this last burden might have stood their ground; alarming all by the unaccustomed pressure of an undefined taxation; and greatly reducing the small amount of capital applicable to the employment of labour. The landed proprietor, in order to provide for the payment of rates, has been obliged to leave much useful work undone, thus lessening the number of labourers employed. In many cases, his chief effort has been to diminish the population by a frightful system of wholesale evictions, and thus get rid of a tenantry who under happier circumstances would have been a source of wealth, but whom his inability to employ, after the failure of the potato, had converted into a heavy burden. Despair of succeeding at home has driven and is still driving vast numbers of the most industrious of the middle classes to transfer their energy, and a considerable amount of capital, to other countries, which offer a freer scope for exertion. The paupers are merely kept alive, either in crowded work-houses, or, in alarming numbers, depending on out-door relief; but their health is not maintained. Their physical strength is weakened; their mental capacity is lowered; their moral character is degraded. They are hopeless themselves; and they offer no hope to their country, except in the prospect so abhorrent to humanity and christian feeling, of their gradual extinction by death. Many families are now suffering extreme distress, who, three years since, enjoyed the comforts and refinements of life, and administered to the necessities of those around them. Thus we have seen the flood of pauperism widening more and more, engulphing one class after another, rising higher and higher in its effects on society, until it threatens, in some of the worst districts, to swallow up all ranks and all classes within its fatal vortex.

Meanwhile, there is much land lying waste which was formerly cultivated, while the strength of the country is standing by idle, anxiously asking for work, and willing to accept the lowest wages; but finding no one to employ them, because the owners of the ground have not the money to pay them,—and the dread of undefined taxation, and uncertainty as to the future, prevent others from taking the land on lease.

Residing as we do, for the most part, in the large cities, or in the comparatively prosperous districts of the East and North, we see little more of the extreme distress of our countrymen than the people of England. But we find our poor rates increased by the influx of country paupers; we see them begging in our streets; we witness the effects of the gradual reduction of the means of the country in the diminution of its trade; our constant intercourse with various parts of Ireland makes us acquainted with the progress of destitution, and the question involuntarily arises, "When and how is the end to come?" To trust to the poor law and do nothing—to wait until pauperism is extinguished by the death of the paupers—is to wait until the country is stripped of her strength by the loss of her people. To convert Ireland into one large Union is to bind the living to the dead.

In alluding to the course pursued by us in the administration of our trust, our object is to show the extensive intercourse we have had with all parts of the country, and the opportunity thus afforded us of forming a correct opinion of its present state, and the means most likely to contribute to its improvement. The propriety of making such a statement of our views has on several occasions been urged upon us, but we have hitherto been unwilling to obtrude ourselves on the public attention. Our conviction of the urgency of the present crisis must plead our apology—a crisis which affects not Ireland alone, but the whole empire. Paupers from our western districts crowd the cities of Great Britain as they do those of Ireland, and are even now depressing their labouring population by an undue competition. The distress moves onward day by day, and unless checked in time, threatens ultimately to involve both countries in one common calamity.

We have long felt that the chief ground of hope, the main source of improvement, is the improved cultivation of the soil; and that the surest means of effecting this object is by affording security to the cultivator. That this security does not generally exist in Ireland is admitted. On this point there is scarcely a second opinion among thinking men in this country. The laws which regulate the title to, and the conveyance of land, require to be changed, so as to give the utmost freedom to its sale and transfer—so as to pass those estates, whose proprietors are irretrievably ruined, into other hands—and to enable those who are partially encumbered to free themselves from their difficulties, by disposing of part of their landed property. Uutil this be effected; until the soil of Ireland is held by a clear and marketable title; until the owners be enabled to sell the whole or any part of their property without the ruinous delays and the heavy costs which now prevent them; until the creditors of a landowner have those facilities for enforcing payment of their debts by the sale of his property, to which justice entitles them; we are convinced, and we feel ourselves bound thus publicly to state our decided conviction, that it is vain to hope that Ireland can raise itself from a state of poverty and degradation. The potato may grow again, and by its assistance our country may be enabled to escape from the immediate pressure of its difficulties; but without those changes in the laws relating to the tenure and conveyance of land, which shall open a free scope for the employment of its capital and its industry, and give ample security to the cultivators of the soil, we cannot hope for general and permanent improvement.

An enormous expenditure of money has failed to relieve us. It could not do so unless free scope were opened to the energies of the country. The partial remedies which have been applied have served but to tighten the net which trammels the exertions of the great mass of our population. Measures of a much more decided character are necessary to produce any permanently useful effect. The situation of the country is daily becoming worse. There is no time to lose, if those now suffering are to be saved. Money must still be advanced for temporary purposes, during the interval which will elapse before efficient measures can be brought into general and active operation. But our paramount want is not money; it is the removal of those legal difficulties which prevent the capital of Ireland from being applied to the improved cultivation of its soil, and thus supporting its poor by the wages of honest and useful labour.

We believe these views to be founded in justice and sound policy, and therefore essential to the social regeneration of our country; but we do not propose them as a panacea for all her evils. It is not for us to attempt to penetrate the secret designs of the Most High; but we may without presumption regard the mysterious dispensation with which we have been visited, in the blight of the potato, as a means permitted by an all-wise Providence to exhibit more strikingly the unsound state of our social condition. The momentous events which have been passing around us, have drawn public attention to some of those evils which have long weighed down the energies of our population; and hence we are encouraged to hope that this awful visitation may, in the Divine mercy, be over-ruled for good; and that the darkness which now surrounds us may be but the prelude to the dawning of a brighter day on our suffering country. But whilst adverting to the necessity of legislative and social changes, may it ever be reverently borne in mind that all human means will be unavailing without the blessing of Him who ruleth in the kingdoms of men.

Signed by direction of the Relief Association of the Society of Friends in Ireland,

JOSEPH BEWLEY, } *Secretaries.*
JONATHAN PIM, }

Dublin, 8th of Fifth month, 1849.

ADVICE TO YOUNG WRITERS.

We are not going to be so old-fashioned as that famous Latin poet, Horace, whose injunction to young writers was, to keep their MSS. ten years, and then publish, or burn them, as they seemed to deserve. The ratio of living, at the present day, has become so much more rapid, that ten months would seem sufficient time to antiquate most literary productions. But, if articles must be both written and printed in haste, in this hurrying age, this is the very reason why their authors should give them a most thorough and careful revisal. Many communications are sent to us which we are obliged to consign to the flames, merely because the writers had no time to revise them. A word in your ear, my young friends; if you have no time to re-write, or even revise your compositions, don't imagine that the Editor has. Choose your subject; and while about it, select one in which you take some interest; make yourself as perfect a master of it as possible; draw out your thoughts in their proper order, and *be sure to express them in the plainest, and best possible manner.* Do not aim at being eloquent or flowery; be content to walk before you run. Express your thoughts *directly*, FORCIBLY, and BRIEFLY! For brevity is the very soul of wit; and in this age of the world, it is no less the soul of sense. Make your manuscript as perfect as you can, as well for your own sake, as for its success. For, in improving your article, you in like manner improve yourself as a writer.—*Casket.*

A LESSON TO STUDENTS.

What you know, know thoroughly. There are few instances, in modern times, of a rise equal to that of Sir Edward Sugden. After one of the

Weymouth elections, I was shut up in a carriage with him, for twenty-four hours. I ventured to ask him what was the secret of his success. His answer was, "I resolved, when beginning to read law, to make every thing I acquired perfectly my own, and never to go to a second thing till I had entirely accomplished the first. Many of my competitors read as much in a day as I read in a week; but at the end of twelve months, my knowledge was as fresh as on the day it was acquired, while theirs had glided away from their recollection."—*Late paper.*

For Friends' Review.

PURITY.

Where dwelleth purity?
Doth it repose on the unsullied whiteness
Of the Lily's cup, upreared a meek
Recipient of the dew of Heaven:
The glist'ning surface of the driven snow,
Smiles 'neath the moon's pale beams, dreaming, perchance,
Of the calm azure home from which it fell:
Old ocean's flood, stirred by the fresh'ning breeze,
Bears on its dancing waves the curling foam,
Sparkling with whiteness. Than these is aught more pure?
And where is purity, if not within
The fleecy folds of the light cloud that floats
At eve through the blue vaults of Nature's dome;
The lily's petal, and the wreath of snow,
The wave of ocean, and the summer cloud
Indeed are pure, but there's a purity
That will outlive them all.
Within the human heart, cleansed by the power
Of Redeeming Grace from sin, there dwelleth
Purity, that may rejoice *forever*
In the presence of the Great Supreme;
For, from the lips that could not err, the promise
Hath gone forth, the pure in heart are blest.

New York, 4th mo. 18th, 1849. E.

SUMMARY OF NEWS.

Europe.—The steamship Europa arrived at Boston on the night of the 6th, with news to the 26th ult. On the 19th an attempt was made to assassinate the Queen, or at least, a pistol was discharged at her, as she was riding in an open vehicle, though it is doubted by some whether the weapon was loaded with ball. Notoriety was supposed to have been the object of the assailant, who was an Irish labourer or mechanic. The Rate in Aid bill has finally passed third reading in the House of Lords, by a vote of 37 to 29. From India the account is that the Sikh war is ended, and the Punjaub has been annexed to the British possessions.

In France, further election returns show that the Socialist party have been more successful than had been supposed. One account says, the returns as far as received, indicate the election of 511 "moderates or friends of order," and 211 Socialists. The former, however, are divided into several parties. New elections will take place in several departments, in consequence of one individual being, in some instances, returned for more than one department. A number of the leading men in the early revolutionary government have not been elected—Lamartine, Marrast and Dupont among the number. Lamartine was returned to the first Assembly from eleven departments.

Nothing of much importance has transpired at Rome. The city was strongly fortified, and the people apparently determined on resisting to the utmost. It is reported that Bologna surrendered to the Austrians on the 16th. Leghorn was taken by an Austrian and Modenese force, on the 11th, so that the Tuscan Republic appears completely subverted for the present. Palermo is again reported to have submitted to the Neapolitan army. The insurrection in Rhenish Prussia seems to be subdued. The people of Elberfeldt ceased their resistance to the Government, upon representations that the King was expected to accept the Frankfort constitution, as it was in its first reading. The Baden insurrection appears to be gathering strength. Almost the entire army has gone over to the insurgents, and many volunteers had arrived from other states. A formidable insurrection also exists in Rhenish Bavaria.

The Emperor of Russia has acknowledged the French Republic. He has also issued a manifesto, avowing the intervention in Hungary. This intervention, however, seems by the latest accounts to be so far unsuccessful. The Russian armies were met by the Hungarians at the different passes through which they intended to cross the Carpathian mountains; and at two points, the Rothenthurm pass, on the Turkish border of Transylvania, and near Dukla, on the northern frontier of Hungary, the former are reported to have been defeated. Ofen, opposite Pesth, has also been taken by the Hungarians.

Cholera.—This disease continues to prevail to a greater or less extent, over a large portion of the Union, but in none of the Eastern cities has it yet assumed a formidable aspect, though there have been a few cases in nearly all of them. In New York, the number of cases from the 1st to the 10th inst. inclusive, is stated at 288, with 110 deaths. On the 9th, forty cases and nineteen deaths were reported for the previous 24 hours; on the 11th, twenty-four cases and twelve deaths. In several places in the South-West the disease is very violent. General Worth died of the epidemic on the 7th ult. at San Antonio, Texas; and General Gaines on the 6th inst. at New Orleans. Our own city is more healthy than during the corresponding period last year. The interments, from all causes, from the 2d to the 9th inst., were 130; last year, 165. Deaths from cholera asphyxia, three; cholera morbus, one; diarrhœa, two; while from consumption of the lungs there were fourteen.

New Orleans.—At the latest accounts two large crevasses were running unchecked, all exertions to stop them having failed. One of the papers gives the number of squares under water at 160; number of houses flooded, 1600; number of persons dwelling in them, 8,000. In the inundated streets, travelling is principally performed in boats. Venomous snakes are said to be frequently seen in the water.

California Gold.—The U. S. storeship Lexington arrived at New York on the 10th from San Francisco, with 1218 pounds of gold, equal in value to about quarter of a million of dollars. She also left 458 pounds at Valparaiso.

FRIENDS' REVIEW.

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For Friends' Review.

MEMORIALS OF REBECCA JONES.

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NO. XLVI.

(Continued from page 611.)

In the early part of the year 1813 she was prostrated by a typhus fever; and although she was raised, contrary to the expectations of her friends, from this protracted illness, she never fully recovered from the effects of it. During the most critical stage of this fever her utterance was almost wholly in prayer or religious testimony, or exhortation. A valued friend who called at the adjoining house to enquire concerning her health, hearing her thus engaged, paused at the front door, and said in speaking of it, that the strains were so angelic that he thought them the prelude of approaching dissolution. But few of her expressions have been preserved. On one occasion she said to those who were in her apartment:—

"Oh draw near to the mountain of the Lord, to the house of the God of Jacob. He is good and *worthy to lean upon*—he is rich in mercy." And afterwards, addressing herself to the Father of mercies, she spoke at intervals as follows:

"We are sensible of increasing weakness and debility. Grant that thy Spirit may be near! May thy invisible Power preserve thy people and thy children! Oh, enlarge our hearts—our souls! * * * I have been much exercised in mind for several days past that thy servants and handmaidens may have no dependence but on thy mercy. Oh be pleased to be near in these times of trial. Make their wilderness to blossom as the rose, and to flourish as thy garden of Eden. Keep the few in this place in thy fear. Bring down the lofty seats of man. Say to the North, give up; to the South, come forth, that judgment may be brought unto truth—for thou canst make a little one a great one, and a small one a strong one. None ever trusted in the Lord in vain. Thou wilt never leave or forsake thy people, if they do not first leave thee. Raise them, O thou God of Power, raise them as from the very stones of the street, to praise thy great and excellent name where there will be no more sliding, and bring them to the general assembly and church of the first born whose names are written in Heaven. * * * * *

"All glory be to thee O God, and the dear Son of thy love, the Lamb immaculate; not only now, but for ever and for ever more, Amen."

During the last five years of her life she was very much confined to her house, and for three years mostly to her chamber, which was often a scene both of interest and instruction to the many who resorted thither, as well as to those whose privilege it was daily to share her society, and to minister to her wants: yet during this time she was a few times out of her own house, and twice at meeting.

When the establishment of a monthly meeting in the Northern Liberties was decided upon, and a new division of districts was also to join many of the valued members of the North Meeting to the one held in Arch street, a friend came to R. J.'s chamber, and with tears poured out her troubled feelings on the occasion, expressing a fear that there would be only a poor handful left, hardly sufficient for the maintainance of a Monthly Meeting. R. J. leaned back in her easy chair, and sat silent awhile, with an expression of holy serenity upon her countenance, which is described as angelic. At length she said, that she had been recurring to the time when North Meeting was established, and she believed that a vine was planted which would not be destroyed; but that although the branches might die down to the ground, the root would be kept alive, and sprout and flourish again.

She had not been able to see the propriety of the establishment of Green street meeting, and more than once said that she felt no inclination to attend it. Toward the Western District, however, she felt an attraction, the house on Twelfth street having also been recently built. A friend having a desire that she should make an effort to attend the two new meetings, especially Green street, offered the use of her carriage. Early the next First day morning she sent word that she

would like to go to the Western meeting. The husband of the friend referred to, came with his carriage, and when they had entered the vehicle, B. A., her constant companion, informed him that they wished to go to the *Western* meeting. He replied, "I understand—my wife told me." As he continued driving to the northward, he made a similar reply to repeated intimations, and at length stopped before the gate of the Green street house, having been so impressed with the belief that this was their destination, that he could scarcely admit a different idea, when R. J., who had sat with her eyes closed, said, "I've nothing to do with Green street. I wish to go to the Western meeting." They arrived late, and it was with considerable difficulty that she was got into the meeting house. There were then present, Sarah Matthews, supported by pillows, and Samuel Smith. The former was never at meeting again; Samuel Smith and Rebecca Jones only once, which was, with each, at North Meeting. Samuel Smith spoke very sweetly, and as much at length as was usual with him. Sarah Matthews, unable to rise from her seat, was favoured to communicate a lively and instructive testimony; and R. Jones,—also keeping her seat, unable, through debility to kneel,—appeared in very solemn supplication. The next and last time of R. J.'s being at meeting, was on a First day morning, at the house on Keys' Alley, where she raised in a memorable manner, the voice of praise and thanksgiving, ending, as was not unusual with her, with these words, "To thee, and to the dear Son of thy love, be glory and honour, now and forever more." And it is worthy of note, that in her addresses to the throne of Grace, she seemed never unmindful of the Saviour's gracious words: "Whatsoever ye shall ask the Father *in my name*, he will give it you. Hitherto ye have asked nothing *in my name:* ask and ye shall receive." "At that day ye shall ask *in my name.*"

It will be remembered that the decease of Thomas Scattergood took place in the year 1814, after the erection, and before the opening of the Green street house, and that there was an undue anxiety among some, as to the meeting to which he should be attached. The following is an extract from a letter which was written at R. J.'s request, to Susanna Horne,—who was T. Scattergood's child in the Truth, and afterwards his intimate associate in the work of the Gospel—and which being read to R. J. previous to its being sent, received her sanction.

"During his illness, as our dear R. J. was ruminating upon the apprehended departure from this earthly tabernacle, of her beloved friend T. S., the passage of scripture came before her which speaks of Michael the arch-angel, who, contending with Satan, and disputing about the dead body of Moses, which had been, through Divine nterference, taken away, brought against him no iailing accusation, but said, "The Lord rebuke rhee!" The application in her mind seemed thus. Considerations relative to the division of North Meeting having somewhat agitated the minds of many Friends, and T. S. being situated near the probable line between it and the newly established meeting, there was considerable anxiety as to the meeting to which he should belong: and that therefore his Master was about to remove the cause of disputation, by assuming, in a manner awfully striking, the right of decision Himself: whereby rebuke was administered by the all-wise Controller of events, to that spirit which actuates to an undue reliance on human aid. She also mentioned that since his close took place, this passage had been, in reference to the deceased, illustrated in her view in a manner in which it had not been before: 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.' The application of which was, that as the brightness of the firmament, though always perceptible, is at some times more luminous than at others, so his company whilst in the body had been to her always more or less cheering and encouraging. The fixed stars being placed farther from our sight, yet shining with a continual and undiminished brightness, conveyed to her a lively representation of that unalterable and perfect state of happiness in which he was now immutably placed."

R. Jones to Sarah Hustler.

Philadelphia, 3d mo. 8th, 1815.

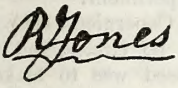
My Dearly beloved Sarah,—Through the tender mercy of "the Lord who healeth," I am continued in this probationary state, and have received thy kind long letter by our dear friend, Stephen Grellet, who has, in good health and in peace of mind, arrived among us, and has made me several visits in my chamber, with his amiable wife. He has given me a particular account of my friends, and of thee in a precious feeling manner, which has been like marrow to my bones, wherefore I thought I would tell thee so. Bernice also—who, with her three dear lambs, are a great comfort to me in my old age—begging me to write to thee once more, thinking thou wilt excuse all defects.

Oh how I have loved thy dear parents and my ever dear friends, John and C. Hustler, who, being delivered from pain, &c., on earth, are joyfully united, in the realms of bliss, forever and ever; and have left two children to represent them here, in person and pursuits, I trust to the comfort of many who have their parents in fresh remembrance. Be encouraged, my dear Sally—thou hast put thy hand to the plough,—don't look back—but look unto Him who hath called thee, and will be with thee, even unto the end of the world. Thy dear brother will be a co-worker with thee, and will partake of the reward. Tell him so with my love, which I desire also to thy sister Jane.

I suppose thou hast heard how we are reduced

in number since I last wrote thee. Since then dear N. Waln has gone. Our North Meeting has divided—two new houses are built. Dear S. Smith remains a living monument of divine love and life. Salute dear M. Routh, A. Alexander, Wm. Tuke, J. and E. Hoyland and my other acquaintances as they fall in thy way. Give my love to E. Coggeshall, and tell her to do all that her hand finds to do. My love to dear S. Horne —her friends at Burlington are well. Thou canst hardly tell how we miss our dear T. Scattergood—but all is well with him.

I must be short. Thou knowest I used to write a long letter, but now let it suffice to say, I am patiently waiting till my change comes, and this may be my last. In best love I remain thy very affectionate and nearly united friend,



Whilst confined by her infirmities to the house, it was her practice to have the Bible placed upon a table beside her, during the absence of the family at meeting. It frequently, however, remained unopened, her mind being gathered with the assembled Church, reverently waiting upon the Father of spirits.

In the house which she occupied for the last two years of her life, her window was opposite the women's gate of the North Meeting—thus when the doors were open she could from her seat in her chamber recognize many individuals in meeting. Her faithful and beloved Leonard Snowdon, was in the regular practice of visiting her on First day evenings, and giving her an account, so far as he had been able to gather it, of the different meetings on that day and during the week; she having this evidence that she had passed from death unto life, that her love to the brethren, though she could no longer mingle in their assemblies, was strong,—as was also her interest in all that concerned the cause of the ever blessed Truth. He being with her upon a First day evening after the departure for England of Susanna Horne,* on her return from a religious visit to this country, she observed to Leonard, "In my silent meditation this morning, I had a view of Susanna Horne in a meeting in her own land." A remarkable coincidence may be mentioned here, not merely from its interesting nature, but as shewing the union of spirit which is sometimes permitted to disciples, and as illustrative and confirmatory of the doctrine of the immediate communication of the Divine Spirit with His creatures, of which her life had afforded many illustrations. George Dillwyn, in a meeting at Burlington the same morning, after a lively testimony, and near the close of the meeting, again rose, and said that he "felt more than a liberty to inform his friends that he believed our beloved friend, Susanna Horne was now safely landed on her native shore." The constant companion of S. H. in her visits in this land was present at the latter meeting, and next morning letters between her and B. A. passed each other on the river, giving accounts of the two remarkable incidents. When the letter was read to G. Dillwyn, which gave information of the view afforded to R. J., he said, "It is not the first time that our thoughts have flowed in the same channel."

S. Horne arrived in Liverpool, Eighth month 5th, 1813, after an unusually short passage.—The first confirmation of the impressions above mentioned was from a young man immediately on his arrival from that port. Though not in the practice of attending the meetings of Friends, he had in this land listened with interest to the ministry of S. H. He had been to England, and being about to return, having been detained from his voyage by contrary winds, he went to Liverpool, where seeing some friends going to meeting he followed them, and there he saw and heard S. H. On his reaching Philadelphia he gave the information of her arrival before the reception of letters, which came in the same ship.

It was near this time that R. J. received a visit from a minister whose subsequent declension gave cause of mourning to his friends. He was on his feet to depart when she began to address him. He resumed his seat, and listened to a heart tendering communication, in the course of which she laid before him, with striking distinctness, two prospects of his future career and condition, dependent upon his watchful faithfulness, or the reverse. And so awful was the picture which she presented, of the consequences which would attend him if disobedient to the Divine Monitor, that he wept audibly, and a friend who was present, was also greatly affected.

[To be continued.]

* No transatlantic Friend, probably, within the memory of those now upon the stage, has travelled in this land with more general acceptance than this dear friend—now Susanna Bigg. Her ministry was sound, practical and persuasive, and her private walk very exemplary. She arrived in 1810, and remained on our Continent nearly three years, during which time, accompanied by Mary Allinson, she visited most of the meetings, and very many of the families of Friends in America. She returned to England in 1813, leaving a sweet memorial in the hearts of her fellow disciples. A large proportion of those who knew and appreciated her, have entered before her into the fruition of that rest which remaineth for the people of God.

For Friends' Review.

LABOURS OF KEPLER.

John Kepler was the youngest of three astronomers, whose labours have cast a halo round the closing portion of the sixteenth, and the early part of the seventeenth century. He was a native of Wertemburg, and was born in 1571, being twenty-five years younger than Tycho Brahe, and nearly eight younger than Galileo. The first of these celebrated men greatly enriched

the science of astronomy by his numerous observations, which were conducted by him with better instruments, and with greater accuracy, than by any of his predecessors. He thus contributed to the improvement of the science, by furnishing the facts on which a correct theory was to be erected. But he did not himself improve the theory of the celestial motions.

Galileo was the first who applied a telescope to the celestial vault, and in a short time removed one of the objections which had been urged to the Copernican theory. One of the advocates of the Ptolemaic doctrine is said to have objected, that, according to the system of Copernicus, the planet Venus ought to exhibit the same changes of illuminated surface as the moon; whereas, these variations did not appear. The astronomer could not deny that this was demanded by his theory, and so confident was he of the correctness of his system, that he did not hesitate to predict that future ages would discover this to be the fact. When Galileo directed his tube to that planet, he observed a phenomenon which he announced to one of his friends by declaring that Venus emulated the phases of the moon. By the aid of the telescope the motions of the celestial orbs have been traced with a precision which was totally unattainable without it; and many facts are brought to light, of which, without its assistance, we must have remained ignorant.

Kepler appears to have had no particular fondness for astronomy until, at the age of twenty-three, he was impelled, by the importunity of his friends, to occupy a professorship of that science; and being of an ardent temperament, and possessing a singular inclination to discover harmonies in nature, he soon directed the energy of his mind to the number, the size, and the motions of the orbits of the planets. Imagining a regularity in the dimensions of the planetary orbits, which he could not find in nature, one of his early attempts was to place a planet between Mars* and Jupiter, and another between Mercury and Venus. These he supposed invisible from their smallness. As with these additions there still remained a want of the expected regularity, he spent one summer in trying whether any relation between the motions and distances of the planets, similar to those between an arc of a circle and its cosine, could be found. Finding nothing satisfactory there, he took up a notion that the respective distances of the planets from the sun might be represented by circles drawn in or about the regular geometrical figures. But in this he was again disappointed. He next attempted to exhibit the relative dimensions of the planetary orbits by spheres formed successively round the five regular solids, the cube, the tetrahedron, the octohedron, the dodecahedron, and the icosahedron; and finding in this manner a coarse approximation to the distances assigned to them by Copernicus, he attributed the differences to the errors of observation, and published his discovery. This publication was made in 1596, and, notwithstanding the fallacy of the supposed discovery, it gave a high character to the author.

A few years afterwards, he was admitted to the friendship and patronage of Tycho Brahe, which gave him access to the observations of that laborious astronomer. Guided by the facts which Tycho had discovered, together with the results of his own observations, he took a more rational mode of determining the planetary motions. To accomplish this difficult object, he wisely determined to confine his investigations to a single planet, and Mars was selected for the experiment.

Copernicus supposed the orbits of the planets to be circles, and the object which Kepler purposed was to make a rigorous comparison between the places of the planet, calculated upon the supposition of a circular motion, and those deduced from observation. In this research an amount of labour must have been encountered, of which a person unacquainted with such inquiries can form very little conception. Eight years were employed in laborious calculations. Every hypothesis which his fertile imagination could suggest as likely to explain the motion of the planet in a circular orbit, was subjected to calculation, until nineteen had been tested and found unavailing. Thus, after eight years of assiduous labour, he must have appeared, to a careless observer, no nearer to his object than when he commenced. But to his ardent and penetrating mind a very important point had been established. If he had not discovered what the orbit of a planet was, he had discovered that the orbit of Mars was not a circle. Hence the fascinating hope of explaining the planetary motions by a circular orbit was abandoned.

As simplicity was justly regarded as a characteristic of nature, Kepler next selected the curve, which, next to the circle, had that recommendation. Among the investigations of the Greek geometers, the nature and properties of the ellipsis, an oval figure formed by cutting a cone through its opposite sides, had been examined and explained. This curve has two remarkable points within it, usually called the foci, from which two lines being drawn to any point in the curve, their sum is always the same. The ellipsis was not known to be applicable to any practical purpose till Kepler resolved to try whether the orbit of a planet was represented by it. He first supposed the sun placed in the middle of the longest diameter, and proceeded to compare the positions of the planet upon this hypothesis with those deduced from observation. Here again, after numerous calculations, he found his system irreconcileable with facts. Disappointment, of course, still awaited him. But the ardent discoverer was not to be

* It is a curious circumstance, that more than 200 years after this conjecture was hazarded, the asteroids were actually discovered in the space assigned by Kepler to one of his invisible orbs.

stopped. He had hunted down, as he was accustomed to express it, an hypothesis, and found it erroneous. He had not yet discovered how the planet *did* move round the sun, but he had ascertained one other manner in which it did *not*. Transferring the sun to one of the foci, he resumed his calculations, comparing the positions of the planet, computed upon this supposition, with those obtained from observation; and then tracing the planet through half its revolution round the sun, he found the observed and computed positions to agree. Here, then, after long years of persevering toil, he had found in what kind of orbit the planet Mars *did* move. Hence the conjecture was natural that the other planets revolved round the sun in orbits of the same kind; and computing their motions on that supposition, the correctness of the theory was established. Hence was determined one of the most important propositions in astronomy, usually termed Kepler's first law, that *all the planets move in ellipses, having the sun in a common focus.*

Kepler having been so signally rewarded by this great discovery, now turned his attention to an investigation of the first importance, one indeed which was indispensably necessary to render his first discovery available. As the planets were now known to revolve in ellipses, and as their motion was found by observation to be unequal in different parts of their orbits, it became a matter of the first consequence to ascertain some simple law, regulating the orbitual motion, and by means of which a planet might be readily followed, and its places computed. To detect this law, in whose existence Kepler seems to have entertained the most unwavering belief, a figure was drawn representing the orbit of Mars, the sun occupying one of the foci of the curve. On the circumference of this curve the places of the planet were marked down as observation had determined them; and here commenced a series of examinations which finally led to the knowledge of the second great law of the planetary motions, which may be thus announced. *If a line be drawn from the centre of the sun, to any planet, this line as it is carried forward by the planet, will sweep over equal areas in equal portions of time.* This law accorded in the most perfect manner with fact, and gave at once the power of following, and, from the mean motion, computing the place of any planet; a triumph which all the complexity of older systems had failed ever to accomplish.

Any other mind less adventurous than that of Kepler, might have been satisfied with these two great discoveries. The precise curves described by the planets and a law regulating their motions in their orbits, sufficed to render all the phenomena of the heavenly bodies not only explicable, but susceptible of accurate prediction. There seemed nothing more to be added. Kepler did not think so. He conceived the idea that the solar system was not a mere assemblage of isolated planets revolving about a common centre, but a great associated system, in which some common bond of union existed, which, once found, would present the solar system in a new and true light. This bond he believed existed in some hidden relation between the times occupied by the planets in describing their orbits, and their distances from the sun.

There is an immense difference between the pursuit which resulted in the discovery of the first two laws of Kepler, and the third one. In seeking for the curve described by the planets, it was looking for that which must have an existence; but in seeking for a bond of union among the planetary periods and distances, it was a search for that which it was generally believed had no existence, except in the wild imagination of this extraordinary philosopher.

After long and deliberately pondering this great problem, Kepler decided that the strongest probability suggested that the distances of the planets, and their periods of revolution, would in some way contain the mysterious bond of union. Here then did this daring mind concentrate its energies; and his purpose once fixed, he marched steadily forward in his research with a courage which no defeat could daunt, and a perseverance which knew no limit but success.

After Kepler had exhausted all simple relations between the periods and distances of the planets, in no degree shaken in his lofty faith, he proceeded to try all possible relations between the squares of the periods and distances; but with as little success. Nothing daunted, he proceeded to investigate the possible relations between the cubes of the periods and distances. Here again he was foiled; no law exhibited itself. He returned ever fresh to the attack, and now commenced a series of trials involving the relations between the simple periods and the squares of the distances. Here a ray of hope broke in upon his dim and darkened path.

No actual relation existed, yet there was a very distant approximation, enough to excite hope.—He then tried simple multiples of the periods and the squares of the distances—all in vain. He finally abandoned the simple periods and distances, and rose to an examination of the relations between the squares of these same quantities. Gaining nothing here, he rose still higher, to the cubes of the periods and distances;—no success; until finally he tried the proportion existing between the *squares of the periods in which the planets perform their revolutions and the cubes of their distances from the sun.* Here was the grand secret, but alas! in making his numerical computations, an error in the work vitiated the results, and with the greatest discovery which the mind ever achieved, in his very grasp, the heart-sick and toil-worn philosopher turned away almost in despair from his endless research. Months rolled round, and yet his mind with a sort of keen instinct, would recur again and again to this last hypothesis.

Returning again to his task, he detected the error in his former computation, and commenced his work anew. He made the proportion, as the square of the time in which Jupiter revolves round the sun, is tothe square of the time of Saturn's revolution, so is the cube of Jupiter's distance to a fourth number; and comparing that number with the cube of Saturn's distance, he found them the same. Fearing that he was deceived, he ran over the work again and again—he tried the proportion, the square of Jupiter's period to the square of Mars' period as the cube of Jupiter's distance to a fourth term, which he found to be the cube of the distance of Mars. Till finally, full conviction broke upon his mind: he had won the goal; the struggle of seventeen long years was ended; and the third of Kepler's laws was fairly established.

More than two hundred years have rolled away since these discoveries were announced, and the labours of succeeding philosophers have served to confirm the laws of Kepler. From that time to this, they have been classed among the essential parts of astronomy; and before the end of the seventeenth century they were demonstrated upon physical principles, and placed among the propositions of Newton's great work, the mathematical principles of natural philosophy.

For Friends' Review.

ALFRED.

Alfred, a child of peculiar promise, and the centre of many hopes, "ceased to be mortal" 4th mo. 22d, 1849, aged 5½ years.

He was a bright and beautiful boy. His frame was slight, yet his activity was always remarkable. His mind, too, was active, yet marked by the gentleness and sweetness which were depicted in his countenance. His cheerful hilarity and intelligence attracted strangers, and endeared him to his friends, yet his tractable obedience was not less remarkable. Whilst yet too young to tell, in theologic phrase, the workings of the Good Spirit, by whom he was called to "awake to righteousness, and sin not;" he evinced that he had in degree experienced the victory only to be obtained through his power; and, infant as he was, he was clothed with that universal love to God and to all men, which is "the fulfilling of the law." Daily striving against the evil tendencies of his nature, when he was, through unwatchfulness, betrayed into any childish faults, his quick and tender feelings were easily affected by reproof, by reason, or persuasion: and even when his errors were, in the eyes of others, only supposed ones, his prompt confession and penitence afforded a salutary example to those in riper years, and furnished an instructive illustration of the Apostle's beautiful exhortation—"Be ye followers of God *as dear children*."

He had brothers and a gentle sister. The latter, who was younger than himself, was the object of his peculiar tenderness, and pure fraternal love. "Certainly," said one of his parents, "not more than three or four times in his life did he address to her an impatient expression; never was he known to strike her; but every wish that she could express, though perhaps unheard by others, was not so by him; and if in his power, he would immediately gratify it." When the language of authority was addressed to her, he was filled with concern, and he would plead excuses, and mention as a palliation, her childhood and want of knowledge. His toys and treasures, of whatever kind, were always yielded to her, not sullenly, but cheerfully, and with endearing epithets. To his brothers, whom he also loved tenderly, the same traits were exhibited, but not to so remarkable an extent.

After this darling child had been taught at home to spell in two syllables, he received a present of a little book. Being deeply interested in it, he mastered it himself in one week, and thus he learned to read.

His sense of the beautiful in nature was keen; he would gaze upon the shining orbs which spangle the firmament with eager questionings, and with a manifest mental reference to the "Great Original:" but flowers may be said to have constituted his greatest delight, and when, within a year of his death, he was sent to a day school, he said, in expressing his love for his Teacher, that she was "a very smart woman, and beautiful as a flower."

In his later weeks, his mind expanded rapidly, to the admiration and delight of his friends; and his remarks were characterized by beauty, shrewdness, and gentle and winning goodness.

Trained (so far as was fitting his extreme youth) in a knowledge of the truths of the Bible, they fastened upon his mind, and were blessed by the Divine Spirit in making him "wise unto salvation." On one occasion, standing silently beside his mother, he thoughtfully exclaimed, "He that covereth his sins shall not prosper," and proceeded to say that he did not cover his, "because," said he, in childish phrase, "the *Good Man* knows every thing." Awaking one morning, a short time before he was taken with his final sickness, he said that he had seen an angel in his dream; and then he seriously observed, "None would be afraid to die if they were good—I am not, because I love everybody."

He was taken ill 4th mo. 17th, with scarlet fever and croup; and throughout his sickness, which was a painful one, not a murmur or complaint escaped him. His patience and sweet acquiescence under medical treatment were beautiful and touching to behold—never objecting to severe applications, and taking unpleasant doses with perfect willingness; so that an elderly and experienced Christian, who was under heavy affliction, on hearing of his behaviour, was affected to tears, as the example of this "babe in Christ"

brought to her mind her Lord and Master's exclamation—"*The cup which my heavenly Father hath given me, shall I not drink it?*"

When his fever was raging, and his end approaching, his self-denying thoughtfulness and love did not abate. His sister having been attacked with a similar disease, he once called, "Father, tell Annie, if she will take her medicine like a good girl, she shall have my ice cream." This delicacy constituting almost his sole nourishment, it will be seen that his offer evinced decided self-denial and generosity.

Many touching expressions fell from him, which it would not suit the intended brevity of this notice to record. Nothing having been said to convey to him the idea that he was sinking, he called to his father about 11 o'clock the morning previous to his death, with difficulty of utterance, and with an expression of countenance never to be forgotten—"Father, I feel as if I was going to die." To the query whether he feared to die, he replied, "No!" and he manifested sweet composure in the assurance that he would be "joined to the Lord," and be eternally happy. Expressing emphatically, a few hours before his close, his love to his father and his mother, and others, he added, "*but I love God more!*" Being asked if he would rather live or die, he declared that he "would rather go to Heaven, and be with God." Being asked if he wanted any thing, he said, "nothing, but to go to Heaven." He expressed in juvenile, but sweet language, his conceptions of the surpassing beauty of the blessed realm for which he panted; and in which he who said, "Suffer little children to come unto me," had prepared for him a mansion, "for of such," declared he, "is the kingdom of Heaven."

Uncomplaining to the last, when asked if he suffered, he would say no, but he felt "tired." And his weariness increased, as his *perfect rest* drew nigh: but the moment of deliverance arrived, and an angelic smile irradiated his placid countenance, and making a deep inspiration, he fell asleep in Jesus. He "languished into life" before day-break, on the 22d of 4th month, 1849, and his bereaved friends wept with chastened sorrow, pouring out their tears before the Lord.

The feelings of the parents are supposed to be embodied (though imperfectly) in the following lines:

OUR ALFRED.

If we never had possessed thee—to our warm embraces pressed thee,
Or in ardent love had blessed thee, child of the placid brow,—
If the boon had ne'er been given, which we now resign to Heaven,
And the tie by Death been riven, thou hadst not been gathered now
With the white-robed, with the ransomed, with the shining Seraph band—
With the heavenly host of harpers by the Father's throne who stand.

And the tender recollection, the endearing retrospection,
Of each grace and sweet perfection, 'twere an "aching void" to miss—
And we would not change the sorrow, and the tears our cheeks which furrow,
And the anguish, like an arrow in our hearts, for Grief's surcease—
For a draught from Lethe's waters—for a home by Pleasure's well—
For exemption from all sadness in Prosperity's gay swell.

No—we bless the hand which gave thee, and was soon outstretched to save thee,
And upon its palm engrave thee, to be ever in his sight;
And we bow in deep submission as we yield to his possession,
As we hail our child's admission to the City of delight;
And with chastened hearts we "suffer" thee to join thy ransomed peers,
Where, the Father's face beholding, there shall be no cause for tears.

And our faith in God confirming, and our hearts in homage warming,
And our wills to his conforming we confess his perfect right!
Be transplanted, *bud of ours!* bloom in Eden's glorious bowers!
And expand thy opening powers *there*, where sin can never blight.
'Twas a pang, indeed, to lose thee, but more bitter far 'twould be
Here to hold thee in temptation, and thy soul's decline to see.

Forever safe, we greet thee—warble there thy anthems sweetly;
Be it ours at length to meet thee by our heavenly Father's throne:
By thy spirit's luminous traces, we'll pursue thee through the spaces,
And in Eden's blest embraces, *we'll not claim thee as our own!*
By creation, by redemption, thou art His who reigns supreme!
Shall we learn from thee our lesson in the saved ones' grateful theme?

Wilt thou teach thy earthly sire how to use an angel's lyre,
And thy mother's lip inspire with the new harmonious song?
Precious Alfred! canst thou hear us? canst thou sometimes linger near us?
And in balmy slumber cheer us, and our dreams of thee prolong!
Be our spirits with thy spirit, and our treasure fixed in Heaven,
Till our warfare be accomplished, and our summons home be given.

W. J. A.

RE-VACCINATION.

1st. Every individual is susceptible of vaccination; 2d, re-vaccination is not necessary before maturity; 3d, the system undergoes a change at maturity, and re-vaccination is then necessary; 4th, vaccination is a sure preventive of small-pox; 5th, re-vaccination is a sure preventive of varioloid; 6th, the third vaccination is inert; 7th, the system is susceptible of varioloid after matu-

rity, whenever the individual is exposed to small-pox, without re-vaccination; 8th, re-vaccination is not necessary if the first operation was performed since maturity; 9th, those who disregard vaccination are always liable to small-pox, whenever exposed to the influence of that dreadful disease; 10, if every individual were vaccinated before maturity, and re-vaccinated at that revolution of the system, there would be no such disease existing as small-pox.—*Substance of a paper in the Boston Medical and Surgical Jour.*

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 23, 1849.

The article headed *Alfred*, is a true narrative, of recent occurrence; and though the name is withheld from motives of delicacy, it has been furnished to the Editor, with the late residence of the deceased child. Such instances of youthful piety, conclusively show that the spirit of truth often manifests itself to the human mind, at a very early period of life. There are probably none who, when in mature age they review the thoughts and impressions of their childish years, cannot recall among their earliest reminiscences, the tendering visitations of divine love; gently inclining them to the paths of piety and peace. Authentic narratives of the lives and happy exits of those who have wisely yielded to those gracious invitations, are well calculated to stimulate and encourage their youthful readers to go and do likewise.

The brief notice which we have extracted from a public paper of the capture of a slaver, with 550 human beings, crowded into a vessel of little more than 100 tons, may well awaken feelings of commiseration, not only for the victims of this horrid traffic, but also for those who are themselves such slaves to avarice as to engage in so iniquitous and dangerous an employment. Probably most readers, upon seeing it stated that 550 slaves were contained in a vessel of about 100 tons, would form no other conception of the case than that they must be greatly crowded, but the degree of crowding would be altogether in the dark. When Sir William Dolben prepared his bill regulating the number of slaves to be carried in the British vessels, he allowed, in vessels not exceeding 150 tons, having five feet between the decks, five men to every three tons; and yet on this plan, they were stowed so closely as to touch each other, when they were all lying down at the same time. Supposing the slaves in the recently captured vessel to have been all men, 166 would have been the number admissible under Sir William's regulation. Hence we perceive that more than three slaves must have been stowed into the space which one man would occupy when stretched on the floor. In a tropical climate, what must be the condition of such a company?

The question then naturally arises, what can be done to check this barbarous traffic? This question may be answered in what is sometimes termed the true Quaker style, that is, by asking another. What is it that supports the slave trade? A little Socratic reasoning can hardly fail to bring us to the conclusion, that we *can* do something towards checking a trade which we all sincerely profess to abhor.

The Editor has been kindly furnished, by one of his friends, with a pamphlet printed within the current year, containing Testimonies respecting a number of deceased Friends, formerly members of New England Yearly Meeting; one of which was copied into our last week's number; and another appears in the present one.

The labours of Keplar, which we have extracted partly from Mitchel's Planetary and Stellar World, and partly from Brewster's Martyrs of Science, but without entirely adhering to the language of either, furnish one of the most remarkable instances of perseverance that has ever been known. It is asserted that his calculations respecting the planet Mars, filled between seven and eight reams of paper; or more than thirteen thousand pages of manuscript. Yet in these laborious computations, he was seeking what he might certainly and rationally believe had an existence. He could not doubt that each planet revolved in some regular curve round a fixed point; and what he wished to discover was, the nature of that curve and the position of the point. He then had before him a definite object, and he had only to search, among the possible curves, and the possible positions of a fixed point, till he found one of each which would solve the phenomena of the planetary motions.

But when he set out in the search which ended with the discovery of his third law, he could have no assurance beyond the suggestion of an ardent imagination, that the object of his search had any existence. No previous discovery suggested the idea, that the times in which the different planets revolved round the sun, and their respective distances from that luminary, bore any relation to each other which numbers could express. And yet to the pursuit of this supposed relation, he gave the labour, not constantly, but occasionally, of seventeen years. We need not then be surprised, that when he ascertained that he had been chasing a reality and not a shadow, he declared he did not care whether the book containing this discovery was read in that age or by posterity. He could willingly wait a century for a reader, since the Author of nature had waited so long for an interpreter.

Although the selections which we have copied into this week's number, from the speeches delivered at a late meeting at Boston, on the subject of Peace, may probably furnish but little that is new to the readers of Friends' Review, yet it must be encouraging to find the principles, in relation to war, for which our Society has always contended, so far recognized by men of influence among other denominations. Several of the speakers on that occasion appear to belong to the clerical order; a class of men who unquestionably exercise a greater influence than any other, over the opinions of the community on questions connected with religion and morals. Bad as the world is, it can hardly be questioned that public opinion in relation to religion and morals is, in great measure influenced, if not absolutely moulded, by the opinions of those who are, or profess to be, the religious part of the community.

It is sometimes declared, that as civil society is now constituted, wars are unavoidable. If so, the great object must be so to remodel the habits and sentiments of the community as to introduce an improved state of society. Reformation must spring from the people, and not from the governments. If those who take on themselves the responsible task of preaching the gospel, could be induced to unite their influence in the maintenance of inviolable peace—if they would unitedly pronounce the prosecution of wars, offensive and defensive, incompatible with the doctrines of the gospel, we might then hope that the day was near in which nation should no longer lift up sword against nation; and the sound of the trumpet, the alarm of war, be silenced forever.

London Yearly Meeting.—In our last number a brief notice of the commencement of that Meeting was given. Letters received by the last steamer enable us to continue our information to the evening of the 31st ult., the meeting being expected to close on the evening of the following day.

We are informed that the members in attendance had been about equal to what usually appear; and that the various sittings had been characterized by a remarkable degree of unity and brotherly concord.

The proposition from New York Yearly Meeting relative to a conference at Baltimore, obtained the deliberate and weighty consideration of the Meeting; during which much sympathy with Friends on this side of the Atlantic, was expressed, with desires that the proposed conference may be promotive of true gospel unity among us. But Friends were unitedly of the judgment that it would not be best for that meeting to send delegates to the conference. A minute addressed to New York Yearly Meeting was adopted, strongly expressive of unity and sympathy, together with the desire that they may be favoured with best assistance in their deliberations. A copy of this minute was also directed to be transmitted to the conference at Baltimore.

The Meeting for Sufferings has prepared an interesting document, addressed to all the foreign governments, and people professing the christian religion, on the subject of slavery and the slave trade; which document was adopted by the Yearly Meeting. Our beloved Friend William Forster expressing a concern to offer himself as the bearer of this communication to the different powers of Europe, the offer was cordially accepted, and a minute was made which is to be furnished to him as a certificate where it may be useful.

New England Yearly Meeting.—Several communications from Friends who attended that Meeting have been received, from which the following summary is collected.

The Meeting of Ministers and Elders convened on Seventh day, the 9th inst., at which a number of Friends from other Yearly Meetings were present. That meeting is stated to have been a humbling and baptizing season.

The Yearly Meeting commenced on Second day, the 11th inst., at 9 o'clock, A. M., when certificates or minutes for Ministers from other Yearly Meetings then in attendance were produced, viz., for George Carter, Eleazer Beales, Enos Pray and Cornelius Douglass, from Indiana; Zebulon Weaver, Nathaniel Sands, John Thorn and Abigail Cornell, from New York, several of whom were very acceptably engaged in religious service. B. Seebohm and R. Lindsey, were also in attendance.

Besides the general printed epistle from London, epistles in manuscript were received from London, Dublin, New York, Baltimore, North Carolina, and Indiana, which being read, a committee was separated to prepare essays in return to these acceptable communications.

In the afternoon, the circumstance of no epistle having been received from the Yearly Meetings of Philadelphia and Ohio was brought, in a feeling manner before the view of the meeting. After a time of deliberation, in which, we are informed, that much brotherly regard for those meetings was manifested, a large committee was appointed to take the subject into their solid consideration, and if way should open, they were requested to prepare and produce to a future sitting, essays of epistles to those meetings.

Subsequently the clerk informed the meeting that he had received a communication from William Evans, addressed to him individually, requesting him to lay an accompanying document, from Phila-

delphia Yearly Meeting, before the meeting for which he acted as clerk. He also stated, in answer to an enquiry from a Friend, that the document was not addressed to the Yearly Meeting in the usual manner. The document in question was on the table, subject to the direction of the Meeting. A proposal was then made, that inasmuch as this paper was not addressed in the usual manner to the Yearly Meeting of New England, it should be referred for examination to a committee verbally appointed for that purpose. But after a time of deliberate consideration, the meeting united in referring it, without a minute, to the committee, which was previously appointed on the subject of the correspondence with Philadelphia and Ohio Yearly Meetings.

On Sixth day morning the committee on the correspondence with Philadelphia and Ohio Yearly Meetings, produced essays of epistles to both these bodies, which were approved and directed to be forwarded.

The same committee to whom the document from Philadelphia Yearly Meeting was referred, reported that they had solidly considered the subject; had heard the document read, and found that it was not addressed as communications from that Meeting to theirs usually are; and that in its matter, it assumes to review the disciplinary proceedings of another Yearly Meeting, in no way amenable in this respect to any other body of Friends; a power they believe never before attempted to be exercised by one Yearly Meeting over another; and therefore it was their conclusion that it would be best the document should not be read in the Yearly Meeting. With this judgment there was an extensive expression of unity, and no opposition was made to it. The result was that no notice of it appears on the minutes, and we understand no reference is made to it in the epistle addressed to our Yearly Meeting. One of our correspondents expresses a belief that their Meeting had greatly desired to act in the case with christian forbearance and courtesy. And another states, that after the case was resulted, a Friend informed the meeting, in a very feeling manner, that he thought it his place to say that the committee on the document had expressed much concern for the state of society, and a willingness on their part to submit to any humiliation in the case, which they could feel would aid the cause of Truth, but they did not apprehend any further notice of this document would have that effect. This sentiment received a general response.

The Meeting closed after the morning session on Sixth day, the 15th inst., under a thankful and solemnizing sense of divine favour.

As they have directed their minutes to be printed, a copy will probably be received at this office, from which the omissions, if any of importance should appear, in the preceding notices, will be supplied.

Died,—On the 10th of last month, in the 70th year of her age, Mary, wife of John Farmer, of Salineville, Columbiana County, Ohio, a worthy member of Sandy Spring Monthly Meeting. When near the close of her life, she expressed her faith and confidence in Christ our Saviour, and through protracted infirmity of body, was sustained and cheered in the humble hope of everlastlng rest and peace.

——, On the 25th of Fourth month last, David Binns, a member of Harrisville Particular, and Short Creek Monthly Meeting, Ohio, in the 70th year of his age.

He was a native of Skipton in Craven, Yorkshire, England, whence he removed with his family in 1818, and settled within the compass of Redstone Monthly Meeting in Pennsylvania. He resided there until about two years previous to his death, and occupied various stations in the church, to the satisfaction of Friends. After a short illness of about twelve days, during which he was favoured to feel the divine arm to support in the time of need, he quietly departed, in the blessed hope of obtaining that rest prepared for the people of God.

——, Of consumption, at his residence in Foxborough, Mass., on the 15th of Fifth month, James Payson, aged about 66 years, a valuable member of Smithfield Monthly Meeting, Rhode Island. "I have thrown myself," said he a few days previous to his decease, "at the feet of Jesus, and feel easy. His mercy covers the judgment seat." His family and friends do not mourn as those who have no hope, but rather rejoice in the evidence afforded of his final acceptance, through the mercy and merits of the Redeemer.

——, at her residence in Rush County, Indiana, on the 13th of last month, after an illness of four weeks, of congestion of the brain, Susan, wife of William W. Thornburgh, and daughter of Silas Small, of Carteret County, N. C., in the 39th year of her age.

——, On the 2d inst., at the residence of Richard G. Beason, Guilford County, N. C., Elizabeth, widow of Samuel Beason, in the 87th year of her age—a member of Deep River Monthly Meeting.

A testimony of Weare Monthly Meeting of Friends, concerning John Page.

The sanctifying power of truth having been exemplified in the life and last illness of our late beloved friend, John Page, and believing that the christian experiences of the faithful, may be useful in encouraging those who are desirous to follow them in the path of religion and virtue, we are induced to offer the following testimony concerning him.

He was born at Seabrook, in the year 1767. His parents, Daniel and Mary Page, removed with their family to Weare, New Hampshire, when the subject of this memoir was about two years of age. They were members of our religious society, and concerned to impress on the

tender minds of their offspring, the importance of regarding the gentle intimations and leadings of the spirit of truth.

This parental care and solicitude under the divine blessing, produced a desire in his youthful mind to shun the wrong way, and choose the right; they being, as he has often expressed, in a striking manner, presented to his view. His father was an approved minister, and peacefully passed from works to rewards, after residing in this place about twelve years.

This loss of a worthy parent, of whose salutary counsel and example he was thus early deprived, he sensibly felt. Notwithstanding the continued care of a pious mother, through unwatchfulness, he yielded to the temptations incident to youth, and deviated from that path of rectitude, which had been so clearly opened to his view.

Soon after his marriage, which was about the 24th year of his age, being, through merciful condescension, awakened to a sense of his condition, and being humbled and truly penitent, he witnessed the restoring love of the Redeemer, and as he continued watchful and obedient, he became qualified for usefulness in the church.

About the forty-seventh year of his age, he was appointed to the station of an Elder, which important place he was concerned faithfully to fill.

His circumstances in life, though not affluent, were such as to enable him, by persevering industry and economy, to provide for a numerous family. He manifested a deep interest in the religious instruction of his children, being concerned to assemble his family for the purpose of solemn waiting before the Lord, and careful to promote their constant attendance of our religious meetings.

His heart and house were open to entertain his friends, especially those who were travelling for the promotion of truth: these he frequently accompanied in their journies on that account. He was deeply concerned to preserve good order, and to maintain the discipline of the church, being fully persuaded that it was established under the influence of the spirit of truth. On some occasions he offered a few words of exhortation, evidently from the right source, which were acceptable and edifying.

He was a lover of peace, being frequently engaged in endeavouring to reconcile differences amongst his fellow men, for which service he was well qualified; when admonishing the unfaithful, he was careful to do it in the spirit of meekness and restoring love.

He was a firm believer in our Lord and Saviour Jesus Christ, both as to his outward coming in the flesh, his sufferings, death, resurrection, ascension, mediation, and intercession at the right hand of the Father; and to his spiritual appearance in the heart as the comforter, leading and guiding into all truth.

Being settled and established in these fundamental truths, he continued a faithful labourer in the service of our divine Master until he had attained to a good old age, giving evidence by the meekness of his spirit, that he was preparing for the great and solemn change.

A few days previous to his dissolution, some slight symptoms of indisposition were apparent, but they assumed no serious aspect, till within two days of his death, when his recovery became more doubtful; and though suffering much bodily distress, his patience and resignation were great, and not a repining word escaped him, but love seemed remarkably to abound, and his countenance and the sweetness of his spirit indicated that all was peace within. Early on the morning of the day of his decease, he expressed that it had been his greatest desire for a long time to be found doing his Maker's will, and although sensible of many short comings, yet he believed through the mercies of the Redeemer, he should not be cast off. Soon after, he said to the physician, "dost thou think that I shall get through with time to-day?" Being answered, "I should think so," he replied, "I hope I shall be favoured to wait the dear master's time, that is the best time;" and often during the day, manifested an earnest desire to be preserved in patience. To a friend who came to see him, he remarked: "I am near the close of time, and all is peace; I feel nothing in my way," and with a countenance full of expression, he said, "It is a *great* favour, a favour indeed, at such a time as this." At one time, two of his sons, standing by his bed, he took each of them affectionately by the hand, and earnestly entreated them to live in love, that so they might be helpful to each other, and expressed an earnest solicitude that they might faithfully walk in the path of known duty. Soon after, addressing his wife, he said, "I am very near the final close; the time has nearly come when we must be separated—but the separation will not be long, for thou wilt soon follow me—hold fast that which thou hast received, that no man take thy crown." Many of his friends and acquaintances coming to see him, he received them with evident feelings of solicitude for their future well-being, and was favoured to give them such counsel and advice as seemed applicable to their several states.

At about six in the evening, he called for his wife, saying he wished to take leave of her, and affectionately embracing her, and uttering several consoling expressions, he said, "Farewell, farewell in the Lord." The other members of the family, and many of his relatives and friends coming in, he commenced taking his final leave of them, and in a very striking manner was favoured to communicate sweet instruction to each of them, from the aged brother and sisters, to the small children. This occupied nearly two hours, during which time, Divine assistance was evidently granted, his voice continuing perfectly intelligible, and his communications being accompanied

with a remarkable evidence of holy help. Soon after this favoured opportunity, his voice rapidly failed, and the distress occasioned by the disorder being very severe, it was difficult to understand all he wished to express. This state of suffering continued about three hours, after which he seemed entirely relieved, and passed quietly away the 28th of 8th month, 1846, aged about 79 years. On the 30th, his remains were interred in Friends' burying ground, in Weare, after a large and solemn meeting; and although the mournful reflection is left upon our minds, that a faithful pillar in the church has been removed from our midst, yet it is accompanied with a sweet remembrance of the promise that "to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his Throne."

PEACE MEETING AT BOSTON.

A large assemblage was convened at Boston, on the evening of 3d month, 28th last, the purpose of which, as stated by their chairman, was to give their voice in favor of universal peace, and to co-operate with others of our fellow men in hastening the period, predicted in the inspired volume, when men shall learn war *no more*, when swords shall be beaten into plough-shares, and spears into pruning hooks, and to devise a practical scheme for the abandonment of war; to persuade nations to adopt the plan, often pursued in individual cases between man and man, of submitting their differences to friendly arbitration.

J. P. Blanchard, on opening the discussion, remarked, that the nature of the object was easily stated; it was simply the plan of a Congress formed by delegations from the Governments *de facto* of the nations who should agree to it, in some central place in Europe or elsewhere, who should there form a code of international law, which does not now exist, for the regulation of the conduct of nations towards each other; but without the least encroachment on their separate independence, or any interference in their internal government; and then this to be followed by a permanent COURT of nations composed of the most eminent civilians, who should adjudicate cases as they arise between nations on the basis of the principles of law to which they have agreed. The idea of a confederacy for mutual peace was not new; many such had been formed from the time of the Greek Republics to the present time, and others had been proposed by eminent statesmen and writers. They were all defective, inasmuch as they all contemplated the enforcement of their decrees by martial coercion, whereas our plan proposes to trust for submission to its awards to the honor of nations, ever more binding than the fear of war. He then related the process through which the subject had gone in America and Europe; and he concluded by offering the following Resolutions for consideration:

1. That, regarding war as opposed to the principles of the Gospel, and the best interests of mankind, we rejoice with gratitude in view of the ardent progress and prospective triumphs of the cause of Peace.

2. That we deem it incumbent on all the faithful followers of Christ, the sincere lovers of their country, and the compassionate friends of humanity, to devise and urge some arrangements, by which the varying interests or rival claims of nations may be adjusted without recurrence to the slaughters, desolations and miseries of war.

3. That the projected general Congress composed of Delegates from different nations to form a code of international law by unanimous concurrence of their Governments, on the basis of which disputes between such nations may be afterwards adjudicated, will afford a safe and efficacious method of settling disputes, which might otherwise lead to war, and enable the governments adopting it to disband their enormous military forces, and thus allay their mutual fears, and remove an intolerable burden from their people.

4. That the Peace Congress, at Brussels, last September, so respectable in numbers, so harmonious in its deliberations, and so Christian in its spirit, has, in our belief, deeply impressed the public mind, both in this country and in Europe, with sentiments favourable to the union of the whole civilized world on the principles of universal peace.

5. That we look with fervent hope to the efforts of Cobden and his associates in the British parliament, Visschers, and the eminent members of the Belgian Government, Bouvet and others in France, to banish war, with all its ruinous expenses and demoralizing influences.

6. That the signal service rendered by our distinguished countryman, Elihu Burritt, to the peace movement in Europe, and his untiring, disinterested labours in its behalf, merit and receive our highest approbation and gratitude.

7. That we heartily respond to the call for a Peace Convention at Paris in August next, and urge on our friends in the United States to aid us in making the American delegation to it as large as possible.

Amasa Walker exposed the absurdity of supposing that a resort to war could settle national disputes, or satisfy either party engaged in the conflict. It is strange that the common sense of a civilized people, especially the strong common sense of a Yankee nation, should not perceive, that after all the labour, the expense, the misery and destruction of war, the object sought by such means was never obtained, and, if any point was gained, it was afterwards accomplished by some other means entirely distinct from war. He felt greatly encouraged by the present aspect of affairs. It was once thought impossible that the corn laws should ever be abolished in England. It is now said that a Congress of Nations can never be established. But Mr. Cobden's motion in the

House of Commons for a reduction of military expenses, has been sustained by 78 votes; this was a surprising circumstance. Of course the bill did not pass; nobody expected it would; but this vote was a demonstration absolutely astonishing, and most encouraging to the friends of peace. The corn laws *have* been abolished; the Congress of Nations *can* be established; it must be; it will be!

E. M. P. Wells remarked that he had heard much about the right of defensive war; he would not argue that point; admitting that one nation really stood on the defensive, the opposing nation adjudged that she did so too, and we wanted a Congress of Nations, if for nothing else, to determine what is defensive war. Our war with Great Britain was defensive, although we declared it because she committed previous aggressions. So in the war with Mexico, though our armies invaded the country, and took possession of the very Capital, yet it was all done in self-defence—nobody must doubt that! The uncertainty as to what constitutes defence, was illustrated by a pleasant juvenile anecdote. Wars were made on the slightest pretences—a dispute about a barren strip of land, an alleged insult offered to an Ambassador, a disregard of a piece of coloured bunting, or even an old bucket, as in Italy, was often a sufficient ground of war.—Serious offences do indeed sometimes arise, for we are told in Scripture that "offences must come;" but is war the proper remedy? Is it any remedy? Is not the supposed remedy in all cases far worse than the disease? He made many eloquent remarks of a religious nature, showing the contrariety between war and Christianity; and spoke most encouragingly of the practicability of peace principles, their accordance with the Gospel of Christ, and as an object of his mission, and expressed his own earnest hopes that the Society which proposed such an object, would receive the divine blessing upon their labours, and the cordial co-operation of Christian philanthropists.

Geo. C. Beckwith gave some account of his own experience in the cause. He stated that ignorance of it was one of the greatest obstacles to its success; that few comparatively were aware of the means requisite for its promotion. Most people thought that peace was a very good thing, if it could be obtained; but they had no idea that either money, or time, or talent was requisite for the diffusion of its principles through the community. They assented to the declaration that war is inconsistent with religion, and all good sentiments, but did not see that any thing could be done to insure peace, or prevent war, as society is now constituted, and of course they did not take the trouble to look into the subject. They maintain that war is necessary, that the world could not get along without it, that it is useless to attempt to suppress it. He censured all such opinions, and maintained that the abolition of war is perfectly practicable. If men could only be persuaded to examine the claims of the cause of peace; if they would only attend to a few plain facts which could be stated, an overwhelming amount of evidence would prove its efficiency, if funds could only be obtained to carry out its measures. It is incredible how small an amount has ever been contributed to this object. In thirty-four years, since the peace movement commenced, less than $150,000 has ever been contributed to this cause; and this to convert millions of people to peace, who in that time had spent millions upon millions for war!

Charles Brooks expressed the belief that parents should teach the principles of peace early to their children. Would parents begin in the nursery; would teachers take the New Testament—the most perfect peace manual—for their guide, and its blessed Author for a model, such an entire change would be effected in the habits, opinions and whole aspect of society, that we should want no Congress of Nations for the preservation of peace.

The Chairman remarked that the principal obstacle to the advancement of a cause like this, lay in the fact that men in power had everywhere an interest in the maintenance of the present system, and especially of military establishments. As an instance of this, he had read in a London paper received this day, that Lord John Russell had seven brothers, four of whom were in the army, and three in the navy. Something like this was the case with other members of the Parliament. Was it to be wondered at that such a body should be opposed to Mr. Cobden's motion, for reduction of military forces? It was rather surprising that so many as 78 votes were found in favor of it.

At the close of the session, the resolutions were again read by the Secretary, and put by the Chairman, and unanimously adopted by rising. On motion of J. P. Blanchard, it was voted, "That it be recommended to the citizens of other cities and towns in the United States, who feel disposed to promote the institution of a Congress of Nations, to call meetings, similar to this meeting, for an influence on public sentiment."—*Advocate of Peace.*

A SLAVER CAPTURED.

Captain Pope, of the whaling barque Jasper, arrived at this port yesterday, last from St. Helena, has favoured us with the following report:—

"On the 23d of March, 1849, arrived at St. Helena, a schooner called the Zenobia, of Baltimore, (for adjudication in the Vice Admiralty Court,) which vessel had been captured by H. B. M. sloop Philomel, on the west coast of Africa, with a cargo of slaves numbering 550, (33 of whom are females,) the vessel not being over 100 tons burthen. She was 11 days on

her passage to St. Helena, and lost 10 or 11 of them. These poor creatures were in a perfect state of nudity, and many of them, (the women in particular,) bearing the brands of a hot iron recently impressed on their breasts; the vessel being so small and the number of negroes so great, that it was next to an impossibility to go from one end of the vessel to the other.

It appears that when the schooner was despatched by the Philomel, she was about giving chase to an American brig which had just gone into port on the coast of Africa, suspected for the purpose of taking on board a cargo of negroes. It is only lately that a brig was brought to St. Helena with upwards of 800 slaves on board. Her name was the Harriet, lately of Philadelphia, and commanded by Capt. Thomas Duling, who sold the vessel at Ambrez, to a Brazilian, leaving his crew, (Americans) 8 in number, on board, to shift for themselves, and being unable to get away from the coast, were obliged to remain in the vessel, and were captured by H. B. M. sloop Cygnet.

"These seamen have given the Consul at St. Helena a faithful account of their ill treatment by Capt. Duling, and have been provided with vessels to get away from the Island. At the time the Harriet was boarded by the Cygnet's boats she had the American flag flying at the peak, and in consequence of the brig firing upon the boats one of the American seamen was shot in the shoulder, and is now in the hospital at St, Helena, under medical treatment.

"Also, lying in the harbor of St. Helena, a slave vessel condemned, formerly the barque California of Boston."—*N. Bedford Mercury.*

IMPORTANT SCIENTIFIC DISCOVERY.

The London correspondent of the Boston Atlas says that, at a recent meeting of the Royal Institution, a paper was read, announcing a discovery by means of which carbonic acid gas is applied to the extinguishment of fires with complete success. It is said to be making considerable talk among scientific men. The following is given as an abstract of the paper:

"In large fires, flame is the great agent of destruction; it occasions a violent draught, intense heat, and rapidly generates suffocating and noxious gas. For its existence a constant supply of pure air is necessary, as well as a constant high temperature. To prevent the latter, water is sufficient, but not so to prevent the other condition. The "fire annihilator" subdues flame by preventing effectually the supply of its vital element, pure air, and supplying instead one destructive to its existence—carbonic gas and steam —thus rendering the continuance of the flame impossible. These are generated by this apparatus, which is perfectly portable, for one ample for a private house weighs only about twenty-five pounds. It is so contrived that by simply touching a spring this active agency can be aroused in three seconds of time. For the protection of larger buildings, such as churches, factories, &c., a larger apparatus in proportion will be required, in a convenient position. The potency of this invention was exhibited in several different ways in the lecture room. Models of houses, ships, &c., were set on fire, and when fully ignited the flame was extinguished as soon as the annihilator was brought to bear upon it.

"There seems to be no reason to doubt the full value claimed for the discovery, which cannot fail to prove one of the most beneficial applications of scientific knowledge that this prolific age has brought forth."

[It does not appear from what is contained in the preceding notice, that any new principle has been discovered. It has been long known that carbonic acid gas is destructive to fire, as well as to animal life, when applied in such manner as to prevent the access of oxygen gas. The discovery, if of value, must consist of the means of producing and applying to an ignited building, a quantity of this gas sufficient to exclude the atmospheric air. If this can be cheaply effected, so as to obviate the necessity of resorting to water for the extinction of fires, a great object must be gained. For it is well known that where buildings are partially consumed, the injury done by the water thrown on them is sometimes equal to what is caused by the fire.—Ed. Rev.]

CHOLERA PREVENTIVES.

The Sanatory Committee of New York have published the following:

"Be temperate in eating and drinking. Avoid raw vegetables and unripe fruit. Abstain from cold water, when heated, and above all from ardent spirits. Sleep and clothe warm. Do not sleep or sit in a draught of air! Avoid getting wet! Attend immediately to all disorders of the bowels. Take no medicine without advice."

OPINION OF JUDGE EWING ON THE MODE OF TRANSACTING BUSINESS IN OUR MEETINGS FOR DISCIPLINE.

The following remarks of Chief Justice Ewing, during a period of great unsettlement in our Society, well deserve to claim a place in our remembrance.

"One of the beautiful and distinguishing characteristics of the religious Society of Friends, consists in their mode of transacting business, and arriving at conclusions, in which, rejecting totally the principle that a *majority* is to rule, they decide, or govern, and arrive at an unity of resolution and action in a mode peculiar to themselves, and entirely different from that common to all civil or political, and to most ecclesiastical bodies.

"They look and wait for a union of mind: and the result is produced, not by a *vote* or *count of numbers*, but by a yielding up of opinions, a deference for the judgment of each other. Where a division of sentiment occurs, the matter is postponed for further consideration, or withdrawn entirely.

"The very proposal of the Separatists to take a vote, was an overture to depart, and the consummation of it would have been a departure from an ancient and unvarying practice, which had not only grown up to an overshadowing tree, but had its root in religious faith, and was nourished and sustained by religious feeling."

THE MISSISSIPPI RIVER.

The proceedings of the Scientific Convention at Philadelphia, have been the means of developing some interesting facts respecting this great "father of waters." Observations continued through a course of eighteen years, show that the quantity of rain falling in the Valley of the Mississippi is 11⅔ times the quantity discharged by the river, and as there are only two ways for its escape, one by the course of the river and the other by evaporation, the important fact to the planters of Mississippi and Louisiana is arrived at, that the more exhalations are promoted, which can be done by clearing the forest lands, and thus exposing the earth to the action of the sun, the less liable will the lower bottom lands of these States be to periodical inundations. That such has been the effect of the advance of population and civilization for years past, is apparent from the fact, that there is not now, by twenty or twenty-five per cent. as much water passing down the river as there was twenty-five years ago. At that time there were annual inundations which do not occur now.

In regard to the sediments of the Mississippi river, a series of experiments have led to the conclusion that the proportion of sediment to the volume of water is as 1 to 528, and as it has been already ascertained that the quantity of water annually discharged is 14,883,360,646,880 cubic feet, therefore there must be deposited 28,188,053,892 cubic feet of solid matter.

Mercury.

A CHILD'S FAITH.

A beloved minister of the gospel was one day speaking of that active, living faith which should at all times cheer the heart of the sincere followers of Jesus, and related to me a beautiful illustration that had just occurred in his own family.

He had gone into a cellar which in winter was quite dark, and entered by a trap-door. A little daughter, only three years old, was trying to find him, and came to the trap-door, but on looking down all was dark, and she called:

"Are you down-cellar, papa?"

"Yes; would you like to come, Mary?"

"It is dark, I can't come down, papa."

"Well, my daughter, I am right below you, and I can see you, though you cannot see me, and if you will drop yourself I will catch you."

"Oh, I shall fall; I can't see you, papa."

"I know it," he answered, "but I am really here, and you shall not fall or hurt yourself. If you will jump, I will catch you safely."

Little Mary strained her eyes to the utmost, but could catch no glimpse of her father. She hesitated, then advanced a little further, then summoning all her resolution, she threw herself forward, and was received safely in her father's arms. A few days after, she again discovered the cellar door open, and supposing her father to be there, she called:

"Shall I come again, papa?"

"Yes, my dear, in a minute," he replied, and had just time to reach his arms towards her, when, in her childish glee, she fell shouting into his arms, and clasping his neck, said:

"I knew, dear papa, I should not fall."

If religious persons who are entrusted with the education of children, were careful to guard them from the prevalence of such propensities and practices, as they are convinced tend to break their own peace, interrupt the harmony of society, and fill the world with confusion and wretchedness, the labour would be profitable to themselves, and a great improvement in the work of general reformation.

DILLWYN.

JOY IN SORROW.

"The living God who giveth us richly all things to enjoy."
—1 Tim. 4 : 17.

Oh, thou, whose sad and anxious breast,
Is still by peace and joy unblest,
Why say'st thou life is dark and drear,
Without a charm to soothe or cheer?
Why, bending 'neath thy weight of care,
Breathe forth the murmurs of despair?
Though many a thorn thy pathway knows,
Blooms there no flower—no fragrant rose?
Has not thy kind Creator given,
A lovely earth—a glorious heaven?
Does not yon radiant orb of day,
To cheer thy path, its beams display?
And nature still, to please thine eye,
Unveil each charm of varied dye?
Are friends, the faithful and the tried,
In wo and danger by thy side?
Or, if from earthly help removed,
Has heaven itself thy guardian proved?
Is intellect, that gift divine—
Are freedom's sacred blessings thine?
Hearest thou not the solemn swell,
Upon the air, of Sabbath bell?
May heaven's eternal word of truth,
Still cheer thine age, or guide thy youth?
Did God's own Son forsake the sky,
Stoop to our earth, and bleed and die,
Thy soul's lost birthright to restore,
That death and sin might rule no more?

Will heaven's great Spirit condescend,
To be thy comforter and friend?
And are these blessings proffered free,—
A father's gift of love to thee?
And yet thy dull and thankless heart,
Bids not its gloomy fears depart?
Yet can thine eye glance coldly round,
Nor any source of joy be found?
Awake—let peace with cheering ray,
Chase these corroding cares away;
Oh! cast aside this weight of ill,—
Let holy joy thy bosom thrill;
Go to thy Father's mercy seat,—
There prostrate fall before His feet;
Let thy glad song of praise arise,
In grateful homage to the skies;
Humbly his gifts and mercies own,
And bring thy tribute to His throne;
Let grateful love thy powers employ,
"He gives thee richly to enjoy." F. C.

SUMMARY OF NEWS.

Europe.—By the steamer Cambria, Liverpool news to the 2d inst., has been received. There is but little of importance from England. The Irish famine appears to be spreading rapidly through the south and west, and the people are dying in great numbers of disease consequent upon want. The distress is greatly increased by the practice of some extensive landholders, of destroying the habitations of their tenantry when unable to pay rent. In some instances whole villages have been levelled to the ground, and large estates almost entirely depopulated. Emigration is resorted to by most who possess the ability.

The French Constitutional Assembly was dissolved on the 26th ult., and the new Legislative Assembly opened on the 28th. The latter body had been principally occupied with the usual preliminary business attending the opening of legislatures. The oldest member, Keratry by name, took the chair. The latest account reports the election of Dupin, a "Moderate," to the Presidency of the Assembly. Ledru Rollin was the principal opposing candidate. The Duke d'Aumale, a son of Louis Philippe, has been elected to the Assembly for Algiers. It is scarcely probable, however, that he will be permitted to sit.

The French army at Rome remains outside the city. The soldiers are much dissatisfied with their position; desertions are frequent, and it is supposed that it will not be practicable to induce them to attack the city. There are many reports of negotiations between the Romans and the French, but the Roman people are evidently enthusiastic in the support of their Government, and determined not to submit to the Papal rule in any form. The Neapolitans were defeated at Velletri on the 19th, and driven across the frontier. The Spaniards appear to have left the Roman territory. The Austrians are reported as marching towards Ancona, from Bologna. How far they have advanced is not clear, but a Roman force under Garibaldi has gone to meet them. An Austrian army has entered Florence, rather against the desires of the Grand Duke, who wished the intervention confined to those places where his authority had not been re-established. Venice still holds out.

Germany remains in a very disturbed state. The Frankfort Assembly appears to be dwindling away, most of the larger powers having rejected the Constitution, and ordered their delegates to return home. A resolution, making the attendance of one hundred members sufficient to form a quorum, had been passed, and a proposal to adjourn to Stuttgard was favourably reported on by the committee to which it was referred. The Assembly have also directed that the troops of those Governments which have rejected the Constitution shall be removed from the territories of such as have accepted it. This order will probably be disregarded.

In Denmark, the German troops appear to be advancing. They are said to have taken Scanderborg, and to be marching upon Aarhuus.

The accounts from Hungary are diametrically opposite, according to the source from which they are received. The Austrian story is that the Russians have entered Transylvania, and are pouring in upon Northern Hungary in vast numbers, while the Hungarians are retiring to the interior. The Hungarian account confirms the defeat of the Russians at Rothenthurm and Dukla, represents that the Croatians in the South have been entirely defeated, Mohaes, Funfkirchen and Kanischa taken—indicates that since the capture of Ofen, which took place on the 20th ult., the Imperialists have been expelled from nearly all the country south-west of the Danube, and declares that the Hungarian people are enrolling themselves in the army in vast numbers.

A Cracow paper asserts that in a council of war lately held at St. Petersburg, a protest was made against Russian interference in the affairs of Europe—that plots against the Emperor had been discovered, and that the army is disaffected.

Election.—A fourth election for Congressman from the 4th District, Massachusetts, took place on the 11th inst. No choice was affected, though Palfrey gained on his former minority.

Cholera.—In St. Louis, for the week ending on the 14th, two hundred and sixty-seven deaths by cholera were reported. On one day, sixty-nine interments took place from this disease. In Cincinnati, on the 16th, twenty cholera interments. Nashville, 16th, twenty three deaths. New York, fourteen to eighteen deaths daily. Philadelphia, from the 9th to the 16th inst., 119 interments. Cholera asphyxia, five; do. infantum, six; do. morbus, three; diarrhœa, four; consumption of the lungs, twenty. Cases of cholera ten. Previously, ten cases, five deaths, being a total of twenty cases and ten deaths, from the first appearance of the disease, on the 30th ult., up to the 16th inst.

Ex-President James K. Polk died at his residence, near Nashville, Tennessee, on the 15th inst. His disease was at first reported to be cholera, but was subsequently declared to be diarrhœa. He was in his 54th year.

Later News.—By telegraph from St. John, New Brunswick, we learn that the steamship America arrived at Halifax on the 18th, with Liverpool dates to the 9th. The telegraphic summary of news is very incomplete, but it appears that the potatoe rot has again made its appearance in Ireland, and that the state of affairs in that country continues to grow worse. The sentence of death passed upon O'Brien and his comrades, has been officially announced to be commuted to transportation for life. The French President has sent in his message to the new Assembly. The document is said to be "composed upon the American model," and to be written with much ability. The French army had not yet entered Rome.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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MEMORIALS OF REBECCA JONES.

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NO. XLVII.

(Concluded from page 627.)

R. J. to Sarah Hustler.

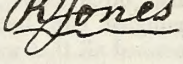
Philadelphia, 4th mo. 20th, 1816.

My dear friend S. Hustler,—I ought to have made a more quick answer to thy very acceptable lines by our dear Stephen Grellet, but I can hardly persuade myself that thou canst read such a scrawl, and I can do no better. Thou mayst know by this that I love thee for thy own and thy dear mother's sake, wishing thee to know that I am still in the body, a miracle to myself and a wonder to my friends. I am quite lame, from many falls and hurts, and though it is our Yearly Meeting, I am sitting alone in my room, and have thee in fresh love brought into view. And, praying for help for myself, I have felt thy and dear John's best welfare interwoven in my solicitude. May that God who gave thy mother as an helpmeet to me in your land, be near to me in this, and crown my poor soul at last with peace, is all my desire.

Our Yearly Meeting has been thus far favoured, and will conclude to-morrow: but E. Coggeshall did not get here. I hear she is peacefully at home. Our S. Grellet is also at home, preparing to go on another errand, and will, I hope, be mercifully preserved, even among the West India Islands. He is a tender brother of mine, and has a precious wife. Thou wilt have heard of the short illness and blessed close of dear Thomas Scattergood. He was near to my best life, and is only gone a little before *poor me,* and rests now from his arduous labours. A stripping day has come over us in this land, and many lively Ministers have gone from works to rewards; so that part of the vineyard is solitary. But a lively hope is raised, that a succession is preparing to receive the garment of Elijah, and bear tidings of good things, as in days of old. Great and marvellous are His works, can my soul say, just and true are all His ways. For even my present bodily affliction, will, I trust, work for my further refinement, and the joy of the Lord be my strength in the final giving up of my accounts.

Let M. Routh and A. Alexander know that I love them in the covenant of love and life, and long to hear from them. * * *

Our dear Samuel Smith is weak, and gets very little out, but is evidently owned as a sheep of the favoured fold, who is waiting for the summons, "*Come, ye blessed of my Father.*" Dont forget thy old friend, and let me hear from thee once more. I am nearly blind, near seventy-seven years of age, and thy sincere friend and sister in the bonds of the gospel,



As increasing and certain tokens were given of the approaching dissolution of "the earthly house,"—the union between "Naomi and Ruth" was beautiful to behold. In one sense, indeed, their relative position was changed, for the child had become the tender and watchful guardian of one who had been "a succorer of many and of her also." The compiler well remembers on an occasion of his mother's illness, the distress and anxiety of R. Jones, as she queried what would become of her, should her B. be taken first—to which the invalid replied, that she had "faith to believe that it would not be permitted." He also freshly remembers being summoned by R. J. to partake with her of her last meal, and the sweetness of her countenance when

> "We knew the hour was drawing nigh
> To fulfil every fearful token—
> When the silver cord should loosen its tie,
> And the golden bowl be broken."

The following brief notes relative to her last illness and closing scene, are from the pen of her beloved B. A., and were written shortly after the solemn event which they record.

"3d mo. 30th, 1817. After the morning meeting, Mary Smith, widow of Samuel, called to see my dear R. J., who seemed better than for a long time before. They had long been united in

the bonds of the Gospel, and were on this occasion remarkably engaged in encouraging each other to hold out a little longer; R. J. saying, 'If we were but permitted to join *his* purified spirit—alluding to dear S. Smith—it will be enough.' In the afternoon several others called; she was very pleasant, and enjoyed their company. One friend remarked, that she had not seen her so much like herself for several years. That night she was taken with a complaint which was attended with great pain. She had a very restless night, but in the morning slept until near eleven o'clock, when she took her breakfast, and, being dressed for the last time, seemed pretty comfortable till about three o'clock, P. M., when the complaint returned. In less than two hours her strength was so gone that she could not stand when raised upon her feet. After being up many times, and enduring great pain, she was seized with a severe spasm, which threatened immediate suffocation, from which she was at length relieved.

"The mental powers in some degree yielded to the infirmities of the body, which for years had been great; yet, on religious subjects, her faculties had always continued clear and bright, so that her counsel on important occasions was still sought and valued.

"About the 8th of the Fourth month, the disease assumed a new aspect. Early in the night of the 9th, she seemed in as great anguish of body and mind as could be endured, which continued to be the case for several hours. My mind had often been permitted to partake of her mingled cup, but the wormwood and the gall seemed all that was now offered. My spirit having, during this night of suffering, been enabled more than ever before, to enter into feeling with her tried, tossed mind, was permitted, after the dear sufferer had experienced some refreshment from sleep toward the morning of the 10th, to partake with her in the enjoyment of Divine good. She spoke of the solemn prospect of the final change being near, and in a most impressive manner, said, 'Not by works of righteousness which I have done, but according to His Mercy he saveth us, by the washing of regeneration, and the renewing of the Holy Ghost! After having done all, we are but unprofitable servants!' After this she was not able to express much. Repeated paralytic affections occasioned a difficulty of utterance and of swallowing. During the last few hours, she made many efforts to speak, but was unable. It was extremely trying to behold one, on whose tongue so long had dwelt the law of kindness, now, on the confines of Time, vainly endeavouring to communicate the feelings that pervaded her mind, which appeared to be unclouded. About 11 o'clock Elizabeth Foulke came to see her, and after sitting awhile in silence, said that her mind had that morning been brought into deep sympathy with her, and that now she was enabled to rejoice in the full assurance that the tossed mind was nearing the port of eternal rest; that death had no sting and the grave no victory. Dear R. J. raised her clasped hands, but could not articulate. E. F. descended the stairs, and was about departing, when the nurse announced a visible change in her countenance. On my bending over her, she put her arms around me. I gently raised her—she made another great but unavailing effort to speak,—drew several hard breaths—then breathed gently for a few minutes—and, in the last effort of Nature, closed her mouth and eyes, and a sweet smile played over her noble countenance which was indeed beautiful in death. The immediate language of my mind was, 'Well done good and faithful servant—enter thou into the joy of thy Lord.' She was interred in Friends' ground on Mulberry street, on the morning of the Select Yearly Meeting. Mary Nafftel, from England, then on a religious visit to Friends in this country, attended the funeral, and bore a lively testimony to her devoted labours, both in this land and in Great Britain, in promoting the spread of the everlasting gospel—saying, that on hearing of her departure, the language that saluted her mind was, 'Well done good and faithful servant—enter thou into the joy of thy Lord!' George Dillwyn was also one of those who spoke at the funeral. The Select members went from the grave into the meeting house, with minds solemnized in the recollection that one who had for more than fifty years stood as one of the pillars in the Church militant, was now removed to the church triumphant in Heaven."

[Although Rebecca Jones had passed the period which was formerly considered as the ordinary limit of human life, yet the removal of such a pillar of the church, even at this mature age, was naturally and justly productive of solemn reflections. What changes had occurred, both in the world at large and in our religious society, during the time embraced by her memory! When she reached the period of womanhood, a monarch, who was a native of Germany, held the dominion of Great Britain and a considerable portion of North America. She had heard the appalling rumours of Indian massacre on the frontiers of the peaceful province in which she was born, and there witnessed the bitter fruits of the injustice dispensed by her countrymen to the natives of the forest. She had seen the American people rise up in opposition to the metropolitan power, and the city of her birth occupied by a hostile force. Thus the land selected by the benevolent Penn, as the seat of a *holy experiment*, where a government might be established on Christian principles, as a model to succeeding generations, was rendered, by the vices and follies of man, a scene of sanguinary conflicts. She had heard from beyond the Atlantic, the rumours of wars and commotions; the throne of the Capets overturned; the nominal master of thirty millions of people led to the block; a military democracy erected on the ruins of the monarchy; that democracy

itself subverted and an imperial government erected in its stead; the European continent, throughout its length and breadth, inundated with contending armies; and the man before whom the greatest potentates had trembled, consigned as a captive to a rocky island in the southern Atlantic. These events might well suggest the reflection, how transient and evanescent is the greatness of a world, which thus passeth away. How delusive the hope of those who make the flesh their confidence, and trust their prospect of happiness upon any thing which the world can afford.

In her own religious society, numerous and important changes had arisen. Those with whom she engaged in religious service in the morning of her day, and with whom she often took sweet counsel, were nearly all numbered with the dead. Of her first companions in the meeting of Ministers and Elders, not one was left. What solemnly melancholy, yet hardly painful considerations, must she often have experienced, when near the close of her course, she reviewed the exercises, and the companions of her early days. As the faithful and valuable labourers of that time to whom she was accustomed to look for advice and support, in her varied trials, rose up in vivid remembrance, the recollection was still at hand, that their voices would be heard no more; yet no doubt these recollections were often attended by the consoling assurance, that they were resting from their labours, and that their works would still follow them.—Ed.]

For Friends' Review.

BARCLAY'S APOLOGY.

It appears from our European correspondence, and a notice in the British Friend of last month, that the Meeting for Sufferings of London Yearly Meeting have recently procured the publication of a cheap edition* of that valuable work; and that a writer claiming the character of a member with us, has issued a pamphlet entitled, "Reasons for objecting to the republication and circulation of Barclay's Apology, addressed to the Society of Friends, by one of its members."

The publication in a cheaper form than ordinary by direction of the Meeting for Sufferings, may be fairly considered as evidence, if evidence was wanting, that our Friends in England still hold the exposition of Robert Barclay in the same estimation in which it has always been held from its first appearance. The author of the objections, it appears, has not affixed his name to his production,† yet it is intimated that the name is no secret. It is not known that any copies of this pamphlet have made their appearance on this side of the ocean; and we may hope, that unless the arguments or "Reasons" assigned should be found sufficiently plausible to merit a reply, the work may be allowed to sink quietly into oblivion in the land of its nativity. As the writer of this article has neither seen, nor desired to see, the pamphlet in question, and consequently knows little respecting it, beyond what may be inferred from the title, it would be futile in him to attempt a discussion of its merits or demerits. But of one thing he may, with others, rest satisfied. The Apology of Barclay has been always acknowledged as a standard exposition of our doctrines; it is therefore now too late for any one, professing the principles of Quakerism, to undertake to deny it. If a person belonging to our society should soberly embrace a set of doctrinal opinions irreconcilable with those advanced and maintained in the Apology, we have no inquisitorial power, except calm expostulation, for the reclamation of seceders. But such person ought in candour and honesty to abandon the profession. The Society of Friends was made up, in the beginning, chiefly by persons who had been educated in different professions and modes of worship, from which they withdrew upon embracing the doctrines proclaimed by George Fox and his fellow labourers; and the same liberty remains to the various professors of the present day, not excepting our own. It is indeed of incalculable importance that we should be fully persuaded in our own minds of the truth of the religion to which we adhere. But on these subjects every man must judge for himself. Still, nothing is clearer than that when a religious society has become united and organized upon any great principles, the members are bound to those principles, as long as they adhere to the society; and if they find the principles such as they can no longer conscientiously acknowledge, candour demands that they should relinquish the profession. If the writer of the pamphlet is known, and is actually a member, it will belong to Friends among whom he is located, to judge whether he has rendered himself amenable to the discipline; and if he has, we may hope the necessary care will be extended.

Besides the absurdity of a professed adherent to our society undertaking to overturn the ancient and long established doctrines of Friends, it may be justly remarked that the principles laid down in the Apology have stood the test of the severest scrutiny which men of acknowledged talents of the highest order, and who were not of the same religious persuasion with the writer, have ever been able to apply to them. They have been found impregnable to the assaults of learning and ingenuity. We may therefore reasonably conclude, that the writer of the "Reasons" has come too late with his discoveries. The questions which, we must suppose from his title, he has undertaken to elucidate, are already settled. At all

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*The price is understood to be two shillings sterling.

†The authorship is attributed, whether correctly or not, to Dr. Ash, who, several years ago, wrote an essay on christian doctrine, which gave just cause for dissatisfaction, and was not much circulated. It is devoutly to be hoped that the recent work may be confined within as narrow limits.

events, it is quite too late to offer as an exposition of *Quakerism*, a system of doctrines essentially different from those advocated by the Apologist. The Apology is unquestionably a faithful exhibition of primitive Quakerism; and whatever expansion the ancient principles of the society may receive, we are never to forget the distinction between the developement of a principle and a radical change. Our views may be enlarged and enlightened, while our fundamental principles remain unchanged. But if we abandon the great principles and doctrines of Robert Barclay and the primitive Friends, we cease to be parts of the primitive society, and ought in candour to assume a new appellation. E. L.

From the Hartford Republican.

RAGGED SCHOOLS IN LONDON.

I went one evening to see 'King Edward Street' Ragged School, the largest one of this description in all London, and in its composition, the worst. Before describing it, I will allude to the origin of the Ragged School system of education. There has always been in London a vast population of ignorant, poverty-stricken children, who earn their food by sweeping the crossings, running on errands, selling matches and watercress, and by begging and stealing. This host of children have been heretofore left to gain their education in the street, and consequently they in due time helped to fill the jails and furnish work for the hangman. It was perfectly natural—these poor wretches were not particularly to blame for their conduct, for it was in exact accordance with their education. Society made them villains, and then, to crown the sin, punished them for it. They never heard of the Bible, or of Right.—They simply knew that they suffered, and any act to relieve that suffering was, in their eyes, holy. If by stealing they could supply themselves with bread—why not take it? Philanthropists began to study their condition, and came to the conclusion that society was more to blame in the matter than the poor wretches themselves, and steps were taken at once for their benefit. John Pounds, the poor shoemaker, has the honour of being the inventor of the Ragged Schools, as Robert Raikes was of Sunday Schools. This poor shoemaker would gather about him, while at his work, the outcasts of the streets, and teach them to read from the Bible and good books. The poor man, in this way, gave hundreds, for nothing, the art of reading and writing, besides educating their morals. His idea was caught up at once by the philanthropists, and the humble shoemaker ever since takes his place beside Howard, and even Wilberforce, as a philanthropist. Indeed, in his case, there was more personal sacrifice than in either of the cases I have mentioned, for he had a large family, and could ill support them, and his duties as teacher necessarily detracted from his slight income by consuming a portion of his precious time. In a short time, almost every degraded locality had its Ragged School, and also many of the provincial cities, and in some, day-schools are held with hired teachers, and all the scholars receive one or two meals a day. In the majority of the schools, however, there is but one daily session, and that is in the evening, and the teachers are all voluntary. Among them are some of the finest—finest in its true sense—ladies and gentlemen in London. A Union is formed, at the head of which stands Lord Ashley. It is supported by the first men of the land, and grants supplies to all the needy schools.

One evening, I visited with the supervisor, King Edward Street School. The quarter was near Spitalfields, a most disgusting and dangerous portion of the metropolis. After walking for some time amid the most noxious stenches and narrow streets and slime, we came to a low building, in which the school was held. As we approached the door, I saw that a large number of boys and girls were gathered about it, shouting at the top of their voices, "Let us in!—Please let us in!—Do let us in—we will be good!"

"What!" said I to my friend, "have you not room for all?"

"No," he replied, "every night we turn scores away for want of room, and a sufficient number of teachers—we shall never get in at this door—there is a private one which we can get in at if they have not scented us."

But they had scented us—they knew him and followed on our heels.

"We will pass on as though we had no intention of visiting the school," whispered my friend, and away we went, and the boys ran back to the front door. As soon as they were out of sight, we turned and stealthily approached a private entrance, gave a low knock—it was opened, but just as we had got in, a pack of boys came rushing against the door. "Help!—help!" shouted my friend, and a half dozen sturdy teachers came to our relief—the door was closed and barricaded and we walked about to look at the school.

There were three hundred scholars present! The teachers were of both sexes, and were about twenty in number. The room was not plastered—it was formerly a barn—but the strong gaslights lit up every nook and corner. The air was close and unhealthy, notwithstanding the upper windows were some of them open, but the sight that the children presented, I think I shall never forget. Imagine three hundred ragged, dirty, filthy, noisy children with great staring eyes, brassy faces and impudent airs, and then realize the self-sacrifice of those finely-formed young men, and sweet-looking young women who moved about among them as teachers. I felt horrid at first, and as I stood leaning against a post, close at my side was one of the saintliest, most delicate ladies I ever saw, teaching a dozen of the filthiest boys in London! I forgot myself, and drew up

my face with horror as I gazed. I saw a sweet smile play over her face, as I said, "Pardon me —I am a stranger to wretchedness like this, and it astonished me to see one like you in the midst of it." A slight colour ran to her face as she answered mildly, yet half reproachfully,—

"Christ blessed even such as these!" I never shall forget that answer, for it was utterly devoid of cant in manner or tone, and I walked on with my feelings of disgust overcome by those of pity. Some were writing, some reading, and many, the majority, learning their letters. They were of all ages, from eight to twenty, and of both sexes. Just after I came in, a couple of rough-looking fellows, about sixteen years old, differed about the pronunciation of a word in the Testament.

"It is n't so," said one.

"It is," replied the other.

"You lie," said the first.

A blow came from the fist of the second. I ran to the spot and found them with their cuffs turned over in the true Congressional mode. As I came up, they both began to look sheepish, and finally one said to the other, the one who had struck the first and only blow,

"I say, Tom, we was only in fun, wasn't we?"

"No, that we wasn't!" replied the other, and they immediately returned to their Testament. I have thought of the ludicrous affair many times since, and have concluded that it is not the only species of encounter that often takes place over the Bible by rabid men, which in reality involves no question of importance.

I could hear the poor wretches at the front door shout, "Let us in! let us in!" continually, but now suddenly with a great crash the big door came plunging in, and headlong after it some twenty or thirty boys. "Put them out! put them out!" shouted the superintendent, but we could not do it. The "great unwashed" were masters of the field, and we begged for quarters.

"Now," said a lusty fellow who was their ringleader, now for some readin' and spellin'!" But just then a policeman who had been sent for, came in, with his leathern cape dripping with wet, and at the sight of his *batoir* the insurgent boys took to their heels and were soon away, but not without crying eloquently, "Do let us read, do let us stay, master, we will keep very still, won't we Bill?" This last appeal was made by all to their leader, who seemed to keep charge of their conduct. "We won't make any noise," itself was eloquent, but the—"will we, Bill," was irresistible! After they were gone, and as I heard their voices failing, begging yet that they might "come in," I fell to thinking on their hard lot. Bemis has somewhere painted a full-grown, brawny armed man, lusty with life, begging, not for bread, but for work, and unable to get it. The world has admitted the picture to be true in many parts of Britain, and its pathos has been appreciated, and yet here was a scene, more sad, if it were possible. Here were children, not knowing even of the existence of Jesus; dark and wretched, and yet coming from their wretched abodes to where they see the faint beams of light and crying plaintively, "Give us light, ah! give us light!" And thus to be turned away—thus to be thrust into the paths of wickedness—was it not affecting? The teachers were not to blame, for the building could not hold more, but were not those lordly Christians, walking so statelily to their Churches on Sunday, and on the weekday passing laws to hang these children—were not they to blame? Every day wasting money enough to clothe, and feed, and educate these wretches, and yet talking in the tone of virtuous indignation of the wickedness of the world, and canting about the fulness of redemption!

Poor, poor children! lacking bread, lacking dry houses to sleep in, hungry as wolves, and yet, forgetting all, and coming to the school and begging—not for bread, though starving; but, for light, knowledge and religion! Over yonder, children roll in splendid carriages away—over yonder the children of the rich cast to the dogs enough to give them their greatest boon—and yet it is withheld from them, and rich fathers make laws to imprison and hang them (poor ones) for doing what every one would do in their circumstances!

"When will men learn," said I, half aloud, "when will men learn that ignorance is the father of sin, and that Society makes her criminals?"

The school was out, and the teachers gathered about me to ask if we had such scenes in America.

"No, thank God, in New England, where my home is, we have no such scenes," I replied, and we parted.

SPEECH OF T. B. MACAULAY ON HIS INSTALLATION AS RECTOR OF GLASGOW UNIVERSITY.

I am not using a mere phrase, of course, when I say that the feelings with which I bear a part in the ceremony of this day are such as I find it difficult to utter in words. I do not think it strange that when that great master of eloquence, Edmund Burke, stood where I now stand, he faltered, and remained mute. Doubtless the multitude of thoughts which rushed into his mind was such as even he could not easily arrange or express. In truth, there are few spectacles more striking or affecting than that which a great historical place of education presents on a solemn public day.

There is something strangely interesting in the contrast between the venerable antiquity of the body, and the fresh and ardent youth of the great majority of the members. Recollection and hopes crowd upon us together. The past and the future are at once brought close to us. Our thoughts wander back to the time when the foundations of

this ancient building were laid, and forward to the time when those whom it is our office to guide and to teach, will be the guides and teachers of our posterity. On the present occasion, we may, with peculiar propriety, give such thoughts their course. For it has chanced that my magistracy has fallen in a great secular epoch. This is the four hundredth year of the existence of your university. At such jubilees as these—jubilees of which no individual sees more than one—it is natural, it is good, that a society like this—a society which survives all the transitory parts of which it is composed—a society which has a corporate existence and a perpetual succession, should review its annals, should retrace the stages of its growth, from infancy to maturity, and should try to find, in the experience of generations which have passed away, lessons which may be profitable to generations yet unborn. The retrospect is full of interest and instruction.

Perhaps it may be doubted whether, since the Christian era, there has been any point of time more important to the highest interests of mankind than that at which the existence of your university commenced. It was the moment of a great destruction, and of a great creation. Your society was instituted just before the empire of the east perished—that strange empire, which, dragging on a languid life through the great age of darkness, connected together the two great ages of light—that empire which, adding nothing to our stores of knowledge, and producing not one man great in letters, in science, or in art, yet preserved, in the midst of barbarism, those masterpieces of Attic genius which the highest minds still contemplate, and long will contemplate, with admiring despair; and, at that very time, while the fanatical Moslems were plundering the churches and palaces of Constantinople, breaking in pieces Grecian sculpture, and giving to the flames piles of Grecian eloquence, a few humble German artisans, who little knew that they were calling into existence a power far mightier than that of the victorious Sultan, were busied in cutting and setting the first types. The university came into existence just in time to see the last trace of the Roman empire disappear, and to see the earliest printed book.

At this conjuncture—a conjuncture of unrivalled interest in the history of letters—a man never to be mentioned without reverence by every lover of letters, held the highest place in Europe. Our just attachment to the Protestant faith to which our country owes so much, must not prevent us from paying the tribute which, on this occasion, and in this place, justice and gratitude demand, to the founder of the University of Glasgow, the greatest of the revivers of learning, Pope Nicholas the Fifth. He had sprung from the common people; but his abilities and his erudition had early attracted the notice of the great. He had studied much and travelled far. He had visited Great Britain, which, in wealth and refinement, was to his native Tuscany what the back settlements of America now are to Britain. He had lived with the merchant princes of Florence, those men who first ennobled trade by making trade the ally of philosophy, of elegance, and of taste. It was he who, under the protection of the munificent and discerning Cosmo, arrayed the first public library that modern Europe possessed. From privacy your founder rose to a throne; but on the throne he never forgot the studies which had been his delight in privacy. He was the centre of an illustrious group, composed partly of the last great scholars of Greece, and partly of the first great scholars of Italy, Theodore Gaza and George of Trebizond, Bessarin and Tilelfo, Marsilio Ficino and Poggio Bracciolini. By him was founded the Vatican library, then and long after, the most precious and the most extensive collection of books in the world. By him were carefully preserved the most valuable intellectual treasures which had been snatched from the wreck of the Byzantine empire. His agents were to be found everywhere—in the bazaars of the farthest East, in the monasteries of the farthest West—purchasing or copying worm-eaten parchments, on which were traced words worthy of immortality. Under his patronage were prepared accurate Latin versions of many precious remains of Greek poets and philosophers. But no department of literature owes so much to him as history. By him were introduced to the knowledge of Western Europe, two great and unrivalled models of historical composition, the work of Herodotus and the work of Thucydides. By him, too, our ancestors were first made acquainted with the graceful and lucid simplicity of Xenophon and with the manly good sense of Polybius.

It was while he was occupied with cares like these, that his attention was called to the intellectual wants of this region—a region now swarming with population, rich with culture, and resounding with the clang of machinery—a region which now sends forth fleets laden with its admirable fabrics to lands of which, in his days, no geographer had ever heard—then a wild, a poor, a half-barbarous tract, lying in the utmost verge of the known world. He gave his sanction to the plan of establishing a University of Glasgow, and bestowed on the new seat of learning all the privileges which belonged to the University of Bologna. I can conceive that a pitying smile passed over his face as he named Bologna and Glasgow together. At Bologna he had long studied. No spot in the world has been more favoured by nature or by art. The surrounding country was a fruitful and sunny country, a country of cornfields and vineyards. In the city the house of Bentivoglis bore rule—a house which vied with the Medici in taste and magnificence—which has left to posterity noble palaces and temples, and which gave a splendid patronage to arts and sciences.

Glasgow he knew to be a poor, a small, a rude town, and, as he would have thought, not likely

ever to be otherwise; for the soil, compared with the rich country at the foot of the Apennines, was barren, and the climate was such that an Italian shuddered at the thought of it. But it is not on the fertility of the soil—it is not on the mildness of the atmosphere that the prosperity of nations chiefly depends. Slavery and superstition can make Campania a land of beggars, and can change the plain of Enna into a desert. Nor is it beyond the power of human intelligence and energy, developed by civil and spiritual freedom, to turn sterile rocks and pestilential marshes into cities and gardens. Enlightened as your founder was, he little knew that he was himself a chief agent in a great revolution—physical and moral, political and religious—in a revolution destined to make the last first and the first last—in a revolution destined to invert the relative positions of Glasgow and Bologna. We cannot, I think, better employ a few minutes than in reviewing the stages of this great change in human affairs. The review shall be short. Indeed, I cannot do better than pass rapidly from century to century. Look at the world, then, a hundred years after the seal of Nicholas had been affixed to the instrument which called your college into existence. We find Europe—we find Scotland, especially, in the agonies of that great revolution which we emphatically call the Reformation.

The liberal patronage which Nicholas, and men like Nicholas, had given to learning, and of which the establishment of this seat of learning is not the least remarkable instance, had produced an effect which they had never contemplated. Ignorance was the talisman on which their power depended, and that talisman they had themselves broken. They had called in knowledge as a handmaid to decorate superstition, and their error produced its natural effect. I need not tell you what a part the votaries of classical learning, and especially of Greek learning, the Humanists, as they were then called, bore in the great movement against spiritual tyranny. In a Scotch university, I need hardly mention the names of Knox, of Buchanan, of Melville, of Maitland, of Lethington. (Applause.) They formed, in fact, the vanguard of that movement. Every one of the chief reformers—I do not at this moment remember a single exception—was a Humanist Every eminent Humanist in the North of Europe was, according to the measure of his uprightness and courage, a reformer. In truth, minds daily nourished with the best literature of Greece and Rome necessarily grew too strong to be trammelled by the cobwebs of scholastic divinity; and the influence of such minds was now rapidly felt by the whole community; for the invention of printing had brought books within the reach even of yeomen and of artisans.

From the Mediterranean to the Frozen Sea, therefore, the public mind was everywhere in a ferment, and nowhere was the ferment greater than in Scotland. It was in the midst of martyrdoms and proscriptions, in the midst of a war between power and truth, that the first century of the existence of your university closed. Pass another hundred years, and we are in the midst of another revolution. The war between Popery and Protestantism had, in this island, been terminated by the victory of Protestantism. But from that war another war had sprung—the war between Prelacy and Puritanism. The hostile religious sects were allied, intermingled, confounded with hostile political parties. The monarchical element of the constitution was an object of almost exclusive devotion to the prelatist. The popular element of the constitution was especially dear to the puritan. At length an appeal was made to the sword. Puritanism triumphed; but puritanism was already divided against itself. Independency and republicanism were on one side, Presbyterianism and limited monarchy on the other. It was in the very darkest part of that dark time—it was in the midst of battles, sieges, and executions—it was when the whole world was still aghast at the awful spectacle of a British king standing before a judgment seat, and laying his neck on a block—it was when the mangled remains of the Duke of Hamilton had just been laid in the tomb of his house—it was when the head of the Marquis of Montrose had just been fixed on the Tolbooth of Edinburgh, that your university completed her second century!

A hundred years more, and we have at length reached the beginning of a happier period. Our civil and religious liberties had, indeed, been bought with a fearful price. But they had been bought. The price had been paid. The last battle had been fought on British ground. The last black scaffold had been set up on Tower Hill. The evil days were over. A bright and tranquil century—a century of religious toleration, of domestic peace, of temperate freedom, of equal justice—was beginning. That century is now closing. When we compare it with any equally long period in the history of any other great society, we shall find abundant cause for thankfulness to the Giver of all good; nor is there any place in the whole kingdom better fitted to excite this feeling than the place where we are now assembled. For in the whole kingdom we shall find no district in which the progress of trade, of manufactures, of wealth, and of the arts of life, has been more rapid than in Clydesdale Your university has partaken largely of the prosperity of this city and of the surrounding region.

The security, the tranquillity, the liberty which have been propitious to the industry of the merchant and the manufacturer, have been also propitious to the industry of the scholar. To the last century belong most of the names of which you justly boast. The time would fail me if I attempted to do justice to the memory of all the illustrious men, who, during that period, taught or learned wisdom within these ancient walls—

geometricians, anatomists, jurists, philologists, metaphysicians, poets—Simpson and Hunter, Miller and Young, Reid and Stewart; Campbell, whose coffin was lately borne to a grave in that renowned transept which contains the dust of Chaucer, of Spencer, and of Dryden; Black, whose discoveries form an era in the history of chemical science; Adam Smith, the greatest of all the masters of political science; James Watt, who perhaps did more than any single man has done since the New Atlantis of Bacon was written, to accomplish the glorious prophecy.

We now speak the language of humility when we say that the University of Glasgow need not fear a comparison with the University of Bologna. Another secular period is now about to commence. There is no lack of alarmists, who will tell you that it is about to commence under evil auspices. But from me you must expect no such gloomy prognostications. I am too much used to them to be scared by them. Ever since I began to make observations on the state of my country, I have been seeing nothing but growth, and I have been hearing of nothing but decay. The more I contemplate our noble institutions, the more convinced I am that they are sound at heart, that they have nothing of age but its dignity, and that their strength is still the strength of youth. The hurricane which has recently overthrown so much that was great and that seemed durable, has only proved their solidity. They still stand, august and immovable, while dynasties and churches are lying in heaps of ruin all around us. I see no reason to doubt that, by the blessing of God on a wise and temperate policy, on a policy of which the principle is to preserve what is good by reforming in time what is evil, our civil institutions may be preserved unimpaired to a late posterity, and that, under the shade of our civil institutions, our academical institutions may long continue to flourish.

I trust, therefore, that when a hundred years more have run out, this ancient college will still continue to deserve well of our country and of mankind. I trust that the installation of 1949 will be attended by a still greater assembly of students than I have the happiness now to see before me. That assemblage, indeed, may not meet in the place where we have met. These venerable halls may have disappeared. My successor may speak to your successors in a more stately edifice, in an edifice which, even among the magnificent buildings of the future Glasgow, will still be admired as a fine specimen of the architecture which flourished in the days of the good Queen Victoria. But though the site and the walls may be new, the spirit of the institution will, I hope, be still the same. My successor will, I hope, be able to boast that the fifth century of the university has been even more glorious than the fourth. He will be able to vindicate that boast by citing a long list of eminent men, great masters of experimental science, of ancient learning, of our native eloquence, ornaments of the senate, the pulpit, and the bar.

He will, I hope, mention with high honour some of my young friends who now hear me; and he will, I also hope, be able to add that their talents and learning were not wasted on selfish or ignoble objects, but were employed to promote the physical and moral good of their species, to extend the empire of man over the material world, to defend the cause of civil and religious liberty against tyrants and bigots, and to defend the cause of virtue and order against the enemies of all divine and human laws.

I have now given utterance to a part, and a part only, of the recollections and anticipations of which on this solemn occasion my mind is full. I again thank you for the honour which you have bestowed on me; and I assure you that while I live I shall never cease to take a deep interest in the welfare and fame of the body with which, by your kindness, I have this day become connected.

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 30, 1849.

The Memorials of Rebecca Jones are brought to a close in the present number. To many of our readers these memorials may probably appear to have been unprofitably extended. As this valuable Friend has been more than thirty years removed from this transitory state of existence, during which time a generation who knew her not has arisen to fill the earth, she must be presented to our readers as an historical character. To such as these, the letters and notices of an individual who moved in a limited circle, may probably exhibit a monotonous aspect. The reflections which were excited by the events and exercises of the passing day, even in an energetic mind, could manifest no very marked variety. Of course, those who read for amusement, and who are amused only by continually shifting variety, would find little in these memorials to gratify their taste.

There are, however, many still on the stage, and in full possession of their mental powers, who retain a vivid remembrance of Rebecca Jones, and of many who are presented to our view in these memorials. To readers of this description, the letters of R. Jones and her correspondents, including, of course, no inconsiderable portion of the noble band of Friends who composed, at that day, the bone and sinew of our religious society, have something of the freshness of a present time. To those who retain a clear and strong recollection of the dignified phalanx who sixty years ago were ranged in the front of the North Meeting, as well as of those worthies who then held conspicuous positions

in other parts of our Yearly Meeting, the revival of their memory and names can hardly fail to be interesting. When these valuable pillars of the church are called up into view by the perusal of these memorials, the often-repeated exclamation of the prophet, "your fathers, where are they, and the prophets, do they live forever?" very naturally arises; and may be, perhaps, profitably followed by the enquiry, in what manner, and by whom are the places left vacant by their removal, now supplied? Can we exclaim, instead of the fathers behold the sons, and instead of the mothers behold the daughters? When we review, among the often-named correspondents in labour and objects of Christian attachment of R. Jones, the lives, characters and services of George Dillwyn, William Savery, Samuel Smith, William Jackson, Thomas Scattergood, Ruth A. Lindley, Martha Allinson, Sarah Cresson, &c., &c., well may we ask, where has their mantle fallen, and by whom has it been taken up? If the perusal of these memorials should excite attention to such reflections as these, particularly among the younger classes of our members, their publication will not have been made in vain. We must indeed admit that faithful and skilful labourers are needful now as well as in the age which witnessed the exercises of R. Jones and her cotemporaries; and we cannot doubt that the good Shepherd and Leader of his people is as ready to bestow his gifts upon the sons and daughters of the present day as on those who have gone before us. That our ranks are not now filled with such characters as adorned the latter part of the eighteenth century, must be acknowledged; and the enquiry is a momentous one, why is it so?

Notwithstanding the notice in preceding numbers of the Yearly Meetings of London and Dublin, we find the accounts of these meetings, particularly of the former, so much more full and satisfactory in the London Friend, which has just come to hand, that we have copied the whole of the latter, and the principal part of the former, into the present one. This, of course, occasions a little repetition, but it has the advantage of presenting the proceedings in a connected order.

Married,—At Friends' Meeting House, Vermillion, Vermillion Co., Illinois, on Fifth day, the 8th of Third month last, William Lawrence to Mary, daughter of Thomas Hester, all of the above-named county.

——, At Friends' Meeting, Marlborough, Randolph Co., N. C., on the 25th of Fourth month last, Nathan F. Spencer, of that vicinity, to Mary, daughter of Joseph Newlin, of New Market.

——, At Friends' Meeting House, Milford, Wayne Co., Indiana, on the 27th of Third month last, James Trueblood, of Old Blue River, to Jane Dickinson, of the former place, late of England.

Died,—On the 17th of last month, at her residence in New Castle, West Chester Co., N. Y., Sophia, widow of the late Jesse Underhill, aged about 83 years. This dear Friend was an example of plainness—diligent in the attendance of our religious meetings, and firmly attached to the doctrines and principles of Friends. She acceptably filled the station of Elder in Shappaqua Monthly Meeting for a number of years. She had during the last twelve months been subjected to violent attacks of pain, which she bore with Christian resignation. A paralytic shock, which she survived a few days, terminated her earthly existence, when she quietly passed away, as we reverently believe, to her everlasting rest.

THE YEARLY MEETING OF LONDON.

At the meeting of ministers and elders, held on the 21st and 22d of 5th mo., certificates were read for Thomas Arnett, of Indiana Yearly Meeting, Anna A. Jenkins, of Rhode Island, and Susan Howland, of New Bedford, together with a minute on behalf of George Howland, liberating him to accompany his wife in the whole or part of her travels. A certificate was ordered to be prepared for A. A. Jenkins, for presentation to her own meetings on her return to America, as she does not expect to remain much longer in this country. The Friends above named, were all present; and they also attended the general Yearly Meeting.

23d, Fourth Day.—We thought the meeting was smaller than on many former occasions. After a pause, and the offering of solemn and earnest supplication, the business of the meeting commenced in its customary order. Amongst the epistles from other Yearly Meetings, we may mention particularly a very instructive one from Ireland. The assimilation to the world of too many of our members, was feelingly dwelt upon in it; and it was observed, that since the Christian structure which the Society has ever maintained, was, as we believe, erected in the Divine wisdom, those who reject any part of it, however small the deviation may appear to be, are in danger of defacing the edifice, and destroying the harmony of the whole. The subject of slavery was alluded to, and a greater degree of activity recommended in the employment of means to bring this great evil to a termination. Nearly all the American epistles mentioned a numerous attendance of young persons at their several Yearly Meetings. The epistle from New York, spoke of the remonstrance which, on more than one occasion, was made by that meeting against the war with Mexico; and also informed us that they have published an address on the inconsistency of war with the Christian religion, which has been well received by many of their fellow-countrymen, and of which 300,000 copies have been disseminated. In the epistle from Baltimore, which now includes Virginia, the great extent of their boundaries, the

long distances between their meetings, and the reduced size of many of them, were referred to, as bringing upon the body a large portion of oversight and labour. Their epistle described the gradual decline of slavery in the State of Maryland, where escape, emancipation, and the removal of the slaves southward, every year diminish their number. In this State, also, the free-coloured people are, perhaps, in more comfortable circumstances than in any other part of the union, and some of them are in a condition of affluence. A committee of Friends in the State of Virginia, continues to watch over the rights of persons illegally held in bondage, and their care is rewarded by the successive liberation of individuals of this class, who would, otherwise, have been consigned to perpetual slavery.

Afternoon.—The representatives presented the names of George Stacey, as clerk, and Robert Forster and John Dymond, as assistants, which were acceptable to the meeting. In the Accounts of Sufferings, which were next entered upon, a few questions arose, which engaged the attention of the meeting. One of these was the practice, in many instances, of receiving back in money the overplus of the demand and expenses, a practice against which Friends are advised in our Rules of Discipline. See *page* 264. In explanation of large items of such returns from some meetings, it was observed, that the surplus money is frequently left by the officers at the houses of Friends without their connivance, and that in other instances, the knowledge that the officers would appropriate the money, and mis-spend it, induces the parties to receive it when offered to them. In reply, it was argued, that if the magistrates are put upon their guard, they will not suffer such practices, and one or more instances were referred to, where this result has taken place. The illegal practice of an officer, employed to levy both the rent charge and the church rate, paying the latter out of the surplus effects distrained without warrant for the satisfaction of the former, engaged the attention of the meeting; and Friends were advised not to suffer such a violation of the law to pass unnoticed. It will be observed that the bare items which are annually read amongst us, under the title of "Accounts of Sufferings," afford no indication of the hardships which sometimes befall our members in the enforcement of the laws relating to ecclesiastical demands; and the meeting was informed that the Meeting for Sufferings has had under consideration the propriety of bringing one or more extreme cases into public notice. The subject was concluded with a minute, referring the whole matter to the care of the Meeting for Sufferings.

The Queries were commenced at this sitting; and in the course of them, two minutes, (both of which should have been issued in the form of testimonies,) were read; one for Francis Gregg, of Whitney, a journeyman, who entered the Society by convincement; the other for John Withers, of Thatcham, who died at the advanced age of ninety-three. A testimony was also read for Samuel Rundell, of Liskeard, a well-known minister of our Society, aged eighty-five, and who had been a minister fifty-eight years.

24TH, FIFTH DAY.—At this sitting, the answers to the Queries were continued as far as Durham; and testimonies were read respecting Isaac Harris, of Greysouthen, Lydia Sutton, of Scotby, and Daniel Oliver, of Newcastle. The disposal of documents of this kind, engaged our attention. It was proposed that in future, they should not be printed annually, but that a selection should be made and published at intervals of several years. No alteration, however, will take place at this time. We received a visit from a woman Friend, under a religious concern.

The subject of Friends purchasing shares in Joint Stock Companies, engaged the deep attention of the meeting, being brought before it by one of the answers to the sixth Query. Friends were strongly advised against becoming *involved* in engagements of this nature, and also against subscribing to any undertaking, without making themselves fully acquainted with the extent to which they make themselves liable. The sympathy of the meeting was claimed for some of our members in the northern counties, who, having become parties to commercial undertakings, without any act or consent of their own, (as in the case of legacies or executorships,) had been made responsible beyond their ability, and had stripped themselves of their personal effects, to meet, as far as possible, the demands upon them.

Afternoon.—Proceeded with the answers as far as Yorkshire.

Testimonies were read concerning John Bell, of Wandsworth, Jane Harris, of London, and Frances Page, of Norwich.

25TH, SIXTH DAY.—*Afternoon.*—The answers to the Queries were finished at this sitting, and a summary, read by way of report, from the meeting of Ministers and Elders; after which the particular state of the Society at the present time, was taken into consideration, with ultimate reference to the issue of a general epistle. As on some former occasions, we have thankfully to record, that much solemnity and lively exercise of spirit characterised the deliberations throughout this sitting. Grateful and animating testimony was borne to the continuance of the divine favour towards our little church; her history, present position, and high and extensive duties were described in impressive language; and that view of individual responsibility which is to be found in every part of the New Testament, and of our religious polity, was clearly and variously defined. A considerable portion of the Christian exhortation which the Ministers and Elders were at this time enabled to impart, will be found embodied in the general epistle; and for this reason, as well as from a feeling, both that we are unable to do justice to the subject, and also that a report *in*

extenso of religious exercises of this nature cannot properly be made the subject of print, we shall refrain from a more particular relation.

26TH, SEVENTH DAY.—*Morning.*—A proposition was presented from Berkshire and Oxfordshire, to the effect that the rules* which allow the the payment, in certain cases, out of the national stock, of the expenses of ministering Friends, should be enlarged, so as to include the expenses of public meetings generally, in places where no Friends reside, and distant from the meetings of Friends, or in districts beyond the recognized limits of any Monthly Meeting. The subject was referred to the Committee on Epistles, where it was considered the same afternoon, and after much expression of sentiment, *pro* and *con.*, it was agreed to recommend the Yearly Meeting to refer the subject to the Meeting for Sufferings.

Another proposition was read, and also referred to the Committee on Epistles. It was from Essex Quarterly Meeting; and after stating that the Tithe Commutation Act has introduced Friends into new and varied positions with regard to our testimony against ecclesiastical demands, proceeded to request the Meeting to advise, first, That a Friend, in taking a lease of land, should, in no case, covenant to pay the rent-charge; and secondly, that no Friend should let land on a lease containing a covenant from his tenant to pay the rent charge. A very full deliberation respecting the first point, took place in the Committee, and also at a subsequent sitting. The Yearly Meeting agreed to recommend the Meeting for Sufferings, after duly digesting the case, to summon a special meeting, and invite the several Quarterly Meetings to appoint representatives to such a Conference. The subject was resumed at a later sitting of the committee.

28TH, SECOND DAY.—*Morning.*—The attendance was much larger than in the previous week. A religious visit from a woman Friend, occupied a portion of this sitting.

Afternoon.—A short sitting was occupied with hearing some minutes of the Meeting for Sufferings, descriptive of their usual transactions on behalf the Yearly Meeting. With regard to Friends in foreign parts, it appeared that two or three small meetings have been settled in Norway, and that a Friend has been imprisoned there for refusing to pay a military demand. He remained in confinement ten weeks, on bread and water allowance. The Meeting for Sufferings exerted itself on his behalf with the Swedish minister, and he was subsequently released. Epistles to and from the Friends in that part were read. For further information regarding them, the reader may be referred to a narrative of a religious visit paid to them by three Friends in 1846, an account of which may be found in vol. iv. p. 181, of *The London Friend*, and also to a valuable narrative of the rise and progress of Friends in Norway, recently published by George Richardson. An epistle was read from the Yearly Meeting of Friends in Hobart Town.

29TH, THIRD DAY.—*Morning.*—The Address to the Queen on the Slave-Trade and Slavery, was read. The general address to the rulers and people of the nations professing Christianity, prepared for and adopted at a Special Meeting for Sufferings, was also twice read, and signed by the clerk. It is a document of much weight and power, and the reading of it was accompanied by feelings of lively sympathy for the slave, and of Christian love towards all mankind. On the question being propounded as to what means should be taken to present and circulate the address in a manner most conducive to its object, our dear friend, William Forster, very feelingly offered himself to be the messenger of the Society on the Continent of Europe. A minute was made expressive of the thankfulness and cordial unity of the meeting with this offer, and directing the Meeting for Sufferings to make the needful arrangements, and to see our friend is provided with suitable companions.

In the evening, a meeting for worship for young Friends was held, having been appointed at the request of three Friends, all of them influenced by a similar religious concern. The large house was well filled, and the occasion was one of much solemnity, in which the gospel was freely and fully declared.

30TH, FOURTH DAY.—*Afternoon.*—A report was presented from the committee charged with the application of the Negro and Aborigines Fund. The present depressed condition of the West India peasantry, has been a subject of solicitude to the committee. The cause of the distress is to be found in the great expense incurred by the colonists in the importation of immigrant labourers, which has led to a system of heavy taxation, accompanied by other oppressive enactments; these, with low wages, have greatly deteriorated the outward condition, and consequently the mental energy of the black population, and the committee have expended a considerable portion of the grant in the support of schools in several of the islands. Some assistance has been granted to the tribes of South Africa, chiefly in mills, ploughs, and other agricultural implements. A number of these, to the value of £60 or £80, were sent for the benefit of the Caffers, to Sir H. Smith, the Governor, who has acknowledged them as a valuable aid to his efforts to introduce civilization amongst the native tribes.

31ST, FIFTH DAY.—*Morning.*—The annexation of Cambridge and Huntingdon to Norfolk Quarterly Meeting, proposed by the committee last year, and agreed to by the latter body, was deferred, at the request of the Friends belonging to the former counties. The subject gave rise to many remarks on the decline of the Society in some parts of the country, and on the extremely small augmentation which it derives from the

*See *Rules of Discipline*, pp. 176, 177.

admission of persons convinced of our views of Christian truth. There was a general expression of opinion that the true remedy is to be found in an individual faithfulness in every branch of our religious profession.

In the afternoon, two papers were read from Indiana Yearly Meeting, namely, a report from the committee on Indian affairs, and one on the progress of Friends' exertions for the benefit of the people of colour. In addition to information contained in the former, Thomas Arnett gave the meeting some account of a visit made by him to the Shawnee settlement, accompanied by another Friend.

Sixth Month 1st, Sixth Day.—Two sittings were held, in which the remainder of the foreign epistles and the General Epistle were passed. A minute of advice was also adopted, which had been prepared by the committee, against Friends engaging in hazardous commercial undertakings, for the purpose of obtaining high rates of interest, and also against taking part in such adventures, without making themselves thoroughly acquainted with the extent of the responsibility which they thus take upon themselves. The reading of the General Epistle and the conclusion of the Meeting, were marked by solemnity, and we believe we may add that Friends separated under feelings of encouragement and thankfulness.

DUBLIN YEARLY MEETING.

We subjoin from the pen of an esteemed correspondent, a sketch of the proceedings of Dublin Yearly Meeting, which, it is comforting to observe, was conducted with great harmony, and under a refreshing sense of heavenly regard.

The afternoon sitting was occupied with the consideration of the document from New York Yearly Meeting, relative to the proposed conference at Baltimore, the reading of which brought the meeting under a deep exercise; the way did not, however, seem to open for uniting so far in the concern as to appoint a deputation, unless any individual Friend should offer himself for the service.* No such offer being made, a minute to be sent to the New York Yearly Meeting, was brought in at a future sitting, acknowledging the brotherly spirit in which the communication had been made, and informing that body of the conclusion arrived at by the meeting.

Third Day.—*Morning.*—The answers to the queries were read, and the state of society as developed by them considered. Much excellent counsel was handed to us; indeed, I harldly ever remember a more favoured opportunity. Not only the strangers, but many of the members were led to speak in a very pertinent and solid manner to the state of things amongst them. Much was said on the subject of the fourth query, the training up of children, &c. It was observed that Friends were at the beginning a despised people; but that now the habits of thinking in the community were changed, and there was no hindrance to association with others; and a fear was expressed that more assimilation to the world and its spirit had been the consequence of this, and that more care is needed; much advice to parents was given. The subject of books occupied some attention, in reference especially to the deluge of periodical reading, which embraces much that is not only frivolous but frequently noxious and immoral. Friends were earnestly exhorted to beware how they suffer such prints to creep into their families, as well as another class, under a more specious form, which have a tendency imperceptibly to leaven the mind into a sceptical spirit. The youth were affectionately urged to take up their daily cross, and not be ashamed to acknowledge themselves as Friends, even in what are called minor things, and they were encouraged to more diligence in the private perusal of the Holy Scriptures. The afternoon sitting was occupied with reading the minutes of the Meeting for Sufferings, which were read at the London Yearly Meeting of 1848. These were followed by the school reports.

Fourth Day.—*Morning.*—Was occupied by a meeting for worship. In the afternoon, further minutes from the London Meeting for Sufferings were read. The remainder of the sitting was occupied with the subject of slavery, and Friends were earnestly exhorted to more activity in that cause, and many statements, showing the extent and enormity of the continuance of this evil were made.

On Fifth Day.—*Morning.*—The sitting was very short, in order to allow the sub-committee to meet; the minutes of the previous year, and of the standing committee were read. There appears to be still a few Friends who are engaged in the sale of ardent spirits, which occupied the attention of the meeting. It was proposed that a minute of advice should be made on the subject; but it was ultimately thought not needful, as, on the whole, those cases are diminishing,

* It was understood that if any Friends had felt a concern of sufficient clearness to authorise them to offer their services, the Meeting would have willingly sanctioned the proceeding—the minute adopted on the subject was in the following words.

"This Meeting has solidly and deliberately considered the proposition thus made to us, and we have, according to our measure, been introduced into sympathy with our brethren in America; and an earnest desire has been felt that they may be helped to pursue that course, which, under the blessing of the great Head of the Church, may tend to the settlement of every portion of the body in harmony and peace, and in an united and living concern for the advancement of the cause of the ever-blessed Truth. We are sensible also of the brotherly spirit in which this communication has been made to us; but it not appearing to us that we have at present any part to take in the proposed conference, it is concluded not to appoint a deputation from this Meeting, of which we inform our Friends of New York Yearly Meeting, by transmitting thereto a copy of this minute."

In the evening sitting, which was the final one, and a very solemn time, the summary of the answers to the queries was brought in and agreed upon, and four representatives were appointed to London Yearly Meeting. Epistles to all the American Yearly Meetings, and an epistle to London, were brought in, read, and approved. After the business was concluded, several Friends were engaged in ministry, and bore testimony to the uniting harmonizing feeling in which the business had been permitted to be transacted; and the meeting separated under a thankful sense of the renewed mercy of our Heavenly Father.

The meeting for worship on Sixth day morning, was also a very solemn time; testimony after testimony was borne, and Friends seemed hardly able to separate.

A meeting on the subject of Irish distress was held the same evening.

For Friends' Review.

AMUSEMENTS.

The following letter was addressed by a person since deceased, to a young man, on the subject of amusements:

"Do not, my dear friend, as you value your soul, be excusing your acknowledged worldliness by urging *this* or the *other* reasons, such as your *situation*, your *temptations*, your *connexions*—cut all reasoning short by these inquiries, What do the Scriptures of truth declare? what does the Holy Spirit dictate? by what rule will the Judge of All proceed, when He sitteth upon the throne of glory? Put these questions fairly and honestly, and you will be convinced that conformity to the world is but another name for ruin. Yield to conviction, and ask grace of the Lord, that you may be one of his separated people—otherwise, you may be separated from him forever. A Christian should be satisfied with nothing that will not satisfy God. You say that worldly pleasures are both innocent and necessary—try their innocence while I am asking you the following questions: Have you any authority for expecting that the grace and blessing of God will sanctify them to your soul? Do you actually find the cheering presence of the Lord with you while you are partaking of them? Can you in the society with which you then mingle speak of the glorious Gospel?—of a Saviour's love?—of the costly price of redemption?—of a Christian's joys and sorrows?—of a believer's inheritance and crown?—Can you, and *do you*, my dear friend, retire from these amusements with a spiritual mind suited to prayer and praise?—disposed to hold fellowship with the Father, and with His Son, Jesus Christ?—Do they prepare the soul, by cherishing holy and heavenly affections, for the joy of the spirits of the just made perfect? If they do not, O how *worthless!* Would you have no objection, while joining in worldly pleasures, to meet the stroke of death, or to hear the solemn summons, "Come to judgment—stand before the Son of Man?" And now, my dear young friend, answer these questions solemnly, honestly, as in the sight of God, and then they will be answered honestly; and having answered them, *say* whether the pleasures and amusements of the world are innocent or not. In proportion as the heart is filled with them, there is no room for God. Ah! my dear friend, we have no *time* to waste in frivolous follies, nor do they suit our perilous condition here. Enemies are encamped against our souls—enemies within and enemies without—their power is great, and their name "Legion;" and beside this, yet a little while only is the light with us—death is near—eternity is at hand. Our business is not to trifle, but to prepare to meet our God—"to watch and pray"—to resist the "Evil One"—to be humbled before the Lord—to be trusting, loving and serving Christ—to be pressing forward toward the crown of life—to be seeking to have an abundant entrance into the everlasting kingdom. Oh, be not conformed to the world—it can furnish no solid and abiding joy—there is no Paradise below—God reconciled in and through Christ is the only happiness of the soul of man—His favour is better than life—His salvation is a diadem—a crown to the meanest beggar that receives it—His sanctifying grace is precious—His presence is light in darkness, comfort in sorrow, the foretaste of Heaven. If you look for happiness in the Lord, disappointment can never reach you; for the Lord whom you seek will not only be the fountain of your joy, but will be the guardian of it forever and ever. Secret prayer is the strength of Christian life. Oh let every day be a day of supplication—a day of pressing forward—a day in which the Lord's salvation is either solidly enjoyed, or vigorously sought—a day of great things, if the Lord will—or such a day of small things as He will not despise. Be careful to avoid in the day that which will hinder prayer in the evening; the common operations of depravity, *if resisted*, will not prevent your meeting God with confidence to ask His mercy and His grace; but any one sin, however small, heedlessly or wilfully ventured on, will raise up, perhaps for days, perhaps for weeks, a wall of separation between you and your God.

RISE FROM A HUMBLE CONDITION.

In a speech delivered by the Dean of Ripon at a late soiree of the Mechanics' Institution, Leeds, a few passages occur worthy of being widely circulated:—

"I like to think with pleasure, and satisfaction, and wonder, of the extraordinary advancements which, in the providence of God, particular individuals have made, who have just been able to apply the operation of their minds according as they were able to exercise them, and thereby to place themselves in extraordinary positions both

in relation to their own prosperity and to the advantage of the country. It may be a very familiar subject, but it is one which I do like to think of, and I will just allude to it. There was a young man who was the youngest of thirteen children, and his father a very poor man; and the best that his father could do for him was to apprentice him to a barber. In that humble class of public life, that respected individual demeaned himself honorably, as long as he chose to continue it. He then bestowed his care, and attention, and enterprise upon preparing the beautiful hair of our heads—improving it to that degree that it should be fit to make a wig of. In that he excelled also. Then, he betook himself to the improvement of a weed which I have seen—and which is little more than like a weed—I mean the cotton plant of Carolina. He betook himself to improve the manufacture of cloth made out of that weed. He gained great success, adding merely to the acquirements which he possessed—which you may suppose were very slender—the knowledge which he could pick up by associating with his fellowmen: he gained that success which enabled him to decide the wars of the linen and the cotton, so that a vestment should be made all of cotton. That barber's apprentice, that honorable improver of our hair for the purpose of a wig, was Sir Richard Arkwright, afterwards high sheriff of his county, and who left his family half a million of money. Well, I only put that as one instance of a simple, plain man, honestly following the call of Providence, using the mind according as God's providence gave him the opportunity of drawing forth its resources—throwing himself into the opening which was prepared for him, and thus gaining a prosperity exceeded by no man in this country; and I am sure that language is not equal to say the advantage which our nation has received from his invention, enabling him thus to show the benefit of the exercise of the mind, and talent, and energy, and reflection, and desire for improvement in the humblest station of life. I will mention another case, because I dwell upon it, I confess, with exceeding interest, from my personal acquaintance with the individual. It is no more than forty years since, in my travels in America, I came to New York, and I called upon the famous General Moreau, with whom I had the pleasure of being acquainted. He said to me, "Well, here's a strange thing! here's a ship to go by hot water! and to-morrow the trial is to be made, and I am invited to be of the party, and my friends. Will you go with me?" I accompanied General Moreau in the first steam-vessel that ever sailed upon the Hudson, in America, under the auspices of Mr. Fulton, the inventor—a man of a similar cast to Arkwright, perhaps with some greater advantages from his early education, but of a similar tone and cast of mind; unsatisfied with what he had done, and what he could do, and always thinking that he could do something better, and thankful for every information he received and every opportunity he could gain in making progress in some improvement; so that from a painter in portraits, from a designer in a variety of ways, at last he arrived at the extraordinary eminence and success of making the first practical efficient steam-vessel which could navigate so severe a river as the river Hudson. Now, I remember with pleasure standing upon the deck, with Robert Fulton, and dwelling with him on the subject. I remember asking him, "Do you think it will ever be of any good?" I recollect his countenance lighting up with indignation at the idea that any invention of his could fail of being useful. I remember very well, just as we approached the mouth of the Hudson, just as it abuts on the Atlantic Sea, saying—"What will become of us if we drift out to sea? How is it possible that a vessel of this sort can stand the waves of the ocean?" Well, when I compare and bring together that day, with the fact of the steamers now crossing the Atlantic in eleven or twelve days, with a regularity and precision which is almost marvellous—why, how is it possible not to see and to be persuaded that there is not a man that lives, and comes within the arena of popular and scientific institutions like this, who has not opportunity given him of being distinguished by giving his talent, industry, and energy to whatever subject in the course of his investigations and inquiries the finger of Providence may point out to him? It is impossible to say, unless we believe that we have arrived at the acme and fulfilment of everything for the good of man—it is impossible not to think that we may be conferring some great blessing upon our own country—that we may, through the means of some individual in the very humblest class, whose mind we may touch, by just giving him a perception and an intuition of some combination connected with science and art—we may render him an instrument of great good to his country and the world, and a source of great happiness to himself."—*Chambers' Journal.*

BALTIMORE CONFERENCE.

The proposition of a conference composed of delegates from such Yearly Meetings as should unite in the measure, and the objects contemplated by the Yearly Meeting of New York with which it originated, were particularly noted in the Review, Vol. 1, page 623. As the time of this conference is nearly at hand, (viz. the 9th of next month,) it may, perhaps, be interesting to some of our readers to see the names of the Friends who now stand appointed to this interesting and responsible service, in consecutive order. It will be remembered that all the Yearly Meetings, except two, on the American continent, have united with Friends of New York, and appointed delegates accordingly. They are as follows.

New York. Richard Mott, Thomas Willis,

Henry Rountree, Richard Carpenter, Smith Upton, Wager Hull, William F. Mott, Paul Upton, Samuel F. Mott, James Brown, and James Congdon.

*New England.** Rowland Greene, John Osborne, John D. Lang, Stephen A. Chase, Samuel B. Tobey, David Buffum, John Meader, Samuel Taylor, Jr., and Samuel Boyce.

Baltimore. Hugh Balderson, Richard H. Thomas, Samuel Worthington, Joseph King, Jr., Nathaniel C. Crenshaw, Jonah Sands, William A. Thomas, John Scott, Joel Cook, and Isaac Brooks.

North Carolina. Aaron Stalker, Thomas Kennedy, James Peele, Richard Mendenhall, Nereus Mendenhall, and Joshua Stanley.

Indiana. George Carter, Elijah Coffin, Henry Wilson, William Hobbs, Jacob Elliott, Eleazer Beales, Thomas Evans, Joseph Doan, and Joseph Cox.

THE BORDER LAND.

I have been to a land, a Border Land,
Where there was but a strange, dim light;
Where shadows and dreams, in a spectral band
Seem'd real to the aching sight.
I scarce bethought me how there I came,
Or if thence I should pass again,
Its morning and night were marked by the flight,
Or coming, of wo and pain.

But I saw from this land, this Border Land,
With its mountain ridges hoar,
That they looked across to a wond'rous strand,—
A bright and unearthly shore.
Then I turned me to Him, "*the Crucified*,"
In most humble faith and prayer,
Who had ransom'd with blood my sinful sou!,
For I thought He would call me there.

Yet nay: for awhile in the Border Land
He bade me in patience stay,
And gather rich fruits, with a trembling hand,
Whilst He chased its glooms away;
He had led me amid those shadows dim,
And shown that bright world so near,
To teach me that earnest trust in Him
Is "the one thing needful" here.

And so from the land, the Border Land,
I have turned me to earth once more;
But earth and its works were such trifles, scann'd
By the light of that radiant shore.
And oh! should they ever possess me again
Too deeply, in heart and hand,
I must think how empty they seem'd, and vain
From the heights of the Border Land.

The Border Land hath depths and vales,
Where sorrow for sin was known;
Where small seem'd great, as weighed in scales,
Held by God's hand alone.
'Twas a land where earthly pride was naught,
Where the poor were brought to mind,
With their scanty bed, their fireless cot,
And their bread, so hard to find.

But little I heard in the Border Land
Of all that passed below;
The once loud voices of human life
To the deafened ear were low.
I was deaf to the clang of its trumpet call,
And alike to its gibe or its sneer,
Its riches were dust, and the loss of all
Would then scarce have cost a tear.

I met with a Friend in this Border Land,
Whose teachings can come with power
To the blinded eye, and the deafened ear,
In affliction's loneliest hour.
"Times of refreshing" to the soul,
In languor, oft He brings,
Prepares it then to meditate
On high and glorious things.

Oh! Holy Ghost! too often grieved
In health and earthly haste,
I bless those slow and silent hours
Which seemed to run to waste.
I would not *but* have passed those "depths,"
And such communion known,
As can be held in the Border Land
With Thee, and Thee alone.

I have been to a land, a Border Land!
May oblivion never roll
O'er the mighty lessons which there and then
Have been graven on my soul!
I have trodden a path I did not know,
Safe in my Saviour's hand;
I can trust Him for all the future, now
I have been to the Border Land. L. N. R.

SUMMARY OF NEWS.

EUROPE.—*By Steamer America*.—On the 5th inst. in the British House of Commons, a motion was made by Joseph Hume for leave to bring in a bill extending the suffrage to all householders, and establishing vote by ballot, triennial Parliaments, and equal electoral districts. The motion was negatived, 268 to 82. During the debate, the Ministers intimated that a proposition for an extension of the suffrage would be presented by them at some future time. The Encumbered Estates Bill has passed the lower House. The Affirmation Bill, dispensing with oaths in giving evidence in courts of law, has also passed by 77 to 73, but its passage of the upper House is considered doubtful. A bill for the government of the Australasian colonies has been brought forward under the authority of the government. The present government of New South Wales, consisting of a governor and legislative council, two-thirds of the latter being elected by the people, and one-third appointed by the crown, is to be extended to the other provinces. The several colonies, having separate and distinct legislatures, will elect certain members to a General Assembly of the whole union, federated for certain general purposes, embracing the imposition of duties, the post office department, the erection of a supreme court, the regulation of weights and measures, &c. &c. The colonists have also the power of altering their constitution so as to establish two legislative chambers. An uniform tariff will be adopted, and trade between the several colonies will be entirely free, as among our own States. The whole will be presided over by a Governor General, appointed by the crown.

The message of the President of France gives a lengthy exposition of the state of the country, show-

* John Warren, since deceased, was one of the number.

ing that though trade and business generally were much depressed during the first months of the revolution, they have been steadily improving as the country advanced toward a settled government. "The consumption of raw materials has fallen greatly. The iron trade has sunk from 95,941 tons to 45,553 tons; coals from 2,173,000 to 1,796,000 tons; wool from 138,000 to 80,962 cwt.; &c. The variation of our foreign trade in 1848 can be accurately judged by the custom house returns. In 1847 the monthly average number was 11,000,000f. The average number in January and February 1848, was 8,700,000f. March and the next three months showed a steady decrease down to 5,000,000f. The average number of July, August, and September, rose to a little above 8,000,000f., and finally, the last three months of the year presented an average of 9,000,000f., that is to say, double that of the most agitated months." Agriculture has been improving. The harvest of 1848 was more than sufficient for the wants of the country, and the returns made of the growing crop are very favourable. There will be a deficit in the treasury for 1848 of 72,160,000f., and the deficit for 1849 is estimated at 180,000,000f. Economy, and the opening of new sources of revenue are recommended. Of "the June insurgents" 1570 have been pardoned. The following educational statistics are given: "France has 68 establishments of higher instruction, with 6,269 students. Besides the normal school, in which there are 115 pupils, there are 1226 secondary establishments, with 106,065 pupils. There are also 56 lyceums, 309 communal colleges, and 955 private establishments. The primary schools received 2,176,679 boys, and 1,354,056 girls, a number of 3,530,735 pupils." The intervention in Rome is defended on the ground that France was obliged to choose one of three courses: to oppose by arms every species of intervention, and thus come to a rupture with all Catholic Europe; to allow the other powers to re-establish the authority of the Pope without limitation, or to intervene as she has done, to restore the Pope, securing at the same time the liberty of the people.

The cholera has increased in Paris. On the 3d inst. 119 deaths took place in the hospitals.

The Prussian, Hanoverian, and Saxon deputies at Berlin have proposed another German constitution. The King of Prussia is to be Protector of the Empire, and there is to be a Senate and House of Representatives. The Senate is to consist of 167 members, half appointed by the Government and half by the Legislature of each State. The representatives will be elected; every free citizen, unconvicted of crime, and twenty-five years of age, to be an elector; and every one eligible to be a representative who has been three years a citizen, and who is thirty years of age. It remains to be seen how many Governments will accept this constitution.

The Hungarians have defeated an Austrian force in south eastern Hungary, and driven it into Wallachia. They were also besieging Temeswar. The whole Hungarian force now in the field is stated at 400,000 men.

Cholera. In New York, on the 19th, ten deaths reported; since which the disease has increased. On the 24th, twenty-one deaths: 25th, twenty five deaths. Cincinnati, 18th, fifty-nine cholera interments, 21st, twenty-six of cholera, twenty of other diseases, and ten not ascertained; 23d, sixty from cholera, eighteen from other diseases; 25th, one hundred and twenty-four interments, eighty-four of cholera. St. Louis, for the week ending 17th, 439 cholera interments, 76 of other diseases. On the 20th, in nine out of twelve cemeteries, eighty-one cholera, 21st, from eleven cemeteries, 106 cholera, 24 others, 25th, eight cemeteries, 93 cholera, 16 others.

Philadelphia, from the 16th to the 23rd, 184 interments;—cholera asphyxia fourteen, do. infantum twenty, do. morbus five, diarrhœa two; consumption fourteen. Cases of cholera 34. On the 21st, ten cases, on the 22nd and 24th, five each. On the 25th, 20 cases and eight deaths reported.

On the 20th, 21st 22nd and 23rd, the thermometer in this city, at three P. M. stood at 94, 99, 100, and 97 degrees in the shade.

California.—The steamer Crescent City arrived at New Orleans on the 10th, in six days from Chagres. Among the passengers were Col. Hughes of the Topographical Engineers, and his party, who have been engaged in exploring and surveying different routes for a railroad across the Isthmus. They report having surveyed an excellent route, from Limon or Navy Bay to Panama, the whole distance of which, from ocean to ocean, is but forty-six miles, and the summit elevation only two hundred and seventy-five feet above the Pacific—the greatest grade on the Atlantic slope being twenty feet per mile, and on the Pacific side forty feet, with abundance of the finest timber and other material along the route. Limon Bay is said to be an excellent harbor, free from any bar, and having a sufficient depth of water for the largest vessels very near the shore. The steamer Panama, the third of the line, arrived at Panama on the 6th of Fifth month, in fifty-five days and seven hours running time from New York, and sailed for San Francisco on the 17th, with 300 passengers. The Oregon arrived on the 5th from San Francisco, and sailed again on the 23d. The California arrived on the 21st, having left San Francisco on the 1st, and was to sail on the 15th inst. All the passengers at Panama had secured transportation to California. The Crescent City brings about half a million of dollars in gold dust and specie, on freight, and the passengers about an equal amount in dust. The former accounts of the abundance of gold in California are fully confirmed. Digging had been mostly suspended during the winter, in consequence of the snow, and since the opening of spring high water has interfered with operations in the streams. San Francisco was crowded with immigrants, and habitations being very scarce in comparison with the demand, all kinds of buildings, even mere huts or sheds, commanded enormous rents. Provisions were also scarce and dear. Upwards of fifty deserted vessels were lying at San Francisco. The immigrants were leaving for the mines as fast as possible. It is asserted that three to four ounces of gold per man was considered a common day's work in the mining districts. At Sacramento City, it is said that oxen bring $200 per yoke, flour $30 per barrel, dried beef $75 per cwt., and board, exclusive of lodging, $20 per week. The people of California had as yet established no Government. They were anxiously awaiting news of the action of Congress upon the subject, not having heard of the failure of that body to act upon it.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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Epistle from the Yearly Meeting held in London, by adjournments, from the 23d of the Fifth month, to the 1st of the Sixth month, inclusive, 1849; to the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland and elsewhere.

Dear Friends:—Through the grace of our Lord Jesus Christ, we have, in this, our annual assembly, been favoured, from time to time, with a sense of the holy presence whilst transacting the weighty affairs in which we have been engaged. In the reverent acknowledgment of this, his unmerited mercy, we salute you, our dear absent friends, and bid you also be of good cheer, and put your trust in the name of the Lord.

It was the language of the Most High through his prophet of old, "They shall not be ashamed that wait for me." It is cause of heartfelt thankfulness, that as a religious society, we have been led to a practical appreciation of the blessedness of a lowly, reverent waiting upon God, and to a belief in the immediate teaching of his Holy Spirit. This is the ground of our testimony to the nature of spiritual worship, and to the source and authority of gospel ministry. May we all be true to our profession: may each, in a concern for the good of his own soul, and for the welfare of his brethren, seek to draw nigh unto God in spirit; reverently to feel after Him who is not far from every one of us. To those who unite together to worship God after this sort, in humble dependance on the help of his Holy Spirit, He graciously condescends to make Himself known for their refreshment and strength, however small may be their numbers. Were these high privileges adequately appreciated, the attendance of all our religious meetings would be felt by us not only as a duty, but often even as a delight; and whilst highly estimating the blessing of a living gospel ministry, where the Lord may be pleased to confer this gift, we should not be dependant upon it, nor unduly discouraged where it may not be found.

We believe that many seeking minds among the different denominations of Christians, whose eyes have been partially opened to the corruptions in the professing church of Christ, and who have been led to desire their removal, are still but very imperfectly alive to the truth, that human intervention is not essential to the public worship of God. Under the idea that it is in vain to assemble for this purpose without a preacher, the character of Christ as the ever present head and all-sufficient helper of his own church, is not fully recognized; the individual part which appertains to each living member, is but imperfectly felt, and the blessed Apostolical doctrine of the manifestation of the Spirit given to every man to profit withal, and the consequent distribution of gifts to the different members of the body for the edifying of the whole in love, are to a large extent virtually lost sight of or denied. How important, then, is it that the testimony which the Lord has given us to bear in reference to these things, should be consistently maintained in the life and power of the gospel; that others beholding their practical excellence, may be thereby brought to the full acknowledgment of the Truth.

It was a remarkable characteristic of the gospel labours of those who were raised up by the power of the Lord, and rendered instrumental to the revival of primitive christianity in the gathering of our religious Society, that they sought to bring their hearers off from all dependance upon man. They bore testimony to Christ as their Redeemer and Mediator, as their Prophet, Priest and King. He was their refuge, their hope, and their only dependance; and in his love, they sought to bring others to a holy settlement upon Him, the one true foundation, and to leave them there. Building on this foundation, their work stood; and it was a work which the Lord owned in the large diffusion of the Truth in doctrine and practice through their means in the earth. They had no new truths to deliver, but it was their honest concern to bring men to the fulness of the truths declared by our Lord and his apostles, and to the living experience of them. We believe these truths and this experience to be the unchangeable heritage of the Lord's people to the end of time.

It is a blessed thing to have the heart truly

converted to God, and thereby to have a part in that covenant of light, life and love which He hath made with his people through Him who died for them. But after the beginning of the work of grace has been known, many are the conflicts of the Christian's warfare—a warfare in which "the flesh lusteth against the Spirit, and the Spirit against the flesh." Yet to those who, putting their trust in the Captain of their salvation, give not up the conflict, He imparts a faith and a strength whereby they are led on from victory to victory; and He at times cheers them with the hope of the crown which will never fade away. O! that we had every one of us maintained this warfare, that we had never grown cold in our love to Christ; that the earthly mind and the worldly mind had never found place within us and amongst us. How abundant might then have been the fruit upon our branches to the praise of God's holy name! It may be that there are those who, after having known the Lord and the preciousness of his truth, have been suffering year to pass away after year, in which, through unwatchfulness, or the love of other things, they have, to a great degree, ceased bearing fruit. Awful is the thought of opportunities of usefulness unimproved, of the seasons in which the great and good Husbandman may have been seeking fruit and finding none; but such is the sense that we have of the tenderness of our Saviour's love, and of his gracious intercession with the Father, that we cannot doubt that even for such, there is hope. It is true they cannot recover the strength of their days to devote them to the service of the Lord; but He is able and willing to revive his work in the midst of the years; if they return unto Him, He will return unto them, and not only brighten their evening, but cause them to bring forth fruit in old age.

That which quickens and keeps the soul alive unto God, and by which we are made fruitful to his praise, must come from Him. We thankfully acknowledge that from age to age, the promise of our Lord to his disciples has been fulfilled in the experience of his people, even that the Father would send them another Comforter, who should abide with them for ever. "When He, the Spirit of truth, is come," said Christ, "He will guide you into all truth." The Holy Spirit controls and purifies the affections; those in whom it is suffered to work hate evil; and through its sanctifying power man is fitted, in infinite condescension, to become the temple of the living God.

The church of Christ is spoken of, in Apostolic times, as a spiritual house composed of lively stones, a temple in which the Lord reveals his power and glory. The lively stones are they who are brought nigh unto God by faith in his dear Son, and, through the power of the Holy Spirit, fashioned and made meet to occupy their appointed place in that building, of which Christ is the foundation and the chief corner stone. As they abide in Him, whatever be their circumstances, whatever the infirmities of their nature, whether their talents or endowments be small or large, they all have their part in the building; and He who appoints them their place will give them their capacity for usefulness in his church. Earnestly, therefore, do we desire that all our dear friends, and those especially to whom the present may be a day of much discouragement, in the consideration of the smallness of their numbers in their respective neighbourhoods, and of their many outward disadvantages, may, in simple dependance upon the help of their Lord, come forward and take their right place in his house and family.

We have often had to remind our friends of the duties of plainness and moderation in reference to dress. Without any diminution of interest on this point, we feel it right at the present time to advert more particularly to those duties with relation to the furniture of our houses and our general manner of living. We are apprehensive that a degree of display, of luxury and of self-indulgence, has crept in amongst us, tending not only to gratify the vain mind, but more or less to benumb the spiritual faculties: and the effect is often not less injurious upon the children of those who, in these particulars, are departing from our testimonies. We fear also that some, who are in moderate or even in limited circumstances, being led away by a desire to imitate those whose means are more ample, have been induced to set out in life on a scale of expenditure unsuited to their income, and have thereby been led into a course which has ended in ruin; and where this may not have been the result, their time, their strength and their hearts have, in consequence of the efforts to meet such expenditure, been absorbed by the pursuits of business to a degree detrimental to their religious growth, and to their usefulness in the church. We feel at the same time a concern that, whilst restrained from a vain, a self-indulgent, or an imprudent expenditure on themselves and their families, our dear friends may be preserved from parsimony and the snare of accumulating property, to their own and their children's hurt. Rather let them regard the larger means which the self-restraint we have recommended would leave at their disposal, as adding to their stewardship for the alleviation of poverty and wretchedness, and for the good of their neighbour.

Our several Quarterly and other Meetings have in usual course forwarded to us accounts of the sufferings of our members in support of our testimony against ecclesiastical demands. The amount thus reported, including the costs and charges of distraint, is upwards of Ten Thousand Pounds. We feel the value of this our ancient testimony to the freeness of gospel ministry and to the supremacy of Christ in his church; and we afresh desire that all our dear friends may be concerned to uphold it in integrity, consistency and faithfulness, yet with all Christian meekness.

Epistles have been received and read from our dear friends in Ireland, and those of the several Yearly Meetings in North America. These written testimonials of love continue to be very acceptable to us. The correspondence has, we believe been maintained with great uniformity from an early period in the history of our religious Society. We gratefully feel that it has been conducted in the renewings of brotherly sympathy and interest: hence we prize this epistolary intercourse, and desire that as between brethren of the same faith, it may ever be carried on under the influence of the love of Christ.

The subjects of the Slave-trade and of Slavery have, with much religious weight, formed a part of the deliberations of this Meeting, during which the testimony of our Society in regard to them has been afresh set forth. It is our prayer, that it may please the Lord, who alone can do it, effectually to reach the hearts of all involved in these abominations, bringing them into fear before Him, and causing the bonds of iniquity to be broken, and righteousness to flow down as a mighty stream. May it consist with His will to hasten this day.

Agitations, religious as well as political, wars and revolutions, distress of nations and perplexity, mark the period in which we live. Beloved brethren, let not these things move us; let us rather receive them as a renewed call to steadfastness in the Lord and faithfulness to our Christian principles. If we are Christ's, our inheritance is in that kingdom which cannot be moved. If the God of Jacob is our refuge, we need not fear. "The Lord sitteth upon the flood; yea, the Lord sitteth King for ever. The Lord will give strength unto his people; the Lord will bless his people with peace."

Signed, in and on behalf of the Meeting, by

GEORGE STACEY,

Clerk of the Meeting this year.

REVIEW OF THE MEXICAN WAR.

BY JUDGE JAY.

The following are some of the notices given of this able and very interesting work, on its first appearance from the press:

"This is a 12mo. volume of 333 pages, in which the history and effects of the Mexican war are discussed with a Christian spirit. The writer takes the ground that the war was provoked on our part, and was prosecuted for conquest, with a view to strengthen the slaveholding interest. The conduct of our public men in relation to the war is commented upon in severe terms. The work contains much curious information in relation to the history of the war, which has never before been collected in one document. It is an exceedingly interesting work."—*Boston Mer. Jour., April* 26, 1849.

"The subject is treated politically, economically and ethically. The volume gives a lively and impressive picture of the evils of war, and proposes a scheme for its prevention in future."—*Boston Courier, April* 26, 1849.

"He seizes the great hinges of the whole subject, and probes every thing to the bottom. He is throughout bold, plain-spoken and pungent. He is also strictly impartial—so much so, that no man could tell, from anything in this Review, whether he is a Whig or Democrat. He seems not to have inquired to what party a wrong-doer belongs; but, whenever he finds men of *any* party concerned in originating, abetting or supporting the war, he rebukes them with unsparing fidelity.

"It is a powerful work, a masterly performance; and every American citizen, every person that has heard of the Mexican war, would do well to peruse this fearless, impartial, most thorough exposure of its wickedness as the crowning act of a cunningly devised and long pursued scheme to extend slavery over countries previously free, and thus perpetuate its control over our own national government, through all coming time. Here is the upshot of the work; and in support of his positions, the author has accumulated a mass of facts and documentary proofs that will surprise even the best informed among us. It evinces a vast amount of labour and research. It is a great store-house of *reliable* information respecting the origin, objects and results of the war. It is quite brief in the discussion of its topics, yet covers nearly 350 duodecimo pages, rendered more readable by being divided into thirty-seven chapters. A work of such power cannot fail to leave its mark on the public mind. Its honesty, impartiality and unfaltering earnestness, not less than its richness and its power, will win golden opinions for it from right-minded men of all parties. Judge Jay is widely known as one of our most vigorous and accomplished writers; and this volume is decidedly the ablest production that has ever come from his pen. It is truly a book for the times; many of its details are exceedingly interesting; and we advise every one to get the book, and *read it all in course.* The chapter on J. Q. Adams is alone worth the price of the whole book twice over."—*Advocate of Peace,* for April and May, 1849.

"A well printed 12mo. volume. Its author is a writer of well known power; and this volume is one eminently characteristic of his peculiar turn of mind. *It is a very able and powerful expose of the iniquities and wrongs of the Mexican war, and of the cost of all wars."—Boston Atlas, April* 26, 1849.

"The reputation of Mr. Jay as a philanthropist, man of honour and integrity, and a clear and vigorous writer, will command attention to every production of his pen; and, in the present case, the reader will be amply rewarded for whatever study and care he may devote to the examination of this work. It presents a long array of facts that could not have been collected without patient research and indefatigable industry. Mr. Jay

has performed a good service to the cause of political morality by the vividness and power with which he sets forth the principles of Eternal Justice in the midst of party clamour and military hallucination. He shows up without disguise, but without exaggeration, the miseries that are inseparable from Slavery and War. He writes not as a partisan nor a politician. The pictures which he draws of the horrors of civilized warfare, are terrible in their truthfulness.—The collection of facts exhibiting the whole Texas conspiracy from its outset, is very interesting. We earnestly commend Judge Jay's book to those who would comprehend the origin, objects and true nature of the Texas iniquity."—*N. Y. Tribune, April* 28, *and May* 3, 1849.

"This treatise is very far from pandering to national vanity; but we believe that the mature and unbiassed judgment of posterity will endorse its verdict as true. The fearful preponderance of the slave interest in our national councils, and its bold and subtle schemes for extending and consolidating its own power, are exposed calmly and clearly, with a weight of evidence which cannot resisted."—*Independent, May* 3, 1849.

"We shall be mistaken if this work does not produce a mighty sensation through the land."—*Boston Reporter, April* 26, 1849.

THE STELLAR UNIVERSE.

Among those stars which are visible to the naked eye, there are many thousands respecting which the telescope has detected circumstances of the highest physical interest, by which they have become more closely allied with our own system, and by which it is demonstrated that the same material laws which coerce the planets, and give stability, uniformity, and harmony, to their motions, are also in operation in those remote regions of the universe. We shall first notice some of the most remarkable discoveries respecting individuals among the visible stars, and shall afterward explain those which relate to the arrangement of the collective mass of stars which compose the visible firmament, and the result of those researches which the telescope has enabled the astronomer to make in more remote regions of the universe.

Periodic Stars.

The stars in general, as they are stationary in their apparent positions, are equally invariable in their apparent magnitudes and brightness. To this, however, there are several remarkable exceptions. Stars have been observed, sufficiently numerous to be regarded as a distinct class, which exhibit periodical changes of appearance. Some undergo gradual and alternate increase and diminution of magnitude, varying between determinate limits, and presenting these variations in equal intervals of time. Some are observed to attain a certain maximum of magnitude, from which they gradually and regularly decline until they altogether disappear. After remaining for a certain time invisible, they reappear and gradually increase till they attain their maximum splendour, and this succession of changes is regularly and periodically repeated.

Such objects have been denominated *periodic stars*. The most remarkable of this class is the star called *Omikron*, in the neck of the Whale, which was first observed by David Fabricius, on the 13th August, 1596. This star retains its greatest brightness for about fourteen days; being then equal to a large star of the second magnitude. It then decreases continually for three months until it becomes invisible. It remains invisible for five months, when it again reappears, and increases gradually for three months until it recovers its maximum splendour. This is the general succession of its phases. Its entire period is about 334 days. This period is always the same, but the gradations of brightness through which it passes are said to be subject to variation. Hevelius states that in the interval between 1672 and 1676 it did not appear at all.

The star called *Algol*, in the head of *Medusa*, in the constellation of *Perseus*, affords a striking example of the rapidity with which these periodical changes sometimes succeed each other. This star generally appears as one of the second magnitude; but an interval of seven hours occurs at the expiration of every sixty-two, during the first three and a half hours of which it gradually diminishes in brightness, till it is reduced to a star of the fourth magnitude, and during the remainder of the interval, it again gradually increases, until it recovers its original magnitude.

Whatever be their cause, these phenomena indicate an extraordinary system of rapid motions and changes in distant regions of the universe, where, as Sir John Herschel observes, but for such evidences, we might conclude all to be lifeless. Our own sun requires nine times the period of this star to make a single revolution on its axis, and an opaque body sufficiently large to produce a similar temporary obscuration of it to a distant observer, would require to revolve round it in less than fourteen hours.

Temporary Stars.

Phenomena in most respects similar to those just described, but exhibiting no recurrence, repetition or periodicity, have been observed in many stars. Thus, stars from time to time appeared in various parts of the firmament; have shone with extraordinary lustre for a limited time, and have disappeared finally, never having been again observed. Such are called the temporary stars.

The first star of this class which has been recorded, is one observed by Hipparchus, 125 B. C., the disappearance of which is said to have led that astronomer to make his celebrated catalogue of the fixed stars, a work which has proved in modern times of great value and interest. In

the 389th year of our era, a star blazed forth near *a Aquilæ*, which shone for three weeks, appearing as splendid as the planet Venus, after which it disappeared, and has never since been seen. In the years 945, 1264 and 1572, brilliant stars appeared in the region of the heavens, between the constellations of *Cepheus* and *Cassiopeia*. The accounts of the position of these objects, are obscure and uncertain, but the intervals between the epochs of their appearance being nearly equal, it has been conjectured that they were successive returns of the same periodic star, the period of which is about 300 years, or possibly half that interval.*

The appearance of the star of 1572 was very remarkable, and having been witnessed by the most eminent astronomers of that day, the account of it may be considered to be well entitled to confidence. *Tycho Brahe*, happening to be on his return on the evening of the 11th November, from his laboratory to his dwelling-house, was astonished to find a crowd of peasants gazing at a star which he was sure did not exist half an hour before. This was the temporary star of 1572. It was then as bright as the Dog-star, and it continued to increase in splendor until it surpassed Jupiter when that planet is most brilliant, and finally it attained such a lustre, that it was visible at mid-day. It began to diminish in December, and altogether disappeared in March, 1574.

On the 10th October, 1604, a splendid star suddenly burst out in the constellation of *Serpentarius*, which was as bright as that of 1572. It continued visible till October, 1605, when it vanished.

To this class may be referred the cases of numerous stars which have disappeared from the firmament. On a careful examination of the heavens, and a comparison of the objects observed with former catalogues, and of catalogues, ancient and modern, with each other, many stars, formerly known are now ascertained to be missing; and although, as Sir John Herschel observes, there is no doubt that in many instances, these apparent losses have proceeded from mistaken entries, yet it is equally certain that in numerous cases there can have been no mistake in the observation or the entry, and that the star has really existed at a former epoch, and as certainly has since disappeared.

When we consider the vast length of many of the periods of astronomical phenomena, it is far from being improbable that these phenomena which seem to be occasional, accidental, and springing from the operation of no regular physical causes, such as those indicated by the class of variable stars first considered, may after all be periodic stars of the same kind, whose appearances are brought about by similar causes. All that can be certainly known respecting them is, that they have appeared or disappeared once in that brief period of time within which astronomical observations have been made and recorded. If they be periodic stars, the length of whose period exceeds that interval, their changes could only have been once exhibited to us, and after ages have rolled away, and time has converted the future into the past, future astronomers may witness the next occurrence of their phases, and discover that to be regular, harmonious and periodic, which appears to us accidental, occasional and anomalous.—*Lardner's Lectures.*

*If this star should appear again in about the year 1880, and exhibit phenomena similar to those observed in 1572, its periodical character may be considered as determined; and its future appearances be confidently predicted.—Ed.

NEW YORK YEARLY MEETING.

The printed minutes of that body having recently come to hand, the following extracts are made in addition to the information contained in our 38th number.

Fourth day afterooon, 5th mo. 30th. A report from the Committee to superintend the Boarding School at Nine Partners, was read, as follows:

"*To the Yearly Meeting:*

The Committee having charge of Nine Partners Boarding School, have continued their attention to the object of their appointment. Some of their number have visited it monthly, and at these periods have paid attention to the general concerns of the Institution, and, to some extent, examined the pupils of both departments in their various studies.

By the minutes made, during these visits, it appears that the schools, throughout the year, have been good; the advancement of the pupils has been satisfactory to the Committee, and the family favoured with general health.

Jarvis and Lydia Congdon continue their care as superintendents: their kind, parental government has been manifested in the harmony and order of the establishment.

The schools are under the charge of the same well qualified teachers; and the Committee have no hesitation in saying, that the instruction received by the pupils is thorough and practical; and Friends who may be induced to send their children, will not, we think, be disappointed in their literary improvement. It continues, however, to be a source of much regret, that so few members of our Society are found among the students, and the Committee still hope that some way will open for making the Institution what it should be, strictly a Friends' school, where a guarded literary and religious education may be received by the members of our Society.

The whole number of pupils, during the past year, has been one hundred and sixty-six; of these, fifty-nine are members, sixty-six descendants of Friends, and forty-one have no claim on the Society. In this mixed state of the Institution, it cannot be expected that the same requisi-

tions should be made in regard to dress and address, which might otherwise be the case, although endeavours are used to have a consistent appearance presented.

Lessons from the Catechism are recited, and the Scriptures are read in the schools, before the pupils retire for the night.

The interest of the Permanent Fund has been applied, in conformity with the direction of the Yearly Meeting, and twelve children have participated in the benefits. All applications for pupils to be received on account of this fund, are requested to be made to James Congdon, Poughkeepsie, Dutchess County, or to Mahlon Day, New York. We would again urge Friends who wish to send their children, to make early application to the Superintendent, especially in the fall of the year, before the school becomes filled, or the places engaged. It is important also, that they should attend at the commencement of the term: when this is not the case, a loss is experienced by the scholars, and much additional trouble given to the teachers in the formation of classes, particularly when pupils have not previously been in the Institution.

At the general meeting of the Committee last fall, it was agreed to have semi-annual examinations; and a sub-committee was appointed to attend in 4th month. In consequence, however, of many of the pupils leaving before the close of the term, the design was, to a great extent, frustrated.

We believe these examinations would be attended with advantage, and we would encourage parents to leave their children at the school until the vacation commences. The spring terms open on the 1st of 5th month, and the winter terms on the 1st of 11th month, one month vacation being allowed at the close of the winter, and three weeks at the close of the summer term; and parents are charged for the whole term, unless sickness prevents the attendance of their children.

Owing to the small number of the Committee, the removal of one of our number to a distance from the Institution, and the decease of our beloved friend, Caroline Cromwell, the Committee would suggest the propriety of two or three men Friends, and the same number of women Friends being added,—or the appointment of a new Committee.

The Inventory of personal property, as taken on the 1st of 5th month, 1849, amounts to	$3,137 11
Received for board and tuition,	$8,267 15
General expenditures, including $381. 74, paid in construction of a barn, wagon house, &c.,	8,264 45
Leaving balance in favour of the Institution, the past year	$2 70

On behalf of the Committee,

WM. UNDERHILL, Clerk.

Nine Partners, 5th mo. 12th, 1849."

It was acceptable to the Meeting, as furnishing evidence of the Committee's care and attention to the concern. It was cause of regret, however, to find that many of the pupils were not members of the Society of Friends, and of course it was not, as a Yearly Meeting School should be, select. In discussing this part of the report, it became evident that a change of practice in relation to the admission of pupils, so as to render the Institution select, was desirable; and it was concluded to refer the whole subject to the care and examination of a committee, who, in conjunction with the Friends who have the superintendence of of that Seminary, were requested to give careful attention to the state of the Institution, and report their judgment to a future sitting.

A report was received from the Committee of this Meeting, on the subject of education.

It was referred to the consideration of the Committee appointed on the subject of Nine Partners School, for their deliberate attention to its various suggestions, who will report their views relative to it, at a future sitting. It is as follows:—

"*To the Yearly Meeting:*

"The Committee on Education report that they have given some attention to their appointment, but owing to the prevailing want of interest throughout our Yearly Meeting to encourage and foster this interesting concern, but little has been accomplished.

"By the reports received from all the Quarterly Meetings but one, we are informed there are within the limits of the Yearly Meeting 1,064 children, between five and sixteen years.

31 Family Schools.
92 Children attend schools under the care of meetings.
152 Children attend family schools.
92 Children attend schools under the care of other meetings.
120 Children attend schools taught by members not under the care of any meeting.
686 Children attend District, or mixed schools.
225 Children do not attend any school, most of whom are receiving instruction at home.

"The Committee have repeatedly urged upon the attention of the committees of the subordinate meetings, the absolute necessity for the well being of our Society, of endeavouring to establish and sustain select schools. In some sections this has met a response somewhat cheering, evincing there are those who are not only impressed with the propriety of sustaining such schools, but are disposed to make some sacrifice for the accomplishment of this great object: but in most places the scattered situation of Friends, and the difficulty of raising necessary funds, have presented obstacles which are discouraging. One Quarter, after stating that considerable exertion had been

used with some prospect of succeeding in establishing a select school, states—'our efforts were unavailing, and will continue to be, while the Yearly Meeting Boarding School, in its present condition, is in our midst.'

"The books recommended by the committee are but little used; some of the reports give returns of several which contain sentiments at variance with our principles and practices.

"Thirty-one dollars have been collected the past year, and paid over to the Treasurer: making a balance now in his hands of $67 87.

"In the minute of last year continuing the committee to the service, they were requested to propose to the Yearly Meeting their views in relation to any improvement within our reach in the manner of conducting this subject more efficiently. Although the Committee feel under some embarrassment in attempting to comply with the instructions of the Yearly Meeting, yet as one part of the plan has not received any favour from the subordinate meetings, the Committee would suggest the propriety of annulling so much of the plan as relates to the collecting of funds for the purposes specified, and substitute in its place a general permanent fund for the establishment and support of a school or schools for the instruction of Friends' children exclusively; said fund to be raised as follows, viz: each adult member, male and female, throughout the Yearly Meeting shall pay annually fifty cents; the money to be collected in each Preparative meeting by a joint committee of men and women Friends, and transmitted to a Friend who may be appointed to receive and invest it, under the direction of the Committee.

"That Friends generally be invited to make donations to the fund in addition to their annual payments, and the amount of subscriptions and donations collected to be placed at interest, until a sufficient sum be raised. It is hoped also, that Friends in making their wills, may consider whether the guarded education of the children of our Society is not an object towards which it would be right to appropriate a part of the means with which they have been entrusted. The Committee fully believe, if Friends throughout the Yearly Meeting unite in this proposition, and practically carry it out, an ample fund can be raised, the interest of which being appropriated towards reducing the price of tuition, will enable every Friend to educate his children in schools possessing all the requisites for acquiring literary knowledge, under the care of rightly qualified teachers."

An interesting Report from the Trustees of the Murray Fund was read: it received the cordial approbation of the Meeting, furnishing the cheering belief that the faithful application of this praise-worthy charity, while it endears the beloved donor to us, is, in the language of the report, "doing a silent work," and comforting many a solitary dwelling. The Report is as follows:

"To the Yearly Meeting:

"The proceedings of the Trustees of the Murray Fund, from year to year, are characterized by so much sameness, that they have little that is interesting to communicate to the Yearly Meeting in again presenting their Annual Report. Donations have been made to charitable institutions, and various publications have been circulated; and we believe that a blessing has, in many instances, resulted, although these cases may not have come to the knowledge of the Trustees, to cheer them in their labours.

"The sum of five hundred dollars has been appropriated to the Coloured Orphan Asylum. In this institution are maintained nearly one hundred and fifty children, and educated until sufficiently old to be bound out. Orphans of any class are interesting, but to the race to which these children belong, a debt is owing, and to provide for the physical wants of such as these, to lead their susceptible minds to the paths of morality and religion, and also to cultivate their intellectual powers, are so much in accordance with the views of the founder of this trust, that particular satisfaction has been felt in making the above donation.

"Smaller appropriations have been made to the Tract Association of Friends, the Home for the Friendless, the Widows' Society, and Friends' Sewing Societies for the Poor. An amount of one hundred dollars has also been paid towards building a school house in Rahway, New Jersey, for coloured children, and twenty dollars towards the support of the school. No provision had been previously made for the education of this class, the district schools being generally closed against them, and they have mostly been allowed to grow up in ignorance, with all its attendant consequences. The school is under the care of a very respectable coloured man as teacher. The average number of scholars who have attended the past year is about thirty, who have generally made satisfactory improvement. Two thousand copies of the Power of Religion have been printed; two hundred copies of Fothergill's Sermons purchased, and the same number of Evans' Youthful Piety. The above expenditures, with nearly one thousand dollars through our committee on charity, cover the receipts, with the exception of one hundred and seven dollars remaining in the Treasury on the first of Fifth month inst.

"The total amount received during the year has been $2502 71, including $62 71 on hand at the commencement of it.

"Of the Power of Religion, 1053 copies have been circulated, three hundred and seventy-eight of Mott's Sketches, and four hundred and ninety-three of Dymond's Tract on War. Some of these have been sent to a considerable distance, and many, we doubt not, are doing a silent work, especially in places which are not flooded with the superficial reading of the day."

In the course of our deliberations on the condition of the Aborigines of our country, who have been removed from their native soil to the far west, their case was felt to be a hard one, exciting commiseration; and it being suggested that probably no more efficient means of giving them some aid could be adopted than by raising a small sum of money for that purpose, the Meeting acceded to the proposition, and five hundred dollars having been collected from Friends now in attendance and from the Indian Fund, it was decided that this amount be offered to Friends of Indiana Yearly Meeting, to be applied by them for the benefit of the Indians, in such manner as they shall judge best; and the Treasurer of the Committee on the Indian concern, was requested to forward the above amount to Thomas Evans, who we were informed is the treasurer of a similar Committee of Indiana Yearly Meeting; and the clerk was requested to insert in the Epistle to that Meeting this information.

Afternoon.—The subject discussed yesterday, and referred to a Committee for examination and attention, relative to the state of the Boarding School at Nine Partners, together with the Report of the Committee to this Meeting on the deeply interesting one of schools of a character suited to the guarded instruction of the youth, made the following Report; and agreeably to the suggestion of the Committee, the important and highly interesting subject was referred to the further consideration and action of next Yearly Meeting. The Committee on Education was continued.

"The Committee, to whom was referred the subject of raising a fund for the purpose of education, &c., Report, they took the subject under solid consideration, and no way opened to act therein at this time, but they were united in proposing to the Yearly Meeting to refer the subject to be considered another year."

The Committee made a further statement relative to the Boarding School, which was accepted.

The Report is as follows:

"The Committee are united in proposing that the Nine Partners Boarding School be made select, provided one hundred scholars can be obtained, to commence on the first of the 11th month next,—otherwise to continue as heretofore.

"The following plan is proposed, viz:

"That the Committee forward a circular to each Monthly Meeting, requesting that the number of pupils to be sent from each of these meetings be forwarded to the Superintendent on or before the first of Ninth month next. If a sufficient number of scholars should not be offered, the Monthly Meetings shall be duly informed.

"It is believed if Friends are sufficiently alive to the subject, and will send their children, the school may be select the ensuing session, which will be a strong inducement to continue it as such."

RAILROAD TIME.

The New York train, on the road between Springfield and Boston, is taken from the Connecticut to the Atlantic—98 miles in 3 hours.—The accuracy with which the time is kept on the Western Road, is wonderful—yet it is no more thorough than can be, and ought to be, on every finished and established heavy rail in the country. The books at the Springfield station show that during the six months ending on the 1st of May of this year, the train which leaves Albany in the afternoon for Springfield, arrived at Springfield on no day of all those months in more than a half minute variant from its schedule time. This regularity seems like magic in its operation.

Worcester Spy.

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 7, 1849.

We have inserted in the present number, the substance of an opinion delivered from the bench of the Supreme Court of this State, on a subject in which no doubt many of our readers feel deeply interested. As the principles on which this decision rests are applicable to the free states in general as well as to Pennsylvania, the interest which it is calculated to excite, is not confined to this commonwealth. It is no part of our plan to entice slaves to elope from their masters; we look to very different means to eradicate slavery from our country. We rely upon legal and moral measures. But when slaves prefer freedom to servitude, and assume, on their own responsibility, and at their own risk, what men generally consider as their inalienable right; and when we reflect that even under the Mosaic law, inferior as it unquestionably was to the Christian dispensation, the delivery of a fugitive servant to his master was prohibited; there are few things more painful to a feeling mind than to witness one or a number of these absconding servants, ruthlessly seized by an irritated master or an unfeeling agent, and consigned to hopeless bondage, with a prospect of being sold to a planter in the extreme South or West. Yet this is a circumstance which the people of the free states are sometimes compelled to witness, without being able to extend the protection of their laws over these suffering outcasts of humanity. It is true, the victims may sometimes be released by purchase, if friends able and willing to advance the necessary funds can be found on the spur of the occasion. But in cases of this kind, the usual principles of purchase and sale do not apply. The purchasers do not give their money for equal value in return, and refuse the purchase when the price is exorbitant. They give their money to redeem their fellow men from intolerable oppression; for what-

ever redeeming circumstances may sometimes attend the domesticated slave, the reduction of a fugitive slave to a second bondage is scarcely tolerable.

Yet painful as it is, the non-slaveholding states, by becoming parties to the federal compact, have bound themselves to the recognition of an authority, on the part of the slave states to recapture their absconding slaves, though found under a jurisdiction which acknowledges no legal existence to slavery. By the decision before us, which is little more than the echo of the judgment of the Supreme Court in the case of Prigg vs. the Commonwealth, the authority of recapture is shown to be an exception to the common law, as well as to the policy of the free states. Hence, the exception must be strictly limited to its express terms. Every power over the subject of slavery which is not plainly and positively ceded by the Federal Constitution, remains with the states. While Judge Coulter has clearly shown that the free states are at liberty to prohibit their officers from executing the law of Congress for the recovery of fugitive slaves, and that it would be contrary to the policy of Pennsylvania to aid the recapture, it is rather singular that he should take no notice of the law of this commonwealth, enacted in 1847, by which the judges of the state courts, and the magistrates, aldermen, &c., of Pennsylvania, are expressly prohibited from using their official power in the reclamation of fugitive slaves. And it may be noted as a remarkable circumstance, that our law of 1826, which provided for calling the authority of the state officers in aid of the recovery of fugitive slaves, was enacted in consequence of an application from the Legislature of Maryland; and this law, thus obtained, was declared unconstitutional by the Supreme Court of the United States, because its provisions were designed to accomplish the object solicited by our sister republic; and this decision was procured by a suit in which the State of Maryland was the actual, though Prigg was the nominal plaintiff. And this decision having defined the powers of the general government, and the rights of the states in relation to slavery, with a clearness not previously given to them, the bill of 1847 appears to have been very carefully drawn, with an eye to the limitations of power described by the court, and thus we have an act which keeps strictly within the limits of the Constitution, and at the same time yields nothing to the slave power which the state can legally withhold.

Notwithstanding the notice heretofore taken of the condition of Ireland, we have introduced into this number a striking extract from an English paper, on the doleful prospect, and almost hopeless condition of the population there. One advantage may arise from contemplating the miseries of that unhappy kingdom; we may more fully appreciate our own favoured condition, and look with gratitude to the hand that pours plenty into our lap, while meagre famine is stalking through the Emerald Isle. It seems now to be admitted, that gratuitous assistance, however liberal, can afford but very partial relief, if it does not actually increase the evil which it is designed to remedy. Thus we find an island naturally fertile, or easily rendered productive, with a population generally possessing their full share of mental and physical energy, yet sinking into hopeless and helpless destitution, for want of the proper development of the resources which a bountiful Providence has placed within their reach. It appears as though the structure of society in that land must be moulded anew, or the existing miseries must remain; unless, indeed, the frightful alternative of the inferior classes being removed by famine, should put an end to their suffering condition.

Probably the best use which the people of these United States can make of the lesson which the condition of that country inculcates, is to guard, as far as our individual influence extends, against the operation of those causes which lie at the bottom of the Irish distress. Among those causes may be reckoned the very unequal distribution of property, the accumulation of the land in the hands of a few, and the obstructions to its alienation, together with the neglected education of the labouring classes. To that unequal distribution of property, perhaps no other single cause has so powerfully contributed as wars and warlike preparations. By these, the products of the labouring classes are consumed without any equivalent returned, and vice and irreligion encouraged among those from whom the armies are always replenished.

The notices of Judge Jay's Review of the Mexican war, which appear in the present number, are inserted with a view of attracting the attention of our readers to that valuable work. The book is to be had at Friends' Depository, No. 84 Mulberry St.; and as many of the advocates of Peace are of opinion that the extensive circulation of this powerful exposition of the folly and iniquity of war, would contribute to the promotion of peace, some efforts are making to raise funds to be applied to the gratuitous distribution of this work. Isaac Collins, No. 129 Filbert St., Philadelphia, would gladly receive contributions for that purpose, and will take care that they shall be faithfully applied to the object proposed.

Our friends will no doubt unite in solicitude on account of the meeting which is to convene at Baltimore on the 9th inst. The proposal to form

the Convention was unquestionably made under a deep and heartfelt concern for the substantial and permanent benefit of our religious society, and a sincere desire to promote true Christian unity among its members, throughout its various departments. It is therefore devoutly to be hoped that the delegates entrusted with this interesting service, may be favoured with the overshadowing of the Master's presence; and that the measures which they may judge it their duty to adopt, or to recommend to the meetings which appointed them, may be conspicuously marked by the wisdom which comes from above, which is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, yet without partiality.

The Editor has received a printed copy of the Minutes of the late Yearly Meeting in New England. As the meeting at New York was held a short time previously, and considerable extracts from their minutes appear in our paper this week, those of the former meeting are deferred until our next number.

DIED,—On the 8th of Fifth month last, of typhus fever, at his residence, Pine Plains, Dutchess Co., New York, JOHN T. HOAG, in the 52d year of his age, a member of Stanford Monthly Meeting. His loss is deeply felt by his bereaved family and friends. Near his close, he was favored with a precious evidence that his dear Redeemer had prepared for him a mansion of rest; remarking that darkness had passed away, light had sprung up, and the door of mercy seemed open. "Jesus," said he, "can make a dying bed, feel soft as downy pillows are."

DIED,—At his residence in Gloucester City, N. J., on the 23d ult., after an illness of about twelve hours, JOSEPH HURST, a member of Woodbury Monthly Meeting, in the 53d year of his age, and recently from the neighborhood of Manchester, England.

This Friend, with his family, left his native country a little more than eighteen months since, and settled at Gloucester. Far removed from those who had long known them, it may be gratifying to their friends to learn, the bereft survivors met with hearts which could sympathize with them in their close trial; and it is believed that He who has promised to be with the widow and the fatherless in their affliction, was felt to be near in this season of extremity.

REMARKS ON THE ADDRESS OF THE IRISH RELIEF SOCIETY.

The following remarks respecting the address which was inserted on page 621, &c., of this volume of the Review, are extracted from a leading article in the London Times:—

The Condition of Ireland.—"The address to the public from the Relief Association of the Society of Friends in Ireland" is a document of the deepest and most painful interest. With an almost monumental brevity and emphasis it records the prostration of a whole people, the gigantic efforts made for their relief, and the utter failure of those efforts to effect any permanent good. Such a testimony coming from such a quarter, is entitled to the gravest attention. It is true we no longer need any one to tell us that gratuitous issues of food, barely sufficient to keep body and soul together, will not regenerate a nation, repair its disasters, and reform its institutions. It is no news to be told, what might once have been an incredible fact, that ten millions of public money, besides a million and a half contributed by private benevolence, and administered by private activity, have been spent in little more than three years, leaving Ireland poorer and more helpless than before. But the document before us says more than this. It relates that the more prospective efforts of the association have disappointed its hopes. "Feeling the demoralizing tendency of such extensive almsgiving," say the authors of the address, "we have endeavoured to encourage industry. We have made grants in aid of local manufactures; have supported industrial schools; have advanced money in loans for the assistance of fisheries, and in a few cases with highly gratifying results. In order to encourage the culture of green crops, which might prove some substitute for the potato, we have distributed nearly 200,000lb. weight of turnip, carrot, parsnip, cabbage, and other such seeds; and we also undertook the temporary cultivation of about 800 statute acres of land in green crops by spade labour. Of all the society's labours, however, it is shortly after said, "We are saddened by the conviction that, with very few exceptions, no permanent good has been done. We feel that the condition of the country has not improved, that her prospects are even worse, because her people have less hope." And then follows what has become the stereotype description of pauperism, bankruptcy, and despair, repeated by every successive witness on Irish affairs. The extensive intercourse which the association has had with all parts of the country entitles its opinions to the greatest respect. The address, drawn up before the authors were aware of the proposed measures of government, is a strong and independent testimony to their importance. It insists on security to the cultivator, the utmost freedom in the sale or transfer of land, the passage of those estates whose proprietors are irretrievably ruined into other hands, or the sale of portions in order to pay off the incumbrance now lying on the whole, powers to sell land and recover debts without the ruinous delays and heavy costs which these processes at present involve, and some protection against the ravages of pauperism, as necessary to that improved cultivation of the soil which is now the chief hope for Ireland. These objects, we trust, will be attained by the bill which fixes the respective *maxima* of rates on the electoral division, the union, and the island; and by the proposed commission for un-

dertaking the sale of encumbered estates. The date of the address, which, though only just published, has been drawn up some time, accounts for the absence of any allusion to the ulterior steps which the association will probably engraft on the ministerial measures. No doubt these zealous philanthropists will be the first purchasers of improvable land under the operations of the forthcoming commission. In so doing, they will add another honour to that civic wreath which already adorns their profession. The Society of Friends have been foremost in the reform of our prisons and the emancipation of the negro, besides other achievements of a more commercial or political character. They will eclipse all their previous labours if they can emancipate the Celt from chains worse than either the debtor's or the slave's, stronger even than those which bind the convict in his cell. They have only to undertake the work, and all England will help them, or follow their example. Such is the energy of Anglo-Saxon enterprise, that it will go to any corner of the earth where it can have fair play, and be sure of reaping the fruits of its industry. This island, this metropolis, are examples of what Saxon and Celt may together accomplish. Why should not Connemara before long exhibit the two races in the same happy and successful combination?

For Friends' Review.

THE ASSOCIATION OF MEDICAL SUPERINTENDENTS OF AMERIAN INSTITUTIONS FOR THE INSANE.

This Association is now composed of the medical superintendents, or some medical officers of twenty-six of the Institutions for the Insane, on this continent, and was formed in 1844, in the latter part of which year its first meeting was held in the city of Philadelphia. Its second meeting was in Washington, in 1846; its third in New York, in 1848, and its fourth, an abstract of the proceedings of which, as condensed from the reports published in some of the journals, we propose giving to the readers of the Review, was held at Utica, N. Y., from the 21st to the 24th of the 5th month, 1849.

The objects of the Association are to promote a frequent intercourse between the officers of these institutions, and by a free interchange of sentiment—by written and oral reports on important subjects connected with their branch of the profession, to advance the best interests of those afflicted with mental disease, and to diffuse sound views in reference to this class of maladies throughout the community.

During the fourth meeting at Utica, eighteen institutions were represented, besides having present delegations from the Board of Managers of the New York State Lunatic Asylum, of the Pennsylvania Hospital for the Insane, and of the Blockley Insane Asylum at Philadelphia; the Boards of Managers of all the Institutions for the Insane in the United States, having been invited to attend the different sessions of the Association. Dr. Wm. Awl, of Ohio, is President of the body, Dr. A. Brigham, of New York, Vice President, and Dr. Kirkbride, of Pa., Secretary.

The first business introduced was the reading by Dr. Bell, of Mass., of a highly interesting and impressive notice of the late Dr. James Macdonald, of New York, and the adoption of appropriate resolutions in reference to that event. Dr. M. was well known for his high scientific attainments; and had devoted more than twenty years of his life to the cure and treatment of the Insane, and the rapidly fatal disease which terminated his earthly career, was induced by exposure, while performing a laborious, but gratuitous service, for the benefit of the pauper insane of the city of New York.

Dr. Bell also read an interesting paper detailing the history of a remarkable case of chronic insanity, and his own observations in reference to the case of an individual, which was reported very generally in the newspapers about a year ago, and who it was said had recovered perfectly after being insane forty years. So far from this actually being the case, it was found that he had only sunk into a state of hopeless *dementia*, as is common with cases of acute mania, that do not recover. The only point of interest in the case was that the mania had continued for more than thirty years.

Dr. Buttolph, of N. Jersey, read an interesting paper on the relations of Phrenology to the study of Insanity, which was ably discussed by many members, and led to the expression of views entirely different in respect to its importance.

Dr. Ray, of Rhode Island, read a very elaborate paper on the Statistics of Hospitals for the Insane, in which he advanced views somewhat at variance with those generally entertained, and criticised the methods frequently adopted.

Dr. Kirkbride read a report upon a resolution offered at the meeting of the Association last year, on the subject of the employment of persons of intelligence, education and truly benevolent feelings, as companions for the patients, and who, in addition to an effective corps of intelligent attendants, should aid in carrying out the instructions of the chief medical officer. The report was very decided in favour of the employment of such individuals, and the opinion urged that such a course would in the end be found one of sound and judicious economy. The report was very fully discussed by Drs. Bell, Buttolph, Ray, Bates, Brigham, the author of the paper, and others.

Uniformity of opinion was expressed by most of the speakers in reference to the employment of a superior class of attendants, the propriety of liberal payment for such services, and the conviction that no more serious error could be committed, than for any institution for the insane to be satisfied with too small a number of assistants, or with those who do not possess the very best kind of qualifications.

Dr. Bates read a report on the necessity of precision of language used on subjects connected with insanity, which was fully discussed by Drs. Jarvis, Nichols, Freemont, and others. The want of a proper degree of precision in the matter was universally conceded, and various suggestions made, likely, to a greater or less extent to remedy the deficiency, particularly in reference to the keeping of the records, and making up the reports of our public institutions.

Dr. Bell read a long and carefully prepared paper, in reference to a form of acute cerebral disease often received into the institution for the insane, the symptoms of which were somewhat peculiar, and requiring a different mode of treatment from that ordinarily adopted in private practice. This paper was afterwards fully discussed by Drs. Ray, White, Kirkbride, and Bates.

The Association, on the afternoon of the 22d, proceeded, under the guidance of Dr. Brigham, the estimable superintendent of the N. Y. State Lunatic Asylum, to visit all the wards and inspect every part of the building, fixtures, and arrangements of that noble monument of the munificence and benevolence of the great State in which it is located. This institution is much the largest on this continent, containing near 500 patients, and near half a million of dollars have been expended on the grounds, buildings, and fixtures. Its general arrangements are very good—it is beautifully supplied with water, from a never-failing source, more than half a mile distant, and is bountifully lighted in every part by gas manufactured on the premises. The economy of this mode of lighting seems to be very striking. Although they now have double the amount of light formerly obtained from lamps, the cost is only $1.89 per day, while with oil it costs $4 per day.

Having completed this most interesting visit, the members of the Association were unexpectedly invited, on behalf of the inmates of the Asylum, to meet them in the large chapel, where they were anxious to give some evidence of their respect for them and their branch of the profession. This interview was of a most striking character, and will long be remembered by all who participated in the proceedings. Entering this fine room, they found near 300 patients, with their attendants, the officers and others employed about the establishment, assembled to greet them.

An ode of welcome, written by one of the inmates, was then read, with great propriety and feeling, by Dr. ——, a gentleman of fine talents, who has long been an inmate of this Asylum, and it was afterwards sung by the whole Asylum choir, in admirable style, with an accompaniment on the organ, by a young lady residing in the institution. —— ——, also a patient resident there, then welcome the members of the Association in a speech of great beauty and feeling, and delivered in an admirable manner.

He referred to the benefits these institutions were conferring on suffering humanity,—to the deep interest with which he and his fellow sufferers in every part of the land were looking upon the labors and the proceedings of the body of men then before him—of their high appreciation of the heaven directed benevolence which had fostered and endowed the hospitals and asylums of the United States—and urged those who were entrusted with their management to go on, in their efforts for their improvement, with the certainty of receiving the plaudits of all good men, and the approbation of God. A speech better conceived, better spoken, or better fitted for such an occasion, is rarely met with.

To this, Dr. Awl, the President of the Association, made an impressive reply—returning thanks for this unexpected and most gratifying reception, more valued by him and his associates, than any other they could have received from individuals differently circumstanced.

In reply to a sentiment offered by the patients of the Asylum, Dr. Bell made some most happy and eloquent remarks, and urged upon his audience, sentiments and advice, which could not but have deeply impressed every one that was present.

In the course of the evening, the members of the Association met socially a number of the convalescent patients of the Asylum, as well as its officers and some of the citizens of Utica, who had been invited to be present on this peculiarly interesting occasion, which demonstrated most forcibly what an advance has within twenty or thirty years been made in the treatment of the insane.

The following resolutions offered by Dr. Kirkbride, after a free interchange of sentiment by the members generally, were unanimously adopted by the Association, viz:

1st. That it is the deliberate conviction of this Association, that an abundance of pure air, at a proper temperature, is an essential element in the treatment of the sick, especially in Hospitals, and whether for those afflicted with ordinary disease, or for the Insane, and that no expense that is required to effect this object thoroughly, can be deemed either misplaced or injudicious.

2d. That the experiments recently made in various Institutions in this country and elsewhere, prove to the satisfaction of the members of this Association, that the best means of applying warm air in winter, at present known to them, consists in passing fresh air from the external atmosphere over pipes or plates, containing steam under low pressure of hot water, the temperature of which at the boiler, is not more than 212° Fahr., and contained in large air chambers in the basement of the buildings to be heated.

3d. That a complete system of forced ventilation, connected with such a mode of heating, is indispensable in every building devoted to these purposes, and where all possible benefits are sought to be derived from its arrangements.

On motion of Dr. Buttolph, it was unanimously *resolved*,

That the members of this association do highly appreciate the benevolent and disinterested services of Miss D. L. Dix, in behalf of the insane, in various States of the Union, in calling attention to their wants, and in contributing her influence in favour of the erection of appropriate institutions for their treatment.

Dr. Cutter, of Mass., read a paper on the history of his experience in the treatment of the insane since the year 1814.

Dr. White, of N. Y., read a paper on the propriety of different institutions for patients of the two sexes, and urging the importance of such an arrangement.

Various other subjects were introduced and freely discussed by the members generally, eliciting a vast amount of practical information, and many views of a highly important character.

The following Standing Committees for the next year were then appointed by the Association, viz:

On the Moral Management of the Insane, Dr. Awl.

On the Medical Management of the Insane, Dr. Bates.

On the Medical Jurisprudence of Insanity, Dr. Ray.

On the Construction of Hospitals for the Insane, Dr. Kirkbride.

On Restraining Apparatus, Dr. Nicholls.

After transacting some other business, the Association adjourned to meet in the City of Boston, on the 3rd Third day of the 6th month, 1850, at 10 o'clock, A. M. B.

IMPORTANT DECISION—OPINION OF JUDGE COULTER ON THE SLAVE CASE IN THE SUPREME COURT.

Kauffman plaintiff in error, vs. Oliver, et. al. } Error to Cumberland County, Pa.

This action is instituted at common law, leans upon it for support, and invokes the aid of its principles to sustain its objects and result. Giving to the testimony the most ample range, it amounts to this and no more—That the alleged slaves had been removed from Arkansas to the State of Maryland in February, 1846, from which State they escaped during the night in October, 1847. John M. Stake, the relative of the plaintiff, below, their agent and witness, stated that he would rather have their value, than recapture the fugitives; two of whom were men, one with a stiff arm; two women, three boys, and the rest, amounting to thirteen in all, were girls; three of them at so tender an age, that the rest were obliged to carry them. Coal, a negro, and witness for the plaintiff, testifies that he found these persons in Chambersburg, and took them away as a friend, to help them along, and prevent them from being taken. They told him, as he testified, that they had been slaves in Maryland; that they were to be sold, *and that to prevent their sale*, they made their escape. He took them in the night to Shippensburg, from that to Miller's Furnace, and finally to Kauffman, and put them in his barn in the morning, and shut the door, and called Kauffman, who inquired what was the matter. Coal told him to come to the barn and he should see. When Coal showed him the negroes in the barn, Kauffman told him to take them away, more than once; but finally agreed to let them stay till night, and agreed to give them something to eat. That evening the negroes were hauled away in Kauffman's wagon; but to what place it is not stated in the evidence. The wagon was returned in the night; who was the driver is not stated; but it appears not to have been Kauffman, who was standing at the end of the barn when the wagon started. Gutshall, a witness for the plaintiff, testified, on his cross-examination, that John M. Stake offered him one hundred dollars if he would swear that Daniel Kauffman hauled the negroes away; and he said he did'nt care about the negroes if he could get Kauffman.

These are the striking and almost the only merits of the case developed by the testimony, except some proof of ownership, and the sum and substance of the evidence. From it no glimmering of fact or circumstance is perceived to warrant a conclusion that Kauffman enticed the fugitives to run away, or that they were enticed to do so by any human being. On the contrary, it appears from that evidence, as given on behalf of the plaintiff, that the negroes were prompted to fly at any hazard, by the fear of their being sold, and perhaps and almost inevitably, to be separated —mothers from their children, and husbands from their wives and families for ever. Prompted by the vast longings of the heart for kindred by nature, they were impelled to seek freedom, through danger and peril, rather than endure slavery among strangers and oppressors.

I waive all inquiry as to a point made on the record, to wit—whether the Court did not err by instructing the jury in the language, to wit: "But if Kauffman was acting with others, in concert, who induced these negroes to escape from the service of the plaintiff, and his acts formed a link in the chain to accomplish that object successfully, then he is liable as if he had done all," insomuch as there is no evidence, as alleged by defendant, to warrant such instruction, I waive it, not because it is of little magnitude, but for a reason that I will state presently; and for the same reason I waive all observation upon the bills of exception taken to evidence by the defendant. I *will* observe, however, that the true question in this aspect of the case ought to be, and is, whether in the State of Pennsylvania a citizen, who gives a cup of cold water and a morsel of bread to famishing women and children, and per-

mits them to rest a few hours in his barn, when they are supplicants to his mercy, and even gives them a lift in his wagon, even if it should turn out that they are fugitives from slavery to freedom, does by that offer of mercy and compassion break the law, and make himself liable for their price in the *mart* where men, women and children are bought and sold—whether he is bound to let them perish on his own land, or drive them off to die on the land of his neighbour? Are they outcasts from the law of mercy and humanity, although they have within them that ray from Divinity, which we call a soul, and are sensible to hopes and fears, to agony and despair?

But we turn to another aspect of the case; one which presents a question which concerns the sovereignty of the State—the independence of its tribunals and the character of the common law—a question which overmasters all minor points presented on the record.

The defendant pleaded to the jurisdiction of the Court.

Pennsylvania reverently acknowledges and clings to the compact of union, as declared in the Constitution of the United States. Her bright escutcheon of good faith to that compact will never be soiled by her Courts or tarnished by her people. That Constitution recognizes slavery in the State under whose municipal and local regulations it exists. But at the time of its adoption, it was a compromise of conflicting interests, on many subjects, and none more emphatically so than on the subject of slavery. Then Pennsylvania was a free State. In 1780, the Legislature, in grateful commemoration of her then certain prospect of escaping from the house of bondage and the hand of the oppressor; and as the preamble to the act recites, "in consequence thereof being freed from the narrow prejudices which they had imbibed, and feeling their hearts enlarged with kindness and benevolence to men of all conditions and nations," abolished slavery within her borders as to all people thereafter born within her limits. From that time, she has been deemed and taken as a free State, and as such assented to the compact of union.

Slavery, then, is recognized and enforced here by virtue of that compact alone. The voice of her own policy proclaims, so far shalt thou go, but no farther. The language of that compact is "No person held to service in one State under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labour, but shall be delivered up on the claim of the party to whom such service or labour may be due." Upon claim made by the person to whom service is due, the fugitive shall be delivered up. To whom shall this claim be made? Undoubtedly to the person or persons who shall have the alleged slave in custody, or who shall attempt to protect him from the owner to whom the services are due. And as by the compact, the slave is not discharged from his service by escaping into a free State, the owner or his authorized agent may pursue and take him, without riot or breach of the peace, by manucaption or reprisal, in any place where the compact is obligatory, just in the same manner as if the recaption was in the slave territory. Sovereignty is so far yielded by the free States, and so far the constitutional provision executes itself. But if the fugitive is harbored, protected, concealed, or enticed by any persons, the owner must make the claim in a legal manner and by legal process, according to the constitution and the laws of the United States. The mode, manner and circumstance of such claims are fully set forth in the act of Congress of 1793, and the means of making such claims effectual are therein provided.

Congress have regarded this claim to the service of the fugitive, as a right of property, and that is the only light in which it can be viewed, and which must be made by one person or persons against another person or persons, and properly to be asserted in a court of justice. It is, therefore, a controversy between parties, arising under the constitution and laws of the United States, and must be referred to the forum having jurisdiction of such controversies. The Constitution of the United States declares, that the judicial power of the courts of the United States shall extend to all cases in law and equity, arising under the constitution and laws of the United States, &c. This cause of action, good or bad, is within the jurisdiction of the United States courts, for Congress have power to pass all laws necessary to make the claim efficacious and commensurate with the constitutional provision. But it must be done through the courts over which Congress have power, and through their instrumentality; otherwise the claim might be rendered abortive, by the decisions of the State courts, pursuing their own local policy. The claim ought, primarily, to be asserted in courts whose decisions should conclude the subject of dispute, and not in a foreign forum, adverse to the whole process; if it pursues the feelings and policy of its own laws, and the principle of the common law. The provisions of the act of Congress must be pursued in the tribunals of the United States. Then they meet with no warfare by local legislation, or municipal peculiarities. And the person claiming the services of the fugitive is in the forum of that sovereignty and jurisdiction under which his claim is made. Within the terms of the compact, and within the act of Congress, we acknowledge the validity of the claim when made in the proper forum. But outside the compact we breathe more freely. We feel the genial influence of the common law on this subject. The principle sprung fresh and beautiful and perfect from the mind of Lord Mansfield, in the great case of the negro Somersett, that by the common law, a slave, of whatever country or colour, the moment he was on English ground, became free

—endued with sanctity of reason. This case was decided before the Revolution, and became the common law of this State, always saving and excepting the inroad of the compact and compromise. This action, then, professes to be founded on the principles of the common law. But by the principles of that law, the fugitives were free the moment when they touched the soil of Pennsylvania. All the incidents, accompaniments, and attributes of bondage fell from around them. By that law, even persuading the fugitives to fly, would be no offence in Pennsylvania, whatever it might be in Maryland. But the act of Congress in the 3d section, which specifies the acts for which damages may be recovered, and the penalty incurred, does not mention that of inciting negroes to run away; and we must gather the merit and intent of the legislative power, as well from what they do not say, as from that which they do say.

It was ruled in the Circuit Court of the United States for the district of Ohio, that if a slave escape to a free State, he is free according to the principles of the common law, and re-capture in a free State is justified only by the compact, in the constitution, and the act of Congress. And it was held in the same case that damages for harboring and concealing a slave in a free State are not recoverable at the common law. *Vanzandt vs. Jones, 2d McLean*, 596.

I admit that a free State, although not bound to enforce in its tribunals the slavery of another sovereignty, and thus render itself subservient to the policy of another State, in opposition to our own; yet it may do so if it will. But it will be a matter of capacity, and not as a matter of right or duty.

In the year 1826, the Legislature of this State, for the purpose of aiding in the accomplishment of the compact to deliver fugitives, when claimed, passed an act, enjoining upon State magistrates and judges the duty of acting; and prescribing the manner in which the duty should be discharged. This act of capacity was conceived in a just and fraternal spirit; only throwing around the fugitive some safeguards, to prevent *kidnapping* under colour of law. This act, however, was declared unconstitutional, by the Supreme Court of the United States, in the case of Prigg vs. the Com. of Pennsylvania, [18 *Peters*, 593,] in which case it was resolved that the act was null and void—that Congress possesses the exclusive right to legislate on the subject, and that State Legislatures have no right whatsoever. In short, it is fully held, that the power of Congress is adequate to all the emergencies of the subject, and if it has not fulfilled them, it may, and perhaps will. This is the supreme law of the land on the subject. State Legislatures are bidden back, as intruding into forbidden places. But it is intimated that although State magistrates and judges are not compelled, that nevertheless they may act, if it is not contrary to the policy of the State. On this point, there is some diversence among the judges, but I have stated the opinion of the majority. Very well, so let it be. The policy of this State is indicated in the act of 1780, in the act of 1826, and in the feeling, and principles and government of the State.

Under these circumstances, our Courts are interdicted from assuming a voluntary jurisdiction, since the act of 1826 has been repudiated and thrown out of Court, as the decisions of our tribunals might, and perhaps would be, against the claim of the owner of the fugitives. After full consideration, this Court is of opinion, that an action of this kind can only be sustained under the act of Congress of 1793.

That our State Courts have not jurisdiction of action under the statute.

And the principles of the common law do not sustain any such action in this State.

The plea to the jurisdiction is therefore sustained, and the judgment of the Court of Common Pleas of Cumberland County, for $2000, is reversed.

FARM FISH AND TURTLES.

The Bingham (Mass.) correspondent of the Boston Journal, of the 26th ult., speaking of a visit to the fish pond of Miss Thomas, near that place, says: We took the younger members of the party to visit Wear River Iron Foundry, and the pond near it, and Miss Thomas's pets—the fish and turtle in it. This child of nine years has fed these fish four years with bread. She was first amused by throwing the crumbs into the water when she eat her meals on the stones of the bank, and seeing the fish dart for them, she soon took an interest in the fish, and has fed them regularly since. Strange as it may seem, they know her voice. On our requesting her to feed and call them, she did so, and called "turte, turte, turte," several times; directly we could see the turtle popping their heads up over the pond, then swim to her, and take the bread from her hands. The fish did the same; several hundreds of which, consisting of large black pouts, six to eight inches long, shiners and minnows of all sizes, flocked around her perfectly tame. The turtles were of two kinds, snappers and the common yellow spotted ones. This was a most interesting sight, and well worth a long ride to see it. The distance is but half a mile from the Old Colony House, and depot of the railroad near it. The taming of these fishes shows what kindness and regular treatment will do, aided by a gentle voice, in taming animals which have been considered stupid.—*N. Amer. and U. S. Gaz.*

The uneasiness thou feelest, the misfortunes thou bewailest, behold the root from which they spring; thy own folly, thy own pride, thy own distempered fancy.—*Ec. Hum. Life.*

THE NAME OF JESUS.—Newton.

CANTICLES i. 3.

How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary, rest.

Dear name! the rock on which I build,
My shield and hiding place;
My never-failing treasury, filled
With boundless stores of grace.

Jesus! my shepherd, husband, friend,
My prophet, priest, and king,
My Lord, my life, my way, my end,
Accept the praise I bring.

Weak is the effort of my heart,
And cold my warmest thought;
But when I see thee as thou art,
I'll praise thee as I ought.

Till then I would thy love proclaim
With every fleeting breath;
And may the music of thy name
Refresh my soul in death.

SUMMARY OF NEWS.

Europe.—By the steamer Hibernia, Liverpool dates to the 16th ult. have been received. The state prisoners, O'Brien and his comrades, having taken the ground, that the crown does not possess the power to commute their sentence of death to that of transportation, without the consent of the prisoners, a bill has been introduced into Parliament, declaring that the crown *does* possess that right. The prisoners maintain that the Queen has no alternative other than a full pardon, or an infliction of the original sentence, and as they are confident that the latter will not be ventured on, they will accept no mitigated punishment.

Paris was again in commotion on the 13th, on account of a demonstration made by the people, in behalf of the Roman Republic. A procession of about 25,000 unarmed National Guards and citizens, marched toward the Assembly, bearing a petition, protesting against a recent vote of that body on the Roman question, and asking that the French Republic should recognize that of Rome. An insurrection being feared, some 70 or 80,000 troops turned out, and dispersed the procession, without bloodshed. It is said that some of the people then armed themselves and attempted to throw up barricades, though the latter is denied by the National, the organ of the "Red Republican" party. All the papers of this party, except the National, have been suspended. Paris was proclaimed in a state of siege on the evening of the 13th, although tranquillity was by that time restored. The Cholera is raging with great severity in Paris, the deaths being stated at 600 per day. Marshal Bugeaud, commander of the army of the Alps, is among the victims to the epidemic.

The French army attacked Rome on the 3d ult. At the last accounts, they had not entered the city. Both parties fought desperately, the national and military pride of the French having overpowered their feelings of sympathy for Roman Republicanism.

The German Parliament at Stuttgard have passed strong resolutions against the constitution proposed by Prussia, Hanover and Saxony, and have appointed a Regency of five persons to administer the affairs of the Empire, and to enforce the Frankfort Constitution.

No decided movement has taken place in Hungary. The Russians do not appear to have entered the country. The enthusiasm of the people appears almost unbounded. Kossuth, the President, had arrived at Pesth.

An extensive conspiracy has been discovered at St. Petersburg, extending to many other towns in the western part of the Empire. Several hundred arrests have been made. A Russian army has been defeated by the Circassians, among the Caucasus Mountains, near Tiflis.

"Father Matthew," the celebrated Irish advocate of temperance, arrived at New York on the 29th ult. He had been for a considerable time intending to visit this country, but his visit had been postponed, in consequence of sickness.

The great crevasse at New Orleans was finally closed on the 20th. Having succeeded in narrowing it to about thirty feet in width, when it presented a powerful current of about twenty feet deep, an immense flood gate was constructed and let fall into the breach, thus checking the rush of water immediately. At the latest dates, the built portion of the city was reported clear of water, and the work of removing the mud, and sprinkling lime in the streets, was actively going on.

Cholera.—This disease does not appear to have materially increased in New York, the deaths ranging from 18 to 26 daily. On the second inst., 108 cases and 39 deaths were reported, but many of these should doubtless have been reported on the previous day, as on the 30th ult. there were 88 cases, 26 deaths, and on the 1st inst. only 34 cases, 19 deaths reported. The same may be observed in most of the other reports. St. Louis, 27th, in eight cemeteries, 110 interments, 88 cholera; 30th, ten cemeteries, 114 interments, 75 cholera; 1st inst., ten cemeteries, 118 interments, 95 cholera. Cincinnati: the deaths range generally from 130 to 150 daily; from cholera nearly 100. The foreign population suffers most, 27th, 137 interments, 98 cholera; 30th, 107 interments, cholera 81. It had then been raining heavily for three days. 1st inst., 122 interments, 99 cholera; 2d, 177 interments, 134 cholera. Of the whole number of interments on the 27th, 107 were in German and Irish cemeteries: and on the 2d inst., 145. In Baltimore, Boston, Pittsburg and Montreal, there have as yet been but few cases. Philadelphia, 27th, 43 cases, 12 deaths; 30th, 48 cases, 18 deaths; 1st inst., 23 cases, 20 deaths; 2d, 65 cases, 25 deaths. The report of the 2d evidently includes many properly belonging to that of the first. For the week ending 30 ult., 343 interments were reported, cholera asphyxia 80; do. infantum, 40; do. morbus, 9; diarrhœa, 13; consumption, 16; convulsions, 16; coup de soleil, (sun stroke,) 6. Adults, 172; children 171.

Minesota.—This Territory is rapidly filling up with emigrants. At St. Paul, the capital, it is said, every house is filled, and large numbers are encamped in tents. Many of the emigrants, especially those from England are possessed of considerable funds and in consequence, money is plentiful, and prices of lots and other property high. There are four newspapers in the territory, all neutral in politics.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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SKETCH OF THE LIFE OF JONATHAN DYMOND.

The history of the life of Jonathan Dymond is not marked by many incidents of a striking character, and the scarcity of materials which are available for the purpose, has rendered it almost impossible to compile a narrative that would excite a lively interest in the mind of the general reader.

He was born in Exeter in the year 1796; and his father, John Dymond, who followed the business of a linen draper in that city, was held in high estimation as a citizen, and was also a minister of the gospel in the Society of Friends.

The school education of Jonathan Dymond and his brothers was of a practical nature, such as young men occupying their position in life usually received: but the sound moral and religious principles which were carefully inculcated by his parents at home, laid the foundation in his mind of that high and stern standard of morality which he afterwards propounded to the world. He was primarily and chiefly indebted to the moulding hand of Nature, but largely to this home influence, for that freedom of thought, which enabled him to go forth in search of Truth, to disregard the opinions of his cotemporaries and of those who had gone before him, and to bring his strong intellect and his very sensitive and enlightened conscience, unfettered, to the investigation of the Divine Will in the government of the world.

On leaving school, he found employment in his father's business, in which he afterwards became a partner, and he continued in it until the close of his life in 1828.

He early evinced a disposition to quiet reflection; and in conversation, for which he had a great talent, he manifested just and enlightened views of the moral and intellectual progress of mankind.

In person he was tall and slight, and his pale countenance constantly bore a pleasing and intellectual expression. His manners were polite without ostentation, and his habits simple and inexpensive. In 1822 he married Anna Wilkey, a Friend, of Plymouth, who survived him nearly twenty-one years: their family consisted of a daughter and a son, the latter of whom died at the age of seven years.

Jonathan Dymond was a great advocate for the habit of early rising; and it was in the leisure so obtained, and in the momentary intervals of business, that he composed his first published work, "An Inquiry into the accordancy of War with the principles of Christianity." This book was given to the world in the year 1823; and it was not until his relations saw it in its printed form, that they were aware of his having undertaken such a work—his wife and one only of his brothers having assisted him in the interesting task of correcting the sheets as they issued from the press.

The "Inquiry," from the unusual energy of its style, attracted considerable attention, and many animadversions were made upon it. To some, its arguments appeared to be convincing and conclusive; whilst others, even amongst the friends of peace, did not hesitate to pass severe censures upon it. The book, however, soon ran through three editions, and its author had the satisfaction of knowing that it had been the means of opening the eyes of many to the atrocities of war, and of raising up many supporters of the cause of peace.

He was an independent thinker, and in giving to the world his thoughts upon the various subjects embraced in his writings, he wished to stand as an isolated individual, responsible only to his own conscience.

Jonathan Dymond was a consistent Friend in faith, feeling, judgment and practice; maintaining the religious principles of the Society of Friends with strict integrity, though there was nothing conventional about him except his practice. One of his traits was a strong dislike to anything like trifling with sacred or serious things. He would often check, by a timely reproof, a light use of Scripture terms, and his presence acted as a sensible restraint upon levity, when the conversation was upon serious subjects.

In the year 1824, Jonathan Dymond attended the Yearly Meeting of the Society of Friends held in London; and he has left some memoranda

of his impressions on this occasion, the following extracts from which will show that whilst he was a stern moralist, he was also firmly attached on principle to the religious society to which he belonged. "I think, if any general characteristic has attached to it, [the Yearly Meeting,] it has been that of quietness—quietness, not as it respects vocal offerings, but as it respects the tenor and impressions of the occasion. I believe there have been many who have received consolation and encouragement to proceed in the way of purity, by the feeling of the mutual faith of one another. I believe that far the greater number, perhaps almost all, of those who attended the meetings felt cordially towards one another, and towards the common cause; and that far the greater number of the observations were characterized by a real desire to do rightly and to do good. I have now, as at some other times, contrasted the nature and characteristics of our meetings with those of others. The latter seem to have more of a flaming zeal, more of words, more of the human will; less of quietness, and less of feeling than ours. It is an excellent thing to know when we ought *not* to lay our hands upon the ark. In the religious and benevolent assemblies of many societies I believe much harm is done, both to their causes and to themselves, by touching the shew bread with unhallowed hands. A large assemblage of persons, met for the purpose of deliberation, in which every one has equal rights, and none has a claim to sovereignty or superiority, is to be found in no case so orderly, so free from confusion, so free from the unfit intrusion of sentiments, as in the example of our meetings for business. And whence does this arise? Whence is it that we, who have the same passions, the same freedom as others, are more subdued? Partly, it may be, owing to the habits of the Society; but I believe it is owing also to that power of the triumph of Truth by which we are, however unworthily, peculiarly permitted to be sometimes overshadowed, and by which every thing that is opposed to purity, to rectitude, and to decorum, is awed into silence."

During the time occupied in publishing the "Inquiry," &c., Jonathan Dymond was frequently engaged in laying the foundation of another work—his Essays on the Principles of Morality—which he hoped would prove even more extensively useful than the Treatise which had preceded it; and he soon devoted himself fully to the accomplishment of his new object, which was to exhibit a true and authoritative standard of rectitude, and to estimate by that standard the moral character of human actions.

The intervals of leisure which he could employ in this manner were now much shortened by the increasing cares of business; and, his judgment being highly esteemed by his fellow citizens, he was frequently referred to as an arbitrator in difficult and disputed cases. It was in the spring of the year 1826, after he had decided a harassing and complicated case of this kind, which occupied him early and late for a considerable time, that the disease which eventually proved fatal to him, first appeared. A frequent cough and great weakness in the throat gradually increased upon him, and he was soon compelled to give up conversation altogether, and to express his ideas by writing on a little slate which he carried in his pocket. This continued to be his only means of conversation until the close of his life.

He was recommended to try the effect of a more bracing climate than that of his native city, and accordingly he paid a short visit to Woodgate, a small hamlet on the eastern border of Devonshire. No material improvement having appeared in his health from this change, he determined to go to London for the purpose of consulting some of the most eminent medical professors. On his return from London he retired for a short time to a farm house in a secluded situation, near the village of Whitestone, about three miles from Exeter. Here he remained about three months, during which period he was constantly and diligently employed in preparing his admirable Treatise on the Principles of Morality. In his hours of relaxation a quiet pony conveyed him from one scene to another of this delightful solitude; and on these occasions his frequent companion was a copy of the New Testament, from whose inspired pages he gathered those precepts which he valued above all other treasures.

An extract from a reflection written by him about this time, gives evidence of the trustful religious feelings which pervaded his mind. "It is now a little more than a year since I was first affected with a complaint in the throat, which, for the last nine or ten months, has occasioned me almost entirely to refrain from speaking, even in a whisper. I know not that this has often affected my spirits, but a still longer continuance of great discouragement respecting business has often done so, and does so still, connected as the falling off of business is with my own inability to take much part in it, and with a family which increases in its demands. Amidst the uncertainty in which I am placed respecting the future, perhaps I may say that I am not without hope in the Providence of God. I feel that it is a difficult thing really and practically to cast *all* care upon him, or to appropriate those encouragements which both His revelation, and some of whom I believe to be His servants, place before me. 'Not forsaken' are, however, words which I think I can, even with feeling, apply to myself."

Towards the close of this year, (1827,) his health continuing to decline, Jonathan Dymond removed to Prince's Town, a small town situated in the centre of the wild and mountainous wastes of Dartmoor. Here he still pursued his favorite work, writing, to use his own words, "an average of five pages of respectable print per day."

He also found leisure for rambling amongst

the romantic scenery of this interesting locality, making sketches of many of the most remarkable of those vast granite Tors which crown many of the hills, and some of the ancient and primitive bridges which served our forefathers for centuries before the introduction of wheel carriages. These drawings he accompanied with copious explanatory notes. In this manner, and in writing many long letters to numerous friends, he spent about four weeks, after which he returned to pass the winter at home.

The following fragment, addressed to his wife, in the early part of the year 1828, has been preserved, in consequence of its having been accidentally written on a scrap of paper, instead of on his usual vehicle of conversation, the slate. "I would not have thee be cast down, for I do not think there is cause for being so—especially that there is no cause for being cast down for want of vivid feelings, either of confidence or of hope. I am almost a stranger to such feelings; but I can say that my general condition of mind, as to religious prospects, is that of low, hoping tranquillity; not that there are no fears, and no sorrows, but none that are allowed to agitate and alarm me for myself or for thee. As to the matters of this world, I sometimes try to leave them; though I do not know that I can *so* leave them as I can those which are higher. To live a day at a time seems our present business, without over anxiety for greater enjoyment or brighter prospects in temporals or spirituals either."

His disorder, pulmonary consumption, now made rapid advances, and, after one more change, to Charmouth, in Dorsetshire, he returned to his native place, where he remained still employed, as his small remaining strength would permit, in preparing for the publication of his Essays, and he was to be seen surrounded by his papers until within a few days of his death.

But these Essays, the result of his labours for nearly five years, were still in manuscript at the time of his decease, and were subsequently published by his surviving relatives.

He was not wholly confined to his bed until the last day of his valuable life, when, in fact, he was passing through the final conflict of nature: and on the afternoon of the 6th of the Fifth month, 1828, he peacefully departed.

Throughout his lingering illness, Jonathan Dymond evinced a perfect resignation to the will of God, and a full confidence in his promises. He trusted in no merits nor attainments of his own, and manifested on his death bed his deep conviction of that great truth with which he has concluded his "Essays"—"that the true and safe foundation of our hope is in the redemption that is in Christ Jesus.'"

We give below a picture of Jonathan Dymond at his desk, and surrounded by his wife and children, which touches our sympathy, and wins an interest in his domestic character. The substance of it is furnished by a near surviving relative.

"To us, who were the daily observers of his assiduous attention to the business of the shop, it has often seemed astonishing how he found time to compile his valuable writings. * * * *

"As far as I can recollect, he did not indulge much in argumentative conversation after he became engaged in writing so much; and the time which he daily devoted in little social calls upon me, which from living next door and his friendship for my sister, with whom he was subsequently connected in marriage, was completely that of unbending and relaxation, in which he would often be playful, and seldom bear about him the stamp of the philosopher. * * * *

"It was indeed a great loss to us all, when, from the progress of the disease, he became unable to speak; and then, when his life was hastening to its close, and when the cares of business could no longer be sustained without frequent periods of respite, his head and heart were devoted to the work with which he had been entrusted, with peculiar energy; and he was to be seen surrounded by his papers until a few days before his decease.

"His devoted and unselfish wife shared his occupations, generously foregoing her own interests and employments, in order to assist him in the arrangement of his papers, and in the manual part of his labour.

"He was tenderly fond of her and of his children; and it was surprising to observe how he learned to amuse his dear little ones by means of his slate; he would make rough sketches upon it, of objects with which he wished to interest them. I have often known a crying child made ashamed, and availingly corrected, by his drawing a wry face upon his little slate. It was sometimes enough for them to see his hand directed towards the pocket where the slate was kept. * * * * *

"He was rapidly declining when his brother George Dymond died. Being near-sighted, he habitually wore spectacles; and as the funeral of his brother passed over the bridge in front of his house, he desired to be assisted to the window, and to have his spectacles brought, that he might see the solemn though simple procession. He remarked that it would soon be his turn, perhaps that day fortnight: but in less than two weeks, he too was laid in the cold earth.

"Great was the mercy which was mingled in the bitter cup that deprived us of him. He was permitted just to finish his work, and before he had had experience of the crown of Fame, which is so often a thorny one to its wearer, he was taken away unsullied, I believe, by the world, to receive 'a crown of glory that fadeth not away.'"

Non-Slaveholder.

It is probable that few punishments would be inflicted, if the principle of the admonition was regarded,—"Let him that is without sin among you first cast a stone at her."

NEW ENGLAND YEARLY MEETING.

A printed copy of the minutes of this meeting having been transmitted to the Editor, the following extracts are made for the information of our readers.

Sixth month 11th—Afternoon.—The subject of addressing our brethren of the Yearly Meetings of Philadelphia and Ohio, being brought before this Meeting, we were introduced into tender and deep feeling in relation thereto, and with an ardent desire that we may be favoured to know and follow the leadings of the great Head of the Church, we are fully united in appointing our friends [here the names of thirty-one Friends are inserted] to take the subject into their solid and careful consideration, and if in the Truth way should open for it, they are desired to prepare essays of communications to those Meetings.

Sixth month 12th.—The meeting now entered upon the consideration of the state of Society by the reading of the Queries and Answers from the several Quarterly Meetings, and proceeded therein as far as the 3d, inclusive.

We were introduced into deep exercise on account of the manifest deficiency of a due attendance of our religious meetings. We were impressively reminded, by beloved brethren, of our entire dependence upon our Almighty Father for all that we enjoy, both spiritual and temporal, and that it is indeed our reasonable service to assemble ourselves together for the purpose of waiting upon Him and of rendering unto Him the tribute of worship and of praise. The unspeakably precious privilege of being permitted to convene together and unitedly to draw near unto Him, unworthy as we are of such condescending mercy, was feelingly spread before us, and we were tenderly exhorted to increased diligence with thankful hearts to appear before Him, that we may know our strength to be renewed. Friends were earnestly entreated to faithfulness in encouraging one another herein, and that this duty should not be neglected by any who love the Lord Jesus Christ in sincerity, whether they may be appointed to any special station in the Church or not; being assured that the promise will be verified, that in watering they shall themselves be watered. Love to God and love one unto another, are ever found to exist together, and are the clothing of the spirit of every true follower of Christ, and we were impressively reminded that if we love not our brother whom we have seen, we shall not love God whom we have not seen. Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy strength, and thy neighbour as thyself—on these two commandments hang all the law and the prophets. God is love and they that dwell in God dwell in love. As this is our blessed condition, detraction and tale-bearing will no more be known among us—the tongue will be bridled—and we shall feel religiously restrained from speaking evil one of another. The importance of bringing up our children, and those under our care, in plainness of speech, behaviour and apparel, was impressively spread before us, as well as the necessity of restraining from reading those pernicious books and publications, which abound at the present day, and which are calculated to draw our minds from the love of the reading of good books, and above all of the Holy Scriptures, which are able to make wise unto salvation through faith that is in Christ Jesus. We were warned of the certain tendency of these publications to undermine our faith in the fundamental doctrines of the Christian religion, and even to lead us to that infidelity which will cause us to doubt, as to the eternal divinity of our adorable Redeemer, and of the efficacy of that atoning sacrifice offered by Him unto the Father, when he bowed his holy head upon the cross and said, "it is finished." During this season our hearts were humbled and tendered, and we crave that a sense thereof may abidingly remain with us.

Afternoon.—The Committee having charge of our Boarding School, presented the following report, which is satisfactory to us, and the propositions therein contained are approved and confirmed by this Meeting, and the Clerk is directed to forward copies thereof to our Quarterly and Monthly Meetings.

"*To the Yearly Meeting:*

The Committee for the Superintendence of the Yearly Meeting Boarding School, have, during the past year, paid such attention to their appointment, as way has opened for, and according to their ability have endeavoured to discharge the duties confided to them by the Yearly Meeting.

Our friends, Silas and Sarah M. Cornell, have continued in the station of Superintendents, and Charles Atherton and Edward G. Hoag, were engaged as Teachers in the boys' school during the year, with the addition of Richard D. Meader during the winter term. In the girls' school, Martha M. Haines and Anna B. Page have been engaged as Teachers during the year, and Lydia Almy was employed in addition during the winter term.

Instruction in the languages has been given on five days in the week, in both schools during the year by Lafayette Burr, and in writing, during the latter part of the winter term, by Charles G. Pinkham.

The average number of scholars has been 117, viz., 63 males and 54 females.

Meetings for worship have been regularly held in the House, harmony has prevailed, and the family generally has been favoured with good health. One or two cases of varioloid occurred during the fall vacation, on which account the commencement of the winter term was delayed for two weeks.

Semi-annual examinations of the schools by the Committee have been made as heretofore, and the Institution has also been visited by sub-commit-

tees appointed monthly, and these examinations and visits have been generally satisfactory, showing a good degree of diligence on the part of the scholars, and care and vigilance on that of the Teachers.

The accounts of the Superintendent and Treasurer of the School fund have been audited.

The expenditures of the School for the past year, ending with the last winter Term, have been about 14,253 dollars.

The income has been as follows, viz.: Interest from the School fund, which may be stated at $6,800, and from board and tuition of scholars $6,400.

Total income $13,200, leaving a deficiency of income to meet expenditures of about $1,000.

The available balance in the hands of the Treasurer in the Fifth month, the time of settlement, may be stated at $508 77.

During the fall vacation, a considerable alteration was made in the accommodations for the school in the west wing, by which a much more commodious apartment is provided, and which is believed to be a great improvement. The expenses of this change and of various other repairs are included in the above expenditures. The deficiency in the income to meet the expenses of the Institution may be principally accounted for from the larger number of scholars who have been at the School the past year. The price of board and tuition for members of our own Yearly Meeting, being only about two-thirds of the actual cost, and the balance being made up from the income of the permanent fund, it will be obvious that when the number of scholars exceeds a certain amount, it cannot be expected that the income of the school will meet its expenses, and the number of scholars for the past year having been larger than usual, there has been, as it is stated, a deficiency in the income to meet the current expenses.

We would propose, that the terms of Board and Tuition, should be continued as last year, viz., thirty dollars per term for members of our Yearly Meeting; forty-five dollars for those not members, one or both of whose parents are members, and fifty dollars for others who may be admitted, and that five dollars per term in addition continue to be charged for instruction in the languages. We would also propose that each Monthly Meeting have the privilege of sending one scholar, free of expense for one term, the same to be occupied either at the next winter or succeeding summer term, at the discretion of the Monthly Meeting. The several Monthly Meetings to notify the Committee at their meeting in the Tenth month of their conclusion, in case they propose to occupy the privilege in the Summer term.

In pursuance of the authority given to the Committee by the Yearly Meeting; a sale has been effected of the parcel of land lying north of Olney street in the city of Providence, for the sum of six thousand five hundred dollars, and the purchase money has been received or secured in the hands of the Treasurer of the School fund. And in the circumstances under which this piece of land was acquired, it having been purchased from the remainder of a donation from our late friend, Moses Brown, intended for the enlargement of the Real Estate of the Institution, the Committee are united in recommending to the Yearly Meeting the permanent funding of the money received from the above sale, and the appropriation of the income only upon the improvement of the Real Estate of the institution.

In conclusion, we would express the desire and hope, that this interesting Institution may continue to claim and receive the fostering care and concern of Friends, and that with the Divine blessing, it may become increasingly useful to the rising generation in our religious society, in affording facilities for training them up in a love of truth, and in an increased concern for the maintenance of those precious testimonies given us to bear."

Thirteenth of the month, afternoon—The Committee of this Meeting on our concern for the Penobscot and Passamaquoddy tribes of Indians, made the following report, viz.:

"*To the Yearly Meeting:*

The Committee having charge of the concern of this Meeting, for the improvement of the Penobscot and Passamaquoddy Tribes of Indians, report—

That the objects of our appointment have from time to time claimed our attention during the past year, and we have desired to improve every right opening to do them good; but obstacles, beyond our control, have appeared to retard their improvement, and so far to embarrass the committee in their designed operations, as to induce them to think it inexpedient at present to attempt to carry into effect, the suggestion of employing a person awhile in seed-time to advise and assist them.

In the Fall of last year, our friend Thomas Wells, feeling his mind drawn to visit both of these tribes, was accompanied through said visit by one of our members, from whom we obtained the following particulars relative to their visit, and the condition of the Indians, viz.: That they first visited them from cabin to cabin, entering familiarly into conversation with them on subjects connected with their best interests, and afterwards calling them together in the order of a religious meeting—four of which were held at different places with portions of the Penobscot tribe, where much pertinent counsel was imparted, and, with the exception of that at Old-town—where the influence of the Priest prevented the satisfactory carrying out of the object—they were relieving seasons, and the counsel administered was listened to with marked attention by the Indians; several of whom expressed their gratitude therefor. Their farming operations were but little

examined, yet sufficiently so to satisfy us that, however well some may have done, as a whole, they are not on the increase. This may in part, be attributed to the almost total failure of their wheat and potato crops for a few seasons past, and, in part, to a high state of political excitement among them.

Among the Passamaquoddy Indians, who are far less civilized, the visit was conducted nearly in the same manner as before described, but it was differently received on the part of the Indians. At two out of three meetings, which were held among them, we were told plainly that our counsel could not be received unless it came from the Priest, that it would never do for Indians to learn to read and write and be like white men, because they would then lose their Catholic religion and become wicked. The same political controversy prevails among them, and the same excitement influenced them that we found under the eye of the Priest at Old-town. So far as we could ascertain, their farming operations in the township are small and poorly done—not worthy of description, except to show the smallness and rudeness of their capacity—on a soil that would richly reward the labours of the diligent.

Although the prospect of rendering these interesting objects much real help seems discouraging, yet we would express a hope that the Yearly Meeting may still hold them in remembrance, and continue some channel through which every right opening may be improved to better their condition.

On behalf of the Committee,

STEPHEN JONES, JR.,
JOHN OSBORNE.

—which is acceptable to us—and although at the present time the circumstances brought into view by the report are not so encouraging as at some former times, yet we believe it right to continue the same committee under appointment, with the exception of our late dear friend, John Warren, and we desire them to embrace every opening that may be presented to do good to these interesting objects of our concern."

Fifteenth of the month, morning.—The Committee appointed to consider the subject of addressing the Yearly Meetings of Philadelphia and Ohio made the following report, viz.:

"To the Yearly Meeting:

The Committee appointed to take into consideration the subject of addressing our brethren of Philadelphia and Ohio at the present time, report,—That we have endeavoured solidly and deliberately to weigh the subject, and it is our judgment that it is best for this Yearly Meeting again to offer Epistles to those meetings,—and we have accordingly prepared essays which we herewith present," which is satisfactory to us, and the Essays of the Epistles thus brought before us were read, and being united with by this meeting, the Clerk is directed to sign them on our behalf and forward them to those meetings.

NEW ENGLAND WORSTED COMPANY, SAXONVILLE.

The present agent, Mr. M. Simpson, being engaged in the South American trade as early as 1832, he had a million lbs. of Buenos Ayres wool upon his hands, which was unsaleable, in consequence of being full of burrs. He was therefore induced to offer a liberal reward for a machine to clear it and separate the burrs, which was supplied by Mr. Samuel Courtland. This machine being found deficient, Mr. Simpson invented one admirably adapted to the purpose. Another liberal offer of several thousand dollars drew from Mr. Courtland a combing machine, which, with some important improvements by Mr. Simpson, is now used in our mills. These machines were started and thoroughly tested in Boston, when they were removed to Lowell and Saco.

We have been thus particular in describing these machines, as the New England Worsted Company owes its origin, and our village its prosperity, to them. In 1836 these machines were sold to Whitwell, Bond & Co., and Livermore and Kendell, who having an inferior water privilege on the Concord river near Lowell, and being induced by the purchase of Simpson's patents to enlarge their business, purchased the entire property of the Saxon Factory Company for about $80,000, and removed their machinery to this place.

The New England Worsted Company was soon after incorporated with a capital of $300,000, Simpson's patents having created a great demand for the coarse burry South American wool, which was otherwise unfit for use; and built up a new commerce between our country and South America sufficient to employ 20 or 30 ships, and is still increasing. Having been himself a pioneer in this kind of commerce, as well as the originator of the machines which induced it, we are happy to learn that he has reaped a rich reward, both for his commercial sagacity and inventive skill.

The New England Worsted Company has now three mills, and sixteen sets of machinery—working up annually 4,000,000 lbs. wool. They manufacture Flannels, Bockings, Bunting, Blankets, and Woolen and Worsted Yarns not made into cloth, amounting annually to $700,000. They consume 1200 tons of coal and 500 cords of wood, having two steam engines as a reserve power, one 80 and the other of 100 horse power, and are now introducing two 38 feet boilers, in addition to nine of the same size already in use. A fine planing machine recently introduced is materially abridging the labour of the machinists in the wood shop. The machine shop is now driven by a turbine wheel, completed during the past winter, which, though only 18 inches in diameter, is nine horse power, being more than was promised by

the inventor, or expected by the company. A large turbine wheel for No. 1 is now being made, at an expense of from $12,000 to $15,000. This is a very expensive kind of wheel, but it is believed to be far the most effective and economical in the end. It secures from 20 to 30 per cent. more power than the common heart wheel, and runs with great rapidity. The small wheel making 372 revolutions a minute. The cost of the large wheel is estimated at from $12,000 to $15,000. It is expected that this wheel will very materially lessen the consumption of coal for steam power. In October, 1844, $100,000 was added to this capital, and $50,000 in the fall of 1848, the capital now being $450,000. The number of hands at the present time is about 450.

The burring machines separate about 3000 cords of wool waste annually, which meets a ready sale at from $4 to $5 per cord. This waste which was formerly thrown away by this company, and is still by many others, is found to be a superior fertilizer. It is a great "heater," and works admirably for hotbeds, corn, potatoes, &c.

During the hard times which have embarrassed so many manufacturing establishments, this company has kept all their works in full operation, and executed large and profitable contracts for Army and Indian blankets, &c.—*Saxonville Mirror.*

THE PLANET VENUS.

This planet is now passing the period of its greatest brilliancy. In decidedly clear weather it is visible to the naked eye, when the sun is above the horizon. It rises about three hours before the sun, and moves very nearly in the sun's path. Its crescent form may now be seen by the aid of a common spy-glass. A correspondent of the Newburyport Herald gives the following directions as likely to be of service to those, who would see a star in the day time:

First, observe the planet half or three-quarters of an hour before sunrise, when it is readily distinguished by its superior brilliancy. Take such a position that it may be seen directly over a chimney, or corner of a building, or some other elevated point, and mark carefully the position taken. In about half an hour, return to the same place, and the elevated point will indicate the position which Venus had occupied half an hour before. Now move the eye a short distance along the path of the planet, and it will be found without much difficulty. Let the position of the observer be again changed, so as to bring Venus once more in the direction of the elevated point. By repeating these steps as often as once in half an hour, the planet may be kept in view till the sun passes the meridian; and by noting its position at any particular hour, it may be found at the same hour of a succeeding day, without the trouble of tracing its previous progress.

[This notice is copied from the Massachusetts Spy. But the time when the phenomenon to which it refers, was most conspicuous, was about the 18th of last month. The circumstance of a star being visible during the day, is one which may excite curiosity with those who can form very little conception of its cause. Perhaps some readers of the Review may be willing to be informed, why the planet Venus should sometimes be visible during the day, while at other times its radiance is lost in the solar blaze.

This brilliant planet, which is usually termed the morning or evening star, according to the time of its appearance, when viewed with the naked eye, seems to shine with a full face; but when examined by a magnifying glass of sufficient power, it exhibits changes similar to those of the moon. As it revolves in an orbit, at about three-fourths of the earth's distance from the sun, and receives its light from that body, it always appears in the same part of the heavens with the sun; and when passing between the earth and that luminary, it must present its dark side to us, as the moon does at the change. As the planet recedes from that position, technically called its inferior conjunction, it brings into view an increasing portion of its enlightened surface. Hence, if watched with a telescope, its crescent will appear to enlarge from one day to another, as the moon does after its change. But as the planet recedes from its inferior conjunction, and pursues its course round the sun, not round the earth like the moon, its distance from us continually increases; and when it has performed half its synodic revolution, its distance is more than six times as great as at the inferior conjunction. Hence, although its whole enlightened surface is there presented to us, the great distance to which it is removed, causes it to reflect less light upon us than a part of the illuminated surface does when less remote. It thus happens that when it is nearest to us we receive but little of its light, because the side turned to us is chiefly dark; and when most remote, its brilliancy is diminished by its great distance. Dr. Halley suggested an inquiry, in what position the planet must be, when the portion of enlightened surface which is turned toward the earth, and the distance of the planet are so adjusted, that the greatest brilliancy should be given. The solution of the problem, which is easily effected by the differential calculus, proves that about thirty-six days before and after the inferior conjunction, the planet shines with greater brilliancy than at any other time. As the synodic revolution or return to the same conjunction, is accomplished in about 584 days, the planet passes twice during that time, through its greatest brilliancy. Yet it is only when this occurs at a time when the planet has considerable north declination, and consequently rises high above the horizon, that it can be seen to the

greatest advantage in the day time. The greatest brilliancy and a high north declination occur together about once in eight years. The current year is not one of those favoured ones. Those who keep a good look out thirty-six days before and after the inferior conjunction in Seventh month, 1852, will be likely to find the planet Venus shining in the midst of day.—Ed. Rev.]

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 14, 1849.

We give place in this week's number, to a concise, though, we hope, interesting notice of the life and writings of one of the most cogent and perspicuous authors whom the passing century has produced. Dymond's "Inquiry into the accordancy of war with the principles of Christianity," published about the twenty-seventh year of his age, is unquestionably one of the most argumentative and conclusive expositions of the anti-christian character of war that has ever appeared. And this work appears to have been executed in the solitude of the morning hours, which are usually allotted to repose, or during those momentary intervals of business, which are commonly permitted to slide away unaccounted and unemployed. This work has been extensively circulated on both sides of the Atlantic, and ought to be read by every one who is desirous of seeing the principles of universal peace defended with a clearness and force little inferior to mathematical demonstration.

When we observe the vigour and correctness of the style, the maturity of judgment, and compass of thought, displayed in this first production of our author's pen, we do not readily embrace the conviction that the writer was a young man of twenty-six or twenty-seven. Yet we may recollect that the Apology of Barclay was published when the author had scarcely completed his twenty-seventh year.

The essays on Morality, which are the results of a later period, are distinguished by the same vigour of thought, and fearless advocacy of sound principles, which so conspicuously mark the Inquiry, and are highly deserving of a careful and serious perusal.

We have introduced this week, a brief notice, extracted from foreign journals, of two poor men who moved in very humble spheres of life, and who, according to usual acceptation, may be considered as having quite enough to do in providing for their own pressing demands; who, notwithstanding found time and opportunity to afford important and efficient aid to classes of the community that are frequently passed by as objects too low to be reached by the hand of charity.

From the days of the venerable patriarch on the plain of Mamre to our own time, the duty and importance of training up children in the way they hould go, has been fully acknowledged. The precepts of Moses were to be diligently taught to the children. Among all nations, civilized or savage, the great object of parental attention has always been to inure the youth to habits which will prepare them to act in the sphere to which they are supposed to be destined. Among savage nations the boys are early taught to be regardless of pain, for suffering is expected to be the portion of their race. The Carribs are said to have hung the food of their boys upon trees, and required the hardy urchins to pierce it with their arrows before they were permitted to eat. Though John Pounds was probably very little acquainted with the philosophy or history of the ancients, or the efforts of warlike nations to prepare their youth for the field of combat, he had penetration enough to perceive, that if the children of the borough, in which he resided, were permitted to grow up in ignorance, and in the vices which ignorance and poverty in its lowest forms are likely to produce, those children must inevitably, at a future day, supply the victims of penal law. Hence he wisely, as well as humanely, exerted his humble powers in raising from their degraded condition, the children who were rising around him in destitution and vice. The labours of such philanthropists are worthy of lasting remembrance, and furnish a pathetic admonition to those of ampler means, to go and do likewise.

Thomas Wright, a poor labouring man, the father of a numerous family, might be supposed incapable of extending his exertions to objects more deserving of his attention than himself and his family. And yet this man found not only the will, but the means of rescuing a considerable number of those who had suffered the penalties of the law, from the paths of infamy and vice. Not only the motives by which he was actuated, but the results of his experience, are worthy of special notice. We are accustomed to regard the violaters of law, as outcasts of society, and enemies of our race, without sufficiently reflecting upon the means by which they are frequently led into the commission of crimes. And above all, we too generally overlook the difficulty, almost insuperable, of resuming a virtuous and reputable life, after being once marked and publicly known as the object of penal infliction. A man destitute of property, and branded as a convict, has a thorny path, which can scarcely be appreciated, if he desires to adopt an honest course. Punishments have been long tried, and generally found unavailing. Thomas Wright tried the allurement of hope, the influence of encouragement; and

his labours were crowned with success. The experiment is certainly worthy of a further trial.

A letter from England, dated the 10th of last month, informs us that William Forster, accompanied by his brother, Josiah Forster, and his friend, Peter Bedford, expected to visit Holland during the following week with the Address, to which allusion was made in page 651 of the present volume, and that they would probably be absent three or four weeks. Their prospect then was to return to England previously to visiting the other continental nations. The Address in question will probably be withheld from public view until it shall have been presented to the powers to whom it is directed. We hope at a future day to give it a place in the columns of the Review.

MARRIED,—On the 14th ult., at Friends' Meeting house, Salem, Iowa, JAMES H. HUNT, of Parke Co., Indiana, to ANN T. MACE, of the former place.

DIED,—Of pulmonary consumption, at the residence of his father, near Canton, Indiana, on the 12th of last month, FRANCIS T. OVERMAN, aged 26 years, a member of Blue River Monthly Meeting.

This young man was married contrary to the Rules of our Discipline, about eight months previously to his decease, and was in consequence disowned. After a season of great mental conflict, he was reunited in religious membership with Friends, but was never able afterwards to attend meeting. He was enabled to drink the bitter cup of suffering meted to him, and to acquiesce in the Divine Will; expressing a trust that his sins were washed away.

——, After a short illness, at his residence near Woodbury, N. J., on the 25th ult., DAVID MICKLE, a valuable member of Woodbury Meeting, in his 71st year.

——, At his residence near Frankford, Pa., on the 4th inst., NICHOLAS WALN, in the 72d year of his age, a member of Frankford Meeting, and son of the late Nicholas Waln, an eminent minister of this city.

FRIENDS' EDUCATIONAL SOCIETY.

Some notices of the Report of the Annual Meeting last year, which report was recently published, having appeared in the London Friend, some extracts therefrom are given below for the information of our readers.

In relation to books for juvenile reading, reference was made to the sentiments of the late Dr. Arnold, on the effects produced on the youthful mind, by the number, character, cheapness, and peculiar mode of publication of the works of amusement of the present day. He says, "a few years since such works were comparatively few in number, they were less exciting, and therefore less attractive; they were dearer, and therefore less accessible; and not being published periodically, they did not occupy the mind for so long a time, nor keep alive so constant an expectation; nor by thus dwelling upon the mind, and distilling themselves into it as it were drop by drop, did they possess it so largely, colouring even in many instances, its very language, and affording frequent matter for conversation. The evil of all these circumstances is actually enormous. The mass of human minds, and much more of the minds of young persons, have no great appetite for intellectual exercise; but they have some, which by careful treatment, may be strengthened and increased. But here to this weak and delicate appetite, is presented an abundance of the most stimulating and least nourishing food possible. It snatches it greedily, and is not only satisfied, but actually conceives a distaste for anything simpler and more wholesome. That curiosity which is wisely given us to lead us on to knowledge, finds its full gratification in the details of an exciting and protracted story, and then lies down as it were gorged, and goes to sleep. Thus that freshness of power, which in young persons of ability would fasten eagerly upon some one portion or other of the wide field of knowledge, and there expatiate, drinking in health and strength to the mind, as surely as the natural exercise of the body gives to it bodily vigour,—that is tired prematurely, perverted, and corrupted; and all the knowledge which else it might so covet, it now seems a wearying effort to attain."

A committee appointed some years back, and directed to inquire into the propriety of encouraging emulation in schools, presented the following report:

To Friends' Educational Society.

Report of the Committee appointed "to inquire whether it is lawful and expedient for a Christian teacher to employ Emulation as an instrument of intellectual and moral training; and if so, to what extent, and under what restrictions."

Our sense of the importance of the question referred to us must not be estimated by the length of our report; for though we purpose being very brief in our remarks, we feel that there are few subjects connected with Educational Discipline in reference to which it is of greater moment that the views of those who have the care of youth, should be correct and their practice judicious.

In order to arrive at a right judgment on the question, we think it important in the first place to have a clear idea of the term *Emulation;* and in the second place, to distinguish between the use and abuse of it.

By Emulation, then, we do not understand rivalry or jealousy, though it is sometimes treated as synonymous; but rather the stimulus which is derived from competition among those who are engaged in the same pursuit, whether such competition be with or without actual reward. "Emulation," says a French writer, "denotes

only competition; rivalry denotes conflict. There is emulation between those who run in the same course; rivalry between those whose interests are in opposition. Those who are under the influence of emulation run together; rivals contend with one another. Emulation excites; rivalry irritates."

It is true that emulation *may* lead to rivalry, jealousy, and even envy, but that is its abuse; an effect against which the Christian instructor will watch with care and attention to apply the needful corrections, by bringing other moral influences to bear upon those who are placed under his care, and especially by pointing the mind to the consideration of our entire unworthiness and sinfulness in a state of nature, and that we owe all, both in providence and in grace, to the free mercy of God.

It will be seen from what we have said, whilst thus clearing away the preliminary difficulties of the question, that we incline to the conclusion that emulation is not essentially evil, and is therefore not prohibited to the Christian. It will now be proper that we should glance at some of the considerations which have influenced us in arriving at this conclusion.

1st. We regard emulation in its mildest character, as almost a necessary consequence of *classification*, whether intellectual or moral, fully carried out, and this classification is a part of good order, and of the simplest and best form of discipline.

2d. The minds especially of children and young persons find it difficult to realize the idea of excellence in the abstract; and though in moral and religious duty there is the perfect standard of the precepts and example of our Saviour, and the requirements of His law written in the heart to refer to, yet in matters of intellect or of skill, excellence is almost necessarily relative; and the mind of the learner is materially assisted by the palpable effect of a standard of comparison which competition affords.

3d. The faculty of the mind which is brought into exercise by emulation, thus simply considered, appears to be one of the normal powers of our nature; and it seems reasonable to suppose that none of the normal faculties are essentially evil, though perverted and liable to abuse through the fall. But there is ground to conclude that they require rather to be corrected and regulated by Christian principles, than to be cut off or wholly disused.

4th. Whilst it is evident from the context that the word translated Emulation in the New Testament, is sometimes used in a good and sometimes in a bad sense; it is also clear that the apostle Paul, who so uses it, recognises the principle of Emulation, and employs it himself, which in our view entirely gets rid of the argument against Emulation derived from his supposed authority.

But whilst we thus arrive at the conclusion, that Emulation is not in itself evil, and does not necessarily call into exercise unchristian feelings and tempers, we are, nevertheless, inclined to think, both on principle and on the ground of expediency, as well as from the testimony of experience, that it is to be used with moderation and with discrimination. For though we are persuaded, that there is such a thing as genuine disinterested emulation, and that one competitor can, and often does rejoice in the progress and success of another, whilst making vigorous exertions for his own advancement, we are well aware that there are others who think more of the distinction or reward proposed as the object to be attained, than of their own improvement, and with whom the depression or failure of a competitor is almost as great a pleasure as their own success. It were to be desired that such temperaments should be almost entirely withdrawn from the influence of Emulation.

We are moreover decidedly of the judgment, that with pupils of all classes there should be also an appeal to higher motives and principles. And whilst in some parts of the training of children and youth, it may be both allowable and desirable to distinguish those who have done *best*, it is not less important to let those who have only done *well*, or who have done *their best*, (though lower than the highest standard,) feel that they are fully in possession of their master's approval and esteem.

On the subject of our report generally, we have taken some pains to ascertain the opinions of many who are engaged in the work of tuition in our Society; and whilst we have to state that there is a large proportion of those who have favoured us with replies that seem prepared, in great measure, if not wholly, to discard Emulation as a motive-power in education, we find that even among those who reject it as applied to intellectual pursuits, there is by no means a universal exclusion of it from games of skill or strength; a circumstance which tends to confirm our conclusion that the objection to its use cannot be sustained on principle.

To ascertain the limits within which emulation is admissible, is, like all questions of *degree*, extremely difficult. We are inclined to think that it must differ very much according to the number, the age, and the circumstances of those who are to be instructed. Where the numbers are large, and the opportunities of personal influence small, owing to the mind of the master coming but little in immediate contact with that of the scholars individually, there seems a proportionably greater occasion for the employment of emulation. But in this, as in every part of training, experience and a close attention to the effects produced upon the minds of the pupils, with a constant reference to the limitations and guidance of the Spirit of Truth, will be found better guides than any theoretical rules laid down by others.

In the discussion that ensued, J. Ford observed that he thought it impossible to avoid emulation.

It was in vain for teachers to suppose that they exclude emulation by any peculiar arrangements they may adopt. To believe that it does not exist in their classes, is merely imagining that the thing is not there, because we do not or will not see it; as the ostrich is said to hide its head in the sand to escape from pursuit and danger. He thought there was a great danger in professing to discard emulation; the teacher might not know the heart-burnings that exist around him, which otherwise might be controlled. In a class of twenty boys, by arrangements which, with the permission of the meeting he would describe, all might be victors; or if some were defeated, they would soon perceive that their fellows have been longer in the class, or that they are older. It was a useful lesson, and a part of christian education, to learn to bear with equanimity the pleasure of success or the mortification of defeat.

He then proceeded to describe a plan of registration pursued at York, which appeared to him to secure the benefits of a modified emulation, apart from the contention, rivalry, and heart-burnings, the result of an over-stimulated emulation. The boys are destributed into classes. Every lesson, and, as far as possible, every school exercise performed by each boy, has a numerical value assigned. Suppose ten rounds of questions have been put to each class; each boy is provided with paper and pencil, marks down his own performance with regard to each question which has been put to him; at the end of the lesson the teacher calls over each boy's name, and registers the number given by each. At the end of the month, the registers are made up; and, for the coming month each boy takes the place assigned him by the merit of the last month's performance. John Ford stated his belief that this plan, whilst it frequently spared a boy the mortification of losing his place for a single error, and thereby greatly diminished the personality of the contest, maintained, nevertheless, a constantly operating influence, friendly to the vigorous exertion of the mental powers. J. Ford proceeded to remark, that after having used this plan for several years with undiminished satisfaction, he felt much interested in finding that a Roman schoolmaster of the Augustan age, the celebrated Quinctilian, records a similar plan as having been used by his own preceptors. He speaks of the boys being destributed into classes, first of all according to their proficiency or merit. He describes the eager contention for precedence, especially for the first place, and then says that "the thirtieth day gave again to the conquered the opportunity of another struggle; thus he who was first did not remit his exertions, and vexation stirred up the vanquished to obliterate his disgrace." "This plan," continues the old Roman, "as far as I can recall the impressions of my own mind, supplied sharper incentives to excellence than the exhortations of our teachers, the custody of our pedagogues, and and the entreaties of our parents."*

For Friends' Review.

JOHN POUNDS.—PHILANTHROPY.

The poor, said our Saviour, ye have always with you; and whensoever ye will, ye may do them good. The same authority declares, that it is more blessed to give than to receive.

In the youthful aspirations and yearnings of days long gone by, when the anticipations of life were fervid and without a cloud—but which the realities of subsequent periods have disciplined into matters of fact—the writer well remembers the throbbings of sympathy to which he yielded his heart, when pouring over the narrative of Howard's devotedness to the broad schemes of benevolence which his sympathies with afflicted humanity prompted him to project. Since John Howard slept with his fathers, and before, many a christian heart, mellowed by the love of Christ and of mankind, has effectually sympathised with the suffering and destitution of others, and so far as it was possible, has made them its own; recognizing in practice that great principle which nothing but the perfectness of the christian dispensation could ever have ventured to promulgate—of doing to others, as we would have them do to us. We must, by no means, suppose that hearts, "broad as a continent," and having an eye to this perfect law, are only to be recognized in the list of names, illustrious as his just mentioned, or universally respected and endeared as those of Elizabeth Fry and Dorothea L. Dix. They are to be found in the humblest positions, and their deeds of charity, recorded on high, may be traced in the lightened heart, the improved intellect, and disciplined affections of many, whose debt of gratitude is owing to those exercising stewardship over but the one talent, well and scrupulously administered.

The following brief notice, taken from the May number of the *North British Review*, of an obscure individual in very humble life, may illustrate the truth of these remarks, and it may well occupy a column of the Review, after the interesting article in the 41st number, respecting the Ragged Schools of London. Z.

"John Pounds, the Founder of Ragged Schools, was the son of a workman employed in the Royal Dockyards at Portsmouth, and was born in that town in 1766. At the age of fifteen he met with an accident which crippled him for life. A cobbler by trade, he spent the greater part of his benevolent career in a small workshop, measuring some six feet by eighteen, in St. Mary Street, Portsmouth, where he might be seen day after day seated on his stool, mending shoes, and attending at the same time to the stu-

* De Institutione oratoria, Lib. I., chap. ii.

dies of a busy crowd of ragged children clustering around him. In addition to mental instruction, he gave these children industrial training, and taught them to cook their own victuals, and mend their own shoes. He was unusually fond of all kinds of birds and domestic animals, and amused himself with rearing singing-birds, jays, and parrots, which he trained to live harmoniously with his cats and guinea-pigs. Sometimes he might be seen, seated in the midst of his school, with a canary bird perched on one shoulder, and a cat on the other. But he was too poor to be able long to indulge in all his benevolent fancies. When his scholars became numerous, he gave up his cats and canary-birds, and devoted the latter part of his life exclusively to the more intellectual employment of taming and subduing the "Wild Arabs of the City." How applicable to him the immortal lines of Coleridge :—

"He prayeth well, who loveth well
All things both great and small—
He prayeth best, who loveth best
Both man, and bird, and beast:
For the dear God, who loveth us,
He made and loveth all."

The candidates for admission to John Pounds school were always very numerous. But he invariably gave preference to the worst as well as poorest children—"to the little blackguards" as he called them. He used to follow them to the quay, and offer them the bribe of a roasted potato, if they would come to his school. Well was he repaid for his unwearied labours by the love and affection which these children bore to him. It is said that John Pounds' Ragged School had the following origin : In early life he adopted a young nephew of his own, whom he thought he could educate better with a companion than alone, and he accordingly enlisted in his service the son of a poor woman. Then another and another was added, until at last he had collected arouud him a large school of boys and girls. Poor as he was, he established his nephew comfortably in the world; and during the latter years of his life he had no less than *forty* scholars. He died on the 1st January, 1839, aged seventy-two. There was much weeping and shedding of tears at Portsmouth. The children had lost at once their father, and best friend, and most amusing playfellow—Portsmouth had lost one of her noblest ornaments—England one of her most illustrious patriots.

How beautiful is the following tribute to his memory !

"Were we (says Mr. Guthrie) to make a pilgrimage anywhere, as soon as to the lowly heath where the martyr reposes, we would direct our pilgrim steps to the busy streets of Portsmouth, and turning aside from the proud array of England's floating bulwarks, we would seek out the humble shop where John Pounds achieved his works of mercy and earned an imperishable fame. There is no poetry in his name, and none in his profession; but there was more than poetry—the highest, noblest piety—in his life. Every day within his shop he might be seen cobbling shoes, and surrounded by some score or two of ragged urchins, whom he was converting into useful members of the State. Honour to the memory of the patriot cobbler, beneath whose leathern apron there beat the kindest heart—there glowed a bosom fired with the noblest ambition; and who, without fee from scholar, or reward from man, while he toiled for his hard-earned bread with the sweat of his brow, educated not less than five hundred outcasts, before they laid him in the lowly grave! Honour, we say again, to the memory of this illustrious patriot! Nor is there in all the world any sight we would have travelled so far or so soon to see, as that self-same man, when he followed some ragged boy along the quays of Portsmouth, keeping his kind keen eye upon him, and tempting the young savage to his school with the bribe of a smoking potato. Princes and peers, judges and divines, might have stood uncovered in his presence; and now marble monuments might be removed from the venerable walls of Westminster—poets, warriors, and statesmen might give place—to make room for him."

John Pounds has a nobler and more lasting monument than any of marble or of brass"—he has

"For epitaph a life well spent,
And mankind for a monument."

DISCHARGED PRISONERS.—T. WRIGHT.

In Manchester, we are told in the Daily News, it is the custom of the criminal class to celebrate the liberation of a comrade by a day of carousal. They wait at the door of the prison, and carry him off in triumph, and thus guard against any extraordinary circumstance, any exception to the general rule, which might occur to save him. But of late years, it seems an opposition has started; an influence of an opposite kind is lying in wait, and now and then a brand is plucked from the burning. This opposing force, it may be thought, is the respectable class of Manchester, who have thus arrayed themselves against the criminal class. Alas! no. No, the good angel is a solitary individual—a humble workman in a foundry, who obeys the divine impulse without knowing why; and without a theory or a plan, neutralises alike the destinies of the law and the allurements of the law-breakers.

This individual is Thomas Wright, an old man of threescore-and-ten, and the father of nineteen children. The following account is given by the paper we have mentioned of the way in which his attention was first attracted to the prison world :—There was a man of sailor-like appearance who had got work at the foundry as a labourer; he was a steady and industrious work-

man, and had obtained the favorable notice of Mr. Wright. One day the employer came and asked if he (Wright) was aware that they had a returned transport in the place? He had learned that the sailor was such. Mr. Wright desired to be allowed to speak with the man, and ascertain the fact. Permission was given; and during the day he took a casual opportunity, not to excite the suspicion of the other workmen; "My friend, where did you work last?" "I've been abroad," was the reply. The man was not a liar. After some conversation, he confessed, with tears in his eyes, that he had been a convict. He said he was desirous of not falling into ill courses, and kept his secret, to avoid being refused work if he told the truth. Wright was convinced that in the future he would act honestly, and repairing to their common employer, begged, as a personal favour, that the man might not be discharged. He even offered to become bound for his good conduct. This was ten years ago; and the prejudice against persons who had broken the law was more intense than it is now. There were objections; and other partners had to be consulted in so delicate a matter. Great numbers of men were employed in the foundry; and should the matter come to their knowlege, it would have the appearance to them of encouraging crime. This was on the day for paying wages for the week. Before night, however, Wright had the satisfaction to obtain a promise that, upon his responsibility, the convict should be kept. The following day Wright went to look after his protege—he was gone. On enquiring, he found that he had been paid off and discharged the previous night. It was a mistake. The first orders for his dismissal had not been countermanded, and gone he was.

Mr. Wright at once sent off a messenger to the man's lodging to bring him back to the foundry. He returned only to say the man had left his lodging at five o'clock in the morning, with a bundle containing all his property under his arm. In short, notwithstanding every effort of this benevolent person to find him, the poor convict was never more heard of.

This incident made Mr. Wright think as well as feel. The case was only a solitary one. He had been attracted to the man by the mere circumstance of their passing a portion of the day at the same work; but were there not hundreds of other cases, of equal exigence, which had as strong a claim upon his sympathy? He went to the New Baily, and conversed with the prisoners, passing with them his only day of rest,—Sunday. The jealousy with which the authorities at first viewed his proceedings was gradually changed into approbation; and at length, when a prisoner was about to be discharged, he was asked if he could find the man a situation. He did so. This was the commencement of his ministry of love. In ten years from that time he has succeeded in rescuing upwards of three hundred persons from the career of crime. He has constantly five or six on his list, for whom he is looking out for work. Very frequently he persuades the former employer to give the erring another trial. Sometimes he becomes guarantee for their honesty and good conduct; for a poor man, in considerable sums—£20 to £60 pounds. In only one instance has a bond so given been forfeited, and that was a very peculiar case. The large majority keep their places with credit to themselves and to their noble benefactor. Most of them—for Mr. Wright never loses sight of a man he has befriended, through his own neglect—attend church or Sunday-school, adhere to their temperance pledges, and live honest and reputable lives. And all this is the work of an unaided, uninfluential old man? What, indeed, might he not do, were he gifted with the fortune and the social position of Howard?

SINGING BIRDS.

The following extracts from Broderip's Zoological Recreations, a new edition of which has recently appeared, seem to show that the peculiar notes of the various species of singing birds are in great measure the result of imitation.

We will now proceed to the experiments made by Daines Barrington, showing that the varied songs which distinguish different species of birds, are the consequence of the parental notes which first meet their ears.

The learned author states, that to be certain that a nestling will not have even the *call* of its species, it should be taken from the nest when only a day or two old; because, though nestlings cannot see till the seventh day, yet they can hear from the instant they are hatched, and, probably from that circumstance, attend to sounds more than they do afterwards, especially as the call of the parents announces the arrival of their food. After stating the trouble of breeding up a bird of this tender age, and admitting that he himself never reared one, he goes on to speak of a linnet and a goldfinch which he had seen, and which were taken from their nests when only two or three days old, and to mention some other curious instances of imitation in the following terms:—

"The first of these (the linnet) belonged to Mr. Matthews, an apothecary at Kensington, which, from a want of other sounds to imitate, almost articulated the words *pretty boy*, as well as some other short sentences. I heard the bird myself repeat the words *pretty boy:* and Mr. Matthews assured me, that he had neither the note nor call of any bird whatsoever. This talking linnet died last year, before which many people went from London to hear him speak."

"The goldfinch I have before mentioned, was reared in the town of Knighton, in Radnorshire, which I happened to hear as I was walking by

the house where it was kept. I thought, indeed, that a wren was singing; and I went into the house to inquire after it, as that little bird seldom lives long in a cage. The people of the house, however, told me that they had no bird but a goldfinch, which they conceived to sing its own natural note as they called it; upon which I stayed a considerable time in the room, whilst its notes were merely those of a wren, without the least mixture of goldfinch. On further inquiries, I found that the bird had been taken from the nest when only a day or two old, that it was hung in a window which was opposite to a small garden, whence the nestling had undoubtedly acquired the notes of the wren, without having had any opportunity of learning even the *call* of a goldfinch. These facts which I have stated seem to prove very decisively that birds have not any innate ideas of the notes which are supposed to be peculiar to each species. But it will possibly be asked, why, in a wild state, they adhere so steadily to the same song, insomuch, that it is well known, before the bird is heard, what notes you are to expect from him? This, however, arises entirely from the nestling's attending only to the instruction of the parent bird, whilst it disregards the notes of all others, which may, perhaps, be singing around him. Young *Canary* birds are frequently reared in a room where there are many other sorts, and yet I have been informed that they only learn the song of the parent cock. Every one knows that the common house-sparrow, when in a wild state, never does anything but chirp; this does not, however, arise from want of power in this bird to imitate others, but because he only attends to the parental note."

Two points in this interesting description will be noted by the observer, and the questions will occur—how was the first bird of each species taught, and is not the assertion touching the sparrow somewhat bold?

The difficulty surrounding the first is more apparent than real; for, if it be granted that species were created, all the distinctions of voice and plumage follow of course; and it will equally follow that they have been regularly transmitted down to the present period in such species as have not become extinct. With regard to the second we shall permit Mr. Barrington to speak for himself, for he *has* proved the fact:—

"To prove this decisively, I took a common sparrow from the nest, when it was fledged, and educated him under a linnet: the bird, however, by accident, heard a goldfinch also, and his song was, therefore, a mixture of the linnet and goldfinch."

The same experimentalist educated a young robin, under a very fine nightingale, which, however, began already to be out of song, and was perfectly mute in less than a fortnight: the scholar afterwards sang three parts in four nightingale, and the rest of his song was what the bird-catchers call "rubbish," or no particular note whatever.

Bechstein observes that nearly all birds when young will learn some strain whistled or played to them every day; but those only whose memory is retentive will abandon their natural song and adopt fluently the air that has been taught them. In proof of this position, he adduces the cases of the goldfinch and bullfinch, stating that a young goldfinch will, indeed, learn some part of the melody played to a bullfinch, but will never repeat the lesson so perfectly as the latter, and that this difference is not caused by the greater or less flexibility of the organ of the voice, but rather by the superiority of the bullfinch's memory.

In the cultivation and management of the human voice, and to keep up its tone, and the power of execution, we know how necessary constant practice is; and we find the same sort of discipline resorted to both by caged birds, and those which pour forth their "wood notes wild."

"It is remarkable," says Bechstein, "that birds which do not sing all the year, such as the redbreast, siskin, and goldfinch, seem obliged, after moulting, to learn to warble, as though they had forgotten; but I have seen enough to convince me that these attempts are merely to render the *larynx* pliant, and are a kind of chirping, the notes of which have but little relation to the proper song; for a slight attention will discover that the *larynx* becomes gradually capable of giving the common warble. This method of recovering the song does not, then, show deficiency of memory, but liability to rigidity, occasioned by disuse of the *larynx*. The chaffinch will exercise itself in this way some weeks before it attains its former proficiency, and the nightingale practices as long the strains of his beautiful song, before he gives it full, clear, and in all its extent."

This "practising" is termed by our British bird-fanciers and bird-catchers, "recording," a word, according to Daines Barrington, probably derived from the musical instrument formerly used in England, called a "recorder," which seems to have been a species of flute, and was probably used to teach young birds to pipe notes.

"I have known," says Barrington, "instances of birds beginning to record when they were not a month old. This first essay does not seem to have the least rudiments of the future song; but as the bird grows older and stronger, one may begin to perceive what the nestling is aiming at. A young bird commonly continues to record for ten or eleven months, when he is able to execute every part of his song, which afterwards continues fixed, and is scarcely ever altered. When the bird is thus become perfect in his lesson, he is said to *sing his song round*, or in all its varieties of passages, which he connects together, and executes without a pause."

Those birds which congregate in bushes keep up a constant twittering, as if to apprize each other of their presence; and all have notes expressive of alarm, or satisfaction, to say nothing of the language of incubation. These powers may be particularly remarked in the common poultry. The peculiar shrill cry with which the bird of dawning, with uplifted eye, and head raised on one side, to give the widest upward sweep to his vision, gives warning of the horrible advent of the kite or sparrow-hawk; the note with which he gallantly calls his seraglio about him, to feast on the barleycorn which he has found and saved for them; the exulting cackle of Dame Partlet, giving notice that one more milk-white egg is added to the careful henwife's treasure, a cackle that is caught up from farm-yard to farm-yard, till the whole village is in an uproar, must be familiar to every one: even the newly-hatched chicken—it is White, we believe, who makes the observation—will seize a fly, if offered to it, with complacent twitterings: but if a wasp be tendered, a note of aversion and distress is the consequence.

The wild fowl, in their lofty aërial flights, keep up a constant watch-note of communication with each other; and far and wide in the silence of night does their cry resound. The windpipes of many of these are complete wind instruments; that of the wild swan takes a turn within the sternum somewhat after the fashion of a French horn or bugle.

It is in the Insessorial order* of birds that the songsters abound, but there is one remarkable exception among the Raptorial order, in that warbling African, *Le Faucon Chanteur*† of Le Vaillant, perhaps the only known bird of prey—Cuvier says the only known one—that sings agreeably. Its song is very sweet, but dangerous as the lay of the Syrens.

Few spots are more musical with song-birds than these islands. Not that the woods of America are mute—but they want the brilliant variety of ours; and one of her sons, who has so well deserved of the lovers of natural history in all countries, has endeavoured to colonize the Transatlantic groves with the feathered songsters of Britain. And yet they have that wonderful polyglot, the mock-bird.‡ Him we have seen and heard in captivity, and—but Wilson has immortalized the bird with his graphic pen, and, in all humility, we lay down ours.

"The ease, elegance, and rapidity of his movements, the animation of his eye, and the intelligence he displays in listening and laying up lessons from almost every species of the feathered creation within his hearing, are really surprising, and mark the peculiarity of his genius. To these qualities we may add that of a voice full, strong, and musical, and capable of almost every modulation, from the clear mellow tones of the wood-thrush, to the savage screams of the bald eagle. In measure and accent, he faithfully follows his originals. In force and sweetness of expression, he greatly improves upon them. In his native groves, mounted on the top of a tall bush or half-grown tree, in the dawn of a dewy morning, while the woods are already vocal with a multitude of warblers, his admirable song rises pre-eminent over every competitor. The ear can listen to *his* music alone, to which that of all the others seems a mere accompaniment. Neither is this strain altogether imitative. His own native notes, which are easily distinguishable by such as are well acquainted with those of our various song birds, are bold and full, and varied seemingly beyond all limits. They consist of short expressions of two, three, or at the most five or six syllables, generally interspersed with limitations, and all of them uttered with great emphasis and rapidity; and continued, with undiminished ardour, for half an hour or an hour at a time; his expanded wings and tail, glistening with white, and the buoyant gaiety of his action, arresting the eye, as his song most irresistibly does the ear. He sweeps round with enthusiastic ecstacy—he mounts and descends as his song swells or dies away: and, as my friend Mr. Bartram has beautifully expressed it, 'He bounds aloft with the celerity of an arrow, as if to recover or recall his very soul, expired in the last elevated strain.' While thus exerting himself, a bystander, destitute of sight, would suppose that the whole feathered tribes had assembled together on a trial of skill, each striving to produce the utmost effect, so perfect are his imitations. He many times deceives the sportsman, and sends him in search of birds that perhaps are not within miles of him, but whose notes he exactly imitates; even birds themselves are frequently imposed on by this admirable mimic, and are decoyed by the fancied calls of their mates, or dive with precipitation into the depths of thickets, at the scream of what they suppose to be the sparrow-hawk. The mocking-bird loses little of the power and energy of his song by confinement. In his domesticated state, when he commences his career of song, it is impossible to stand by uninterested. He whistles for the dog; Cæsar starts up, wags his tail, and runs to meet his master. He squeaks out like a hurt chicken, and the hen hurries about with hanging wings, and bristled feathers, clucking to protect its injured brood. The barking of the dog, the mewing of the cat, the creaking of a passing wheelbarrow, follow, with great truth and rapidity. He repeats the tune taught him by his master, though of considerable length, fully and faithfully. He runs over the quiverings of the canary, and the clear whistlings of the Virginia nightingale or red-bird, with such superior execution and effect, that the mortified songsters feel their

* Insessores—Perching birds.
† Falco musicus of Daudin.
‡ Orpheus polyglottus.

own inferiority, and become altogether silent, while he seems to triumph in their defeat by redoubling his exertions. * * * * * Both in his native and domesticated state, during the solemn stillness of night, as soon as the moon rises in silent majesty, he begins his delightful solo, and serenades us the livelong night with a full display of his vocal powers, making the whole neighbourhood ring with his inimitable medley."

PRESCRIPTION FOR THE CHOLERA.

To Love to God, and Faith in His dear Son,
Add works of mercy to His glory done;
Strict *abstinence* from *sin* maintain with care,
And *shun exposure* to temptation's snare;
If "Gilead's balm" the "Great Physician" give,
The patient's safe; whether he die or live.

Pa. Inquirer.

RETIREMENT.—Cowper.

Far from the world, O Lord, I flee
From strife and tumult far;
From scenes where Satan wages still
His most successful war.

The calm retreat, the silent shade,
With prayer and praise agree;
And seem by thy sweet bounty made
For those who follow Thee.

There, if thy Spirit touch my soul,
And grace her mean abode,
Oh, with what peace, and joy, and love,
She communes with her God.

There, like the nightingale, she pours
Her solitary lays,
Nor asks a witness for her song,
Nor thirsts for human praise.

Author and guardian of my life,
Sweet source of light divine,
And (all harmonious names in one)
My Saviour! thou art mine!

What thanks I owe thee, and what love,
A boundless, endless store,
Shall echo through the realms above,
When time shall be no more.

SUMMARY OF NEWS.

Europe.—The latest dates from Liverpool are to the 23d ult., by the steamer Canada. The declaratory law, asserting the power of the crown to transport O'Brien and his companions, had passed the House of Lords. The application of the prisoners to be heard by counsel at the bar of the House of Commons, against the bill, was refused, and it was supposed the act would speedily pass that House also, if it had not already done so.

An insurrection took place at Lyons on the 15th, alleged to have been a branch of the movement in Paris. It was put down, after a conflict which lasted through the day. It appears that three of the "Red Republican" journals in Paris, continued their issues without interruption, and that four others have reappeared, having only been suspended in consequence of the destruction of their presses, but that six have been entirely suppressed during the state of siege. Those which are still published, have, it is asserted, been warned not to attack the Government, or charge it with violating the constitution. The cholera is diminishing in Paris, the number of deaths on the 14th being stated at 355. The attack on Rome had been renewed, and the French claimed the advantage, though at the latest dates, the city remained unsubdued. Ancona still held out against the Austrians.

A battle appears to have taken place on the 16th near Manheim, between the Baden Republicans and their opponents. The accounts are extremely conflicting, but it appears probable that the Republicans were victorious. The German Union seems farther than ever from being consummated. There are now three different claimants to the Central Power—the Stuttgard Parliament and its Regency—the Arch Duke John (who, it appears, has *not* resigned, but claims to be still Regent of Germany) and his ministry—and the new confederation, composed only as yet of Prussia, Hanover and Saxony. Each of these rival powers also claims the right to carry on the war with Denmark.

From southern Hungary there are Austrian accounts of two Austrian victories, and letters from Vienna report a great battle on the right bank of the Danube, between Raab and Weisselburg. This battle is said to have commenced on the 14th, to have lasted sixty-four hours, and to have ended in the total defeat of the combined Austrian and Russian army. The Vienna newspapers make no mention of it, but this argues nothing against the probability of its occurrence, as the Austrian Government is in the habit of suppressing the publication of unfavourable news.

Cholera.—In Cincinnati, the total number of interments during the week from the 1st to the 7th inst. inclusive, was 1101, of which 805 were of cholera, and 296 of other diseases. On the 1st, 122 interments, 99 cholera; 4th, 183 interments, 130 cholera; 5th, 175 interments, 137 cholera; 7th, 128 interments, 85 cholera. From St. Louis scarcely any accounts have been received, the telegraph line west of Cincinnati having been out of order. The interments on the 2d were reported at 162, of which 128 were of cholera. Pittsburg, 4th inst., 13 deaths reported. On the previous day there were 4 deaths, but the daily number reported since has not exceeded two. New York, 3d inst., 54 cases, 26 deaths; 4th, 84 cases, 27 deaths; 5th, 64 cases, 26 deaths; 6th, 71 cases, 28 deaths; 7th, 67 cases, 22 deaths; 8th, 43 cases, 27 deaths; 9th, 140 cases, 26 deaths. For the week ending 7th inst., 536 cases, 187 deaths. Philadelphia, 3d, 66 cases, 21 deaths; 4th, 47 cases, 20 deaths; 5th, 53 cases, 19 deaths; 6th, 34 cases, 12 deaths; 7th, 40 cases, 9 deaths; 8th, 23 cases, 10 deaths; 9th, 39 cases, 20 deaths. Total number of deaths by cholera from the first appearance of the disease on the 30th of Fifth month, to the 7th inst., 274. Interments for the week ending, 7th inst., 404; cholera asphyxia, 170; do. infantum, 53; do. morbus, 11; diarrhœa, 13; dysentery, 14; convulsions, 17; consumption, 21. Adults 236; children 168. The great discrepancy between the above weekly report of deaths by cholera, and the sum (126) of the daily reports, is very striking. We are assured by the health officers, that the weekly report is reliable; and that the disparity is owing to the neglect of physicians and others, to report punctually deaths occurring under their notice.

FRIENDS' REVIEW.

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For Friends' Review.

VENTILATION.

The provision of adequate supplies of pure air, for the interior of private dwellings, as well as of public buildings, is a subject which, in our country, is just beginning to receive a portion of the attention which its great importance demands; and those who have been accustomed to rely on the primitive mode of ventilating, by opening windows and doors, will be surprised, and perhaps may be aroused to a more just appreciation of the importance to health and comfort of pure air, when they hear of the expenditure of time and means which have been devoted in the search after a method of accomplishing what they have been in the habit of doing, in their way, with so little trouble.

With us, scientific ventilation may be said scarcely as yet to have an existence; it is in Great Britain and France that its principles, derived mainly from the sciences of chemistry, pneumatics and physiology, have been practically tested on a large scale, and by the most carefully conducted experiments; and a treatise* on the subject, by the distinguished physician of the McClean Asylum, near Boston, which has lately been published, affords us the opportunity of presenting a brief sketch, which may be interesting to the readers of the "Review," of some of the methods which have been used in those countries, in its application to practical purposes. Premising that a perfect system of ventilation requires for its operation a power which shall be constantly in action, capable of withdrawing the air which has become vitiated by use, as well as a means of introducing in its place a sufficient quantity of that which is fresh and pure, we will commence with a description of the most simple plans first adopted, and proceed with the various improvements, down to the complicated arrangements now in use.

The first rude attempts at ventilating, of which we have an account, as well as some of the more matured recent experiments, were made in the British Houses of Parliament, where, owing to the luxurious habits, the often impaired constitutions of its members, and their great intellectual activity, at times wrought into high excitement by debate, the inconvenience of defective ventilation, would be likely to be early felt. The architect of these houses, the illustrious Sir Christopher Wren, introduced the simple method, which is still continued in many of our public buildings, of leaving openings in the ceiling through which the foul air could escape into a kind of flue. But a fatal objection to this plan was found in the fact, that under certain circumstances the cold air would descend through these holes to the annoyance of those who sat beneath them. To obviate this difficulty, a fire-place was constructed in the attic, above the halls, the back and sides of which were of iron, and hollow, so as to form a cavity around the fire, which communicated freely with the external air through the chimney, while it was also connected by means of flues with the openings in the ceiling. The rarefaction of the air in the cavity thus heated, would cause an upward draught of vitiated air from the ceiling of the room below. This plan was probably not found to equal the expectations of its author, and it was soon replaced by one more successful. In the year 1736, a Dr. Desaguliers introduced into the same building, the common fan wheel, which at the present time is in such general use in many of the arts of life, for propelling bodies of air. His fan is described as being seven feet in diameter, and having twelve floats, or leaves. It was driven by the power of a single labourer, and proved of such efficacy, that it was continued in use for the greater part of the time down to the period of the great fire in 1834, by which the old parliamentary edifice was nearly destroyed.

An ingenious Frenchman, the Marquis of Chabanne, in 1820, introduced a plan for the ventilation of the House of Commons, which had become somewhat noted for the success which attended its adoption in one of the London Thea-

* The practical methods of ventilating buildings, being the annual address before the Massachusetts Medical Society, May 31st, 1848, by Luther V. Bell, M. D., L. L. D., &c. Boston, 1848.

tres. It consisted essentially of a large trunk, or chimney, opening from the centre of the ceiling, and communicating with the external air through the roof. In this chimney were placed one or more cylinders, into which steam was admitted from a boiler situated in a convenient position for the purpose. The air rarefied by the heat from the cylinders would ascend, and its place be supplied by the vitiated air, provided fresh supplies were properly admitted below. These experiments were all made in the House of Commons, and were only partially successful, from the fact that they contemplated but half of the required duty that was needed, being emphatically a circulation of air, a constant flow into the apartment to be ventilated of pure and fresh air, and out of it at the same time of that which had become vitiated by use; while they never looked further than the accomplishment singly of one or the other of these objects. In the year 1811, the attention of Sir Humphrey Davy having been directed to the subject, he was requested to furnish a plan for ventilating the House of Lords. The one he proposed consisted of a grate for the combustion of coal, situated in the attic, through the midst of which grate a tube of iron, a foot in diameter, was carried, so that the whole exterior of the cylinder would be surrounded by the burning fuel. This cylinder was continued upward through the roof, and downward in a copper tube of the same dimensions, opening in the centre of the ceiling. To supply the draft of air that would be created by this apparatus, fresh air, warmed in winter to a proper temperature, was admitted through a multitude of perforations in the floor, and in this way the important point of constant circulation was sought to be attained.

The art of ventilation had attained to this degree of perfection at the time of the occurrence of the fire, which has been mentioned, soon after which the erection of the new houses of parliament was decided upon, on a plan combining the utmost perfection of architectural skill and grandeur, with every arrangement conducive to completeness in healthfulness and convenience. The assistance and advice of the scientific corps of the kingdom were sought by the committee charged with the construction of the new edifice, on the various points connected with its warming and ventilation, and the examination of Dr. Reid, a lecturer on Chemistry, of some eminence in Edinburgh, impressed the committee so favourably, that he was instructed to enter upon an extensive course of experimental trials, in order that any important results might be transferred to the new building. Dr. Reid's experiments were conducted in the old House of Lords, the only portion of the former structure preserved from the flames. They were continued through a number of years, and no expense was spared to secure for them the greatest possible completeness and accuracy. The plan which he proposed as the result of his labours, for the ventilation of the new houses, was first practically tested in the remaining portion of the old structure.

A series of openings through the wall into a court yard admits the fresh external air to the basement of the building. A thin fibrous veil, 42 by 18 feet, hangs before these openings, the object of which is to separate the mechanical impurities, especially the flakes of soot with which the London atmosphere is filled, 200,000 visible portions having been arrested during a single evening. The air thus screened, is next passed into a receiving chamber, constituting about one-third of the basement. This is divided, its whole length, by a partition, in the middle of which an opening permits the air to pass through an apparatus, in which, by a thousand jets of water crossing each other in every direction, it is washed and moistened. It then passes among wire tubes, filled with hot water, by which its temperature is raised to any required degree. It now reaches a long chamber, parallel to the receiving chamber, from various parts of which apertures are left, which allow the air to pass up into an equalizing chamber above, which extends under the whole hall of the assembly. No less than 300,000 gimlet holes, of a conical shape, with the smaller orifice upwards, to prevent clogging by dirt, allow the air to escape into every part of the room above; and to make its diffusion more perfect, a hair-cloth carpet, porously woven* for the purpose, gives it an extreme and universal separation. At one part of the partition, between the first, or receiving chamber, and that into which the air passes, after being heated, is a second opening, provided with a door, making a direct passage for the cold air, without its impinging against the heater. By opening or closing this door, as the case may require, any degree of change in the temperature may be obtained, with but little delay.

The escape of the vitiated air, is provided for at the top of the room, where holes are left from one end to the other, into a horizontal channel above, which is received into a descending flue, passing to the ground, and communicating with the lower extremity of a brick chimney, one hundred and ten feet in height. A fire-grate, with a door of supply for fuel, is placed in the centre of this shaft, a portion of the air passing under to supply the combustion, and the larger remainder at the sides. A valve, or register, situated in the main foul-air channel, at the point above the ceiling, where it turns to descend, regulates the rapidity of the movement, and consequently the quantity of air which is drawn through the house. In order to test the efficiency of this arrangement, large trains of gunpowder, mixed with oil, to increase the fumes

* I have understood, that the air thus passing through the hair cloth carpet, was found to carry with it a portion of impalpable dust, which, being inhaled, produced serious disorders in the lungs; particularly with those who were much engaged in speaking.—Ed.

and prevent detonation, were fired in the air-chamber below. The house was at once filled with so dense a smoke, that vision was impossible at a short distance; but in a few minutes it was again clear, the whole of the air of the room which had been thus contaminated, having been drawn out and replaced by fresh.

This plan, however, was not actually adopted in the new houses, owing to a want of agreement between Dr. Reid and the architect. By the arrangement adopted in the new edifice, the supply of fresh air, instead of entering the room at the floor, is received into a reservoir above the ceiling, from whence it is made to descend through the carved openwork of the beams, while the foul air escapes into another receptacle, which communicates with a chimney, or flue, into which a strong jet of steam is allowed to escape, which is found to produce a most effective draught.

Another specimen of successful ventilation, on a large scale, is in the late Chamber of Peers of France. The hall of assembly is in the Luxembourg Palace, situated in the centre of a large garden, and under favourable circumstances for a pure surrounding atmosphere. The air for heating and ventilating is brought from the open garden, through an underground shaft of masonry, about ten feet square. At the point where this airduct enters the cellar, two fan wheels are arranged, each between six and seven feet in diameter, and five feet in length, and having six floats or leaves. These are propelled by the labour of two men, and draw in the air from the outside, at the same time driving it forward among the hot water heating pipes. It pursues its course thence by various upright flues to the apartment where it is to be used, which it enters through a vast number of small orifices, disposed in the risers of steps and other convenient points, so as to give it the proper degree of diffusion. The vitiated air escapes at a large circular opening in the centre of the ceiling, directly under which hangs an immense chandelier, the heat from the numerous gas burners of which occasions a powerful rarefaction, and consequent upward motion of the air. In summer the ventilation was assisted by the action of another pair of fan wheels of the same dimensions, and propelled in the same manner as the first, which supplied the upward force of the heating apparatus, which, during that season, would of course be out of use. The sufficiency of these arrangements was tested by a government commission, by whose experiments it was determined, that when the apparatus was in full action, it withdrew each hour 425,700 cubic feet of air, which, supposing the number of persons present to be 500, would furnish about fourteen cubic feet of air per minute to each individual.

The above descriptions are taken somewhat literally from Dr. Bell's treatise, and though they might have been multiplied to a much greater extent from the accounts of other successful arrangements it contains, perhaps these will occupy sufficient space in the pages of the "Review," and it is hoped they will convey some idea of the means by which it has been proposed to provide for the consumption of the human body, supplies of wholesome air, with the same precision and certainty that is observed in the quality and daily apportionment of food and drink. In Hospitals, whether for the insane or for those sick of other diseases, and in prisons—situations extremely unfavourable for the maintenance of a pure atmosphere—the almost absolute necessity of such a provision will be readily acknowledged; and in private dwellings, most persons are sensible, especially in the cold season, of the need of some means of renewing the air, consequently little need be said to recommend the utility, in this respect, of ventilating arrangements; but there are other advantages than those resulting simply from pure air in buildings provided with these arrangements, which are, perhaps, worthy of being suggested. These advantages arise from the fact, that in connection with these plans of artificial ventilation, the opening of windows and doors for the admission of fresh air is rendered unnecessary. Thus may be avoided entirely those drafts of air through the interior of dwellings, the thoughtless enjoyment of which is known to be so productive of disease; disgusting and irritating insects, which at some seasons of the year, and in certain locations, are so numerous and annoying, may be excluded; and the sounds from the noisy street, which, with open windows in schools, courts of justice and deliberative assemblies of different kinds, are frequently sufficient to prevent the possibility of hearing, may be completely shut out. H.

Testimony of Weare Monthly Meeting, New Hampshire, concerning LYDIA BREED *deceased.*

It is under the sense of the privation we have sustained in the removal by death of our late beloved friend, Lydia Breed, and that others may be encouraged to follow her as she followed Christ, that we are engaged to issue this brief memorial concerning her—and to bear our testimony to the efficacy of that grace by which she was preserved, and through the power of which she became a pillar in the Lord's house and a Mother in the Church.

She was born in Leicester, in the county of Worcester, and State of Massachusetts, the 16th of 2d mo. 1777. Her parents, Robert and Sarah Earle, were concerned to bring up their family with care, and to impress upon them the necessity of correct habits and of living in the fear of the Lord. This christian concern had its influence upon her youthful mind, and although inclined to indulge in a lively disposition, which was natural to her, her veneration for her parents was such that she regarded their wholesome

restraints, and in advanced age, expressed that the remembrance of this filial obedience had been a consolation to her through life. Many were the baptisms through which she passed in her early years, and the refining fire of the Lord was kindled in her heart, while yet very young, purifying and cleansing it from the evil appertaining to it by nature.

Among her memorandums, is the following upon this subject:—"From childhood to more mature age, I was tenderly visited as with the day spring from on high. The necessity of entire submission and dedication of heart was plainly opened to view, my weakness and short-comings rested heavily upon me; but, the Lord working with me and for me, I was enabled to seek and obtain forgiveness." Yielding herself unto the manifested requirements of her Heavenly Father, after seasons of very close conflict, she spoke a few words in the ministry, in a public meeting for Divine worship, in the 19th year of her age—and great was the peace of mind she witnessed. As she continued faithful in the discharge of her apprehended duty, she was strengthened by Him who had called her into this field of service, and although her public communications were generally concise, they were weighty and edifying, and her gift was acknowledged by her friends of Uxbridge Monthly and Smithfield Quarterly Meetings, when she was about 26 years of age.

In the 23d year of her age, she was married to John Fry, Jr., of Bolton, Massachusetts, with whom she lived at that place, highly esteemed by Friends and others, about fifteen years, when in the 5th month, 1813, her husband was removed from her by death, leaving her with five small children. In the 10th month, 1814, she was married to our friend, Enoch Breed, a worthy Elder in our Society, remarkable for his uprightness and probity, and came to reside within the limits of this Monthly Meeting.

In 1824, Enoch and Lydia Breed were selected as Superintendents of the Yearly Meeting Boarding School, at Providence, and for more than twelve years, they discharged the varied and important duties incident to that station, in a manner that redounded to the benefit of the children placed in that institution, to their own peace, and to the satisfaction of Friends. When the infirmities of age and of declining health admonished them of the necessity of retiring from the arduous duties in which they had been thus industriously engaged, they returned to this meeting and were gladly welcomed by us, where they continued to reside until both were taken from us by death.

To our beloved friend, Lydia Breed, was granted a discerning spirit, by which she was enabled to distinguish with much accuracy between thing and thing, and while she was ever ready to extend a helping hand to the feeble and trembling ones, and to uphold the weak, she was unflinching in the exposure and condemnation of error, not regarding the effects upon herself of the faithful discharge of her duty, being remarkably preserved from a time-serving policy, in which some are ensnared by seeking popular favour and applause. As a wise counseller we can bear our testimony that we have been wont to resort to her, and have had great cause of thankfulness to our Heavenly Father for the ability he was pleased to impart to her, by which she was from time to time enabled to administer salutary counsel and advice, and to be instrumental in supporting the order of the Gospel and the Christian discipline of the Church. She was a few times liberated for religious service in different parts of this and New York Yearly Meetings; which visits were performed to the acceptance of Friends and the solid peace of her own mind, but she did not feel that it was required of her to travel much from home. Her communications were not frequent in our meetings, but her ministry was sound and edifying, being in the demonstration of the spirit and of power. She was thoroughly established in the doctrines of the Christian religion, as professed by Friends—a full believer in our Lord Jesus Christ as he came in that prepared body to do His Father's will—as he died for us on Calvary, a propitiatory offering for the sins of the world—as he arose again and ascended on high, giving gifts unto men—as he ever liveth our adorable intercessor and mediator at the Father's own right hand. She was a sincere and practical believer in his spiritual appearance in the heart—and that it is the blessed privilege which all may witness, to know the Holy Spirit, to guide and direct us in our pilgrimage here, and that it is through His power alone, that we are qualified for every good word and work. Being thus settled in the truth, she was prepared, through the aboundings of grace, to declare unto others what the Lord had done for her, and to set forth the way of salvation in and through a Crucified Saviour. She was zealously concerned for the maintenance of the Discipline of the Church, and very skilful in administering it, often successfully exerting herself, through divine aid, in calling back the wanderers and restoring those who had strayed from the right way. Her example, in attending all our religious meetings, even when her health was much impaired, was very instructive and deserving of imitation. Very frequently has she been with us in our religious assemblies, when her strength was so enfeebled that those of less energy, or of weaker faith might have believed that their physical infirmities quite disqualified them from making the effort; and greatly has it been to our comfort and edification, and we have cause to believe to her peace, that she thus exerted herself to be with us at such seasons. She had uninterruptedly attended our Yearly Meeting for many years, and performed this duty for the last time in 1845, and faithfully united with Friends in the support of order on that trying occasion, bearing testimony unflinchingly to the Truth, and comforting and encouraging those whose

hands hung down. Although she was at this time very feeble, she had earnestly desired once more to meet with her friends in their annual assembly, and we believe she was enabled to attend every session of that protracted meeting. After her return home, her health sensibly, though not rapidly declined, yet she continued to attend meetings, to visit the sick, to whom her presence was peculiarly acceptable, and to receive visits from her friends. Her conversation was instructive and often animated and attractive —and the lessons of her wisdom and experience, we trust, will long be remembered by many. As her strength failed, she was more and more confined to the house, but her interest in the concerns of Truth did not apparently abate, and she continued to be resorted to and consulted on subjects of importance, either relating to individuals or to the Church. She deliberately set her house in order, and waited patiently for the coming of her Lord, trusting confidingly in Him, and placing no dependance in any works that she had done. She declared that she had felt herself to be an unprofitable servant, wholly unworthy of a place in the Heavenly Kingdom; and resting all her hopes in the blessed and adorable Saviour, in and through him she was enabled to testify, to her sustaining faith and consoling belief, that her sins were forgiven and her robe washed and made white. She often spoke of her approaching change, and at times expressed her longing desire to be a partaker of the joys of Heaven, of which, at seasons, we believe she was permitted in a remarkable manner, to have a foretaste. Her bodily sufferings towards her close, were sometimes severe, but she was preserved in much patience, quietly waiting the Lord's appointed time, and on the 23d day of 4th month, 1847, this dedicated servant and minister of Christ, was released from all conflict, and, as we reverently believe, removed from the Church militant on earth, to the Church triumphant in heaven; being in the 71st year of her age.

May her survivors, in contemplating the life and death of this dear friend, remember that through the grace of God, she was what she was, and that this grace proved sufficient for her through life, and at the hour of death gave her the victory over the grave.

SIR JOHN BARROW.

The life of Sir John Barrow, who has recently died full of years and of honours, presents a remarkable instance of the success which almost invariably attends untiring industry and perseverance of purpose. His was not that headlong enthusiasm which pursues with ardor some unattainable object, while it turns away with disgust from the homely duties and circumstances of life. The most marked features of his character were "an inherent and inveterate hatred of idleness," and a promptitude in seizing every opportunity of instruction, whereby he was enabled in early life to acquire a large stock of practical information, all of which proved serviceable to him during the more eventful period of his later years.

He was born in June 1764, in a small cottage in the obscure village of Dragleybeck, near Ulverstone, North Lancashire; but perhaps his early life may be best described in his own words, as quoted from a very interesting autobiographical memoir which appeared only a year or two ago. He writes:—"I was the only child of Roger and Mary Barrow. The small cottage which gave me birth had been in my mother's family nearly two hundred years, and had descended to her aunt, who lived in it to the age of eighty; and in it my mother died at the advanced age of ninety. To the cottage were attached three or four small fields, sufficient for the keep of as many cows, which supplied our family with milk and butter, besides reserving a portion of land for a crop of oats. There was also a paddock behind the cottage, appropriated to the cultivation of potatoes, peas, beans, and other culinary vegetables, which, with the grain, fell to the labour of my father, who, with several brothers, the sons of an extensive farmer, was brought up to that business in the neighbourhood of the lakes. At the bottom of the paddock runs the beck or brook, a clear stream, that gives the name to the village, and abounds with trout. Contiguous to the cottage was also a small flower garden, which in due time fell to my share—that is, while yet a young boy, I had full charge of keeping up a supply of the ordinary flowers of the season. I did more; I planted a number of trees of different kinds, which grew well, but long after I left home many of them were destroyed. One of them, however, it appears has survived, and must now be from seventy to seventy-five years old; and the mention of it kindles in my bosom a spark of gratitude, which an imputation of vanity even will not allow me to suppress."

The only scholastic education Barrow ever received was at the Ulverstone Town Bank Grammar school; at first under the tuition of an old man named Hodgson, who was very ignorant, but kind to his pupils. One day being pleased with Barrow's proficiency, he brought him into his wife's shop (for she was a sort of stationer,) and spreading on the counter a great number of books for young people, desired him to choose any one he pleased as a present. "I pitched," writes Sir John, "upon a small history of the Bible with woodcuts, which so pleased the old man, that he foretold to my parents that I should prove a treasure to them. Trifling as this was, it produced its effect, and has on many occasions recurred to my memory.

When Barrow was about eight years old, the Town Bank School passed under the care of an excellent classical scholar, the Rev. William

Tyson Walker, curate of the parish church; and he enjoyed this gentleman's instructions until he was thirteen, at which time he had advanced to the head of his class, having read Livy, Horace, Virgil, Homer, &c. He also acquired some knowledge of mathematics from a perambulating teacher who used to pay an annual visit to Ulverstone, and gave lessons in an apartment adjoining the school.

About this time one or two circumstances occurred, which, trivial as they may appear, exercised considerable influence on the future events of his life. Just as he was about to leave school, a gentleman who had the care of Colonel Braddyll's estates in Yorkshire called on the master of Town Bank to know if he could recommend two of the youths best informed in arithmetic and geometrical calculations, to assist him in taking an accurate survey of the colonel's extensive estate of Conished Priory, near Ulverstone. He immediately named Zaccheus Walker, his nephew, and young Barrow. They gladly agreed to the proposed arrangement; but neither of them feeling qualified to go alone, they consented on the understanding that all should be done under the direction of Mr. Cottam, the agent to Colonel Braddyl.

"We remained," writes Barrow, "at the Priory about two months, in which time we completed the survey, to the satisfaction, as I afterwards learned, of Colonel Braddyll, and I may add, for my own part, to my incalculable benefit, derived from witnessing the practised methods of conducting a survey of the various descriptions of surface—for it contained all—level, hilly, woodland, and water; and it was not the less useful to me, from the practical knowledge acquired of the theodolite and of the several mathematical instruments in the possession of Mr. Cottam. In fact, during our sojourn at the Priory, I so far availed myself of the several applications of these instruments, that, on arriving in London some years afterwards, I published a small treatise to explain the practical use of a case of mathematical instruments, being my first introduction to the press, for which I obtained twenty pounds, and was not a little delighted to send my first fruits to my mother.

"Another circumstance occurred on leaving school, apparently of little importance, to which, notwithstanding, I must to a certain extent trace back my future fortunate progress in life, as will hereafter be shown. Five or six of the upper boys agreed to subscribe for the purpose of purchasing a celestial globe, and also a map of the heavens, which were lodged in the mathematical apartment of Town Bank School, to be made use of jointly or separately, as should be decided on.

Our cottage at Dragleybeck was distant a mile or more, yet such was my eagerness of acquiring a practical knowledge of the globe and map, that I never omitted a starlight night without attending to the favourite pursuit of determining certain constellations and their principal stars, for one, two, or three hours, according as they continued above the horizon. It was a pleasure then, and a profit thereafter."

About this time Barrow got acquainted with the son of a neighbouring farmer, an intelligent youth, who, having been severely wounded while serving in the navy, had returned home with the desire of studying for orders; and Barrow gladly assisted in "brushing up his mathematics, and still more his classics;" while the midshipman as readily initiated him in the mysteries of navigation, a sort of knowledge which he thought might prove useful in case of his betaking himself to a seafaring life.

In this manner were Barrow's leisure hours passed during a year he spent at home; he also amused himself with scientific experiments; and having fallen in with an account of Benjamin Franklin's electric kite, he prepared a string, steeped in salt water, with a glass handle to it, and flying his kite, obtained an abundance of sparks. An old woman, curious to see what was going on, our young philosopher could not resist the temptation to give her a shock, which so frightened her, that she spread a report that he was no better than he should be; for that he was drawing down fire from heaven. The alarm ran throughout the village, and his mother prevailed on him to lay aside his kite.

Barrow being earnestly desirous to increase his mathematical knowledge, and having been informed that there lived in the hills an old farmer named Gibson, who went among his neighbours by the appellation of the *wise man*, on account of his profound knowledge on almost every subject, and more especially of mathematics, he walked some eight or nine miles to see this rustic wonder, and was so charmed with his new acquaintance, that he repeated his visit three or four times. From this intercourse with Mr. Gibson resulted happy consequences to him in after-life.

Barrow had now completed his fourteenth year, and began seriously to reflect on his future prospects. His parents were very desirous that he should enter into holy orders, and offered, out of their scanty means, to support him as a *sizer* in one of the universities; but he did not think himself suited for that sacred profession, and begged to take his chance a little longer, in the hope that something might turn up to afford him employment more suitable to his feelings. About this time a lady from Liverpool called one day at the cottage, and said, without ceremony, that her husband was Mr. Walker, the proprietor of a large iron foundry in Liverpool; and that, in the course of her visit to the north, he had wished her to look out for an active intelligent youth to superintend the workmen, and keep the accounts of the factory, under the guidance and instruction of one who, from age and infirmity, could not long continue his employment; that the youth

would live in the family; and that they had one son, of about ten years of age, who being of a weakly habit, it was their object to give him instruction at home, at least for some time to come. "Now," she said addressing young Barrow, "from the character I have heard of you at Ulverstone, I think you would answer our purpose; and if you think that such an appointment would suit you, I will write to my husband on the subject."

The proposal was not only most flattering, but otherwise welcome to a youth of fourteen, who longed for employment, and who was also desirous of relieving his parents from the expense of maintaining him at home. Accordingly, he was soon domesticated in Mr. Walker's family, where he spent two years in useful and honourable occupation; but the death of his employer was followed by the disposal of the iron foundry to another merchant, and once more Barrow found himself without employment. Just at this time he happened to meet a relative of Mrs. Walker's who was engaged in the Greenland whale fishery, and who proposed that he should fill up a few months of his leisure time by taking with him a trip to the frozen seas; saying that he would be glad to give him a berth in the ship, and that such as his table afforded he should share with him. This kind offer was embraced with eagerness, and shortly after they embarked in the good ship "Peggy," and put to sea.

This northward voyage was full of interest to one possessing so inquisitive a turn of mind as Barrow. The plains of ice on the eastern coast of Greenland, with their immense herds of seals strewed on the surface; the jagged mountains of Spitzbergen, with their lower slopes clothed with lichens and saxifrage; the excitement of a whale chase and capture—such were the outward objects which captivated his attention, while at the same time he pursued the study of nautical lore both in its practice and theory so successfully, that Captain Potts said another voyage would make him as good a seaman as any in his ship. He further attempted, by way of filling up the long day of perpetual sun, to write a poem on the arctic regions; but very soon discovered that poetry was not his forte: nor were the materials he had to work upon of the most inviting nature to the Muse; "for," as he truly says, "the feats and fates of whales and narwhales, morses, seals, bears, and foxes, malmouks, burgomasters, and strontjaggers, could afford but rugged materials for blank verse."

After a few months' absence from England, he returned to his cottage home, bearing with him a couple of the jaw bones of a whale, which he set up as gateposts to the entrance of a small croft close to his parents' dwelling. Here he was gladly welcomed by many; but from none did he receive a more cordial reception than from his respected master the Rev. Mr. Walker, and his old friend, the *wise man* of the hills, Mr. Gibson. The latter asked a thousand questions about navigating ships in an icy sea; and having ascertained what progress Barrow had made in nautical science, urged him to aim at further advance. "No young man," he observes, "should stop short in any pursuit he undertakes till he has conquered the whole; for, without a profession, as you are, you cannot tell to what good use knowledge of any kind may be applied. Shut up in this retreat, the extent of knowledge is of a very limited and unproductive kind; but it has been of use to my two sons in London, one of whom stands high in the Bank of England, and the other is manager of Calvert's brewery: it has also been sometimes of use to my neighbours."

"The good old farmer encouraged me to persevere in my studies, and especially in mathematics, which were a sure foundation for astronomy, and all the rest. I took leave, and thanked him for all his kindness."

(To be continued.)

"MISSIONARY DOES NOT DRINK RUM."

Upon the return of an American squadron from the Pacific Ocean, a few years ago, two boys, of the Sandwich Islands, were brought to this country, at the solicitation of their parents and friends, to be educated and instructed in Christianity. The faithful missionaries who had visited these islanders, had, in addition to the first principles of our holy religion, impregnated the unsophisticated minds of these children of nature, with such an abhorrence of the consequences of rum-drinking, as to fix the idea firmly in their minds, of the utter incompatibility of rum-drinking with the character of a Christian ministry. Upon their arrival at Norfolk, Virginia, they were taken by a citizen of that place, of well known hospitality, under his own roof, where they were treated with the utmost kindness, which they repaid by a simple hearted cheerfulness, which fascinated their host. During their stay with him, he was visited by a minister of the gospel, whom he introduced to the boys—using their own vitiated pronunciation of the English language—as a "mickanary." The boys, accustomed to associate with the idea of a "mickanary" all that was lovely, pure, and of good report, were manifestly awe-struck at finding themselves in the presence of so high a dignitary; and, withdrawing to a respectful distance, seated themselves in a remote part of the room, eyeing, with interest, the august character before them. This unwonted reserve soon attracted the attention of their kind friend and entertainer, and various means were used to draw them out—but in vain—until the jolly host prevailed upon the no less jolly parson, to take a drink of the excellent "Jamaica," which was always kept ready on the sideboard. The drink was no sooner taken

than the spell which had hitherto bound the boys in breathless silence, and fearful reserve, was dissolved, and springing up from their seats, they walked through the apartment with the utmost freedom and ease, audibly and scornfully exclaiming, "He no mickanary; mickanary no drink rum."—*New York Observer.*

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 21, 1849.

The Editor has learned that nearly all the delegates appointed by the five Yearly Meetings, of New England, New York, Baltimore, North Carolina and Indiana, convened at Baltimore on the morning of the 9th inst.; that their deliberations on the momentous subjects committed to them, were attended with a very consolatory and uninterrupted harmony; and that a Report to the Yearly Meetings which they represented, was adopted with entire unanimity. The conference closed on the evening of the 12th.

The Report will, of course, remain, as the conclusions of committees ought to do, with the delegates themselves, until presented to the meetings from which they were sent.

Though we have no disposition to attach more importance to the circumstances attending this conference than truth and soberness fairly justify, we may notice as a remarkable fact, that notwithstanding the time and place were fixed upon nearly fourteen months before the meeting was to be held; and in the meantime an alarming epidemic had spread through a number of our cities, the place assigned for the conference appears to have entirely escaped the prevailing disease, at least until after the session was closed. It was also a comfortable circumstance, that the two Friends of New York, upon whose minds the concern first fixed, and through whose instrumentality it was brought into the view of the Yearly Meeting, were both enabled, though far advanced in life, to attend the conference to its close.

We have copied into the present number, an article from one of the public papers, relative to the aborigines of the country, over which our Anglo-Saxon race is rapidly spreading, and evidently threatening the extermination of the native tribes. Though we do not subscribe to all the opinions expressed in the article, we consider the prospects indicated by the writer as quite impressive, and worthy of serious reflection. It would be impossible to defend, upon Christian principles, the application of force, at least of military force, to convert these sons of the forest, from their wild and wandering habits. And yet we may confidently infer from the nature of the case, and the experience of the past, that unless the conversion of the Indians from hunters to agriculturists, can be in some way accomplished, their extermination is inevitable. A people subsisting by the chase, require a range of forest which the North American continent cannot long afford to the native race. The consequence of the want of game, will be, as the writer observes, a resort of the hunters to the herds of civilized man. Conflicts will unavoidably ensue, and the poor Indians must sink before the overpowering tide of civilized force. What then is to be done, becomes a serious enquiry. Justice and humanity evidently require that extensive and persevering efforts should be made, to induce the natives to adopt a course of life which will prevent their extinction. If the Indians should be impelled by want, to invade the possessions of the white settlers, the government will probably be unable, even if so disposed, to prevent retaliation. Yet, if we take away their means of support, can we be excused from supplying a substitute?

Experience has sufficiently proved, that a war, even with half naked Indians, cannot be prosecuted without enormous expenditures. What provision for supporting and civilizing the native races, would the cost of the Florida war have afforded? If the expense, which the hostile suppression of the native tribes, round whom our settlements are extending, must unavoidably occasion, could be devoted to their civilization and support during their transition state, there is very little doubt, that all the miseries of famine and war, among those people, and their final extinction, might be averted. It must be acknowledged that Indians are slow to adopt the habits of the white man; but it must also be acknowledged, that the influences by which they are surrounded, are highly unfavourable to their civilization. The appropriations of our government towards their improvement, appear considerable; but it would be an interesting enquiry, what proportion those appropriations bear to the expenditures produced by the wars which have been waged against them. If such an explorer of historical facts, as the author of the Review of the Mexican war, would take up the subject, he would probably exhibit a portrait which would astonish both the friends and the enemies of the Indian race. It would probably be found, upon a cold calculation of dollars and cents, that it would be actually cheaper to purchase their acceptance of a rational plan for changing the whole wandering race into farmers and mechanics, and to supply the deficiencies which their tardy movements might occasion, than to repel their incursions, and subdue their hostilities by military force. What a noble measure would it be, if the federal government would engage in the conversion, to peaceful and civilized citizens,

of those wild wandering tribes which occupy the vicinity of the Rocky Mountains, with the energy and liberality which have been so often displayed in the work of human destruction. If the western world had never been visited by white men, the native tribes would no doubt have continued to occupy their ample domains, in savage or half civilized freedom. If we should be the means of introducing the doctrines of Christianity and the arts of civilized life among them, we may yet be a blessing to the remnant of these people. And we may seriously ask ourselves whether, having the power, our duty is not an obvious consequence.

DIED,—At her residence in Rochester, N. H., on the 20th of Fourth month last, HANNAH, wife of Joshua Vickory, in the 40th year of her age, a member of Dover Monthly Meeting. She was enabled to meet the pale messenger with great serenity and composure, and her friends have a comfortable trust that she was mercifully prepared for the solemn event.

——, At the same place, on the 16th ult., a minister and member of the same meeting, GIDEON BEAN, in the 72d year of his age.

——, In Philadelphia, of the prevailing cholera, on the 30th of last month, ANNABELLA KING, a friend much beloved for her urbanity of manners, and kindness to the afflicted.

——, On the 10th inst., at her residence in this city, SARAH H. YARNALL, a member of the Western District Monthly Meeting, in the 57th year of her age.

Having for several years endured much physical suffering with remarkable patience and cheerfulness, she was favoured to meet the close of life with great calmness; and, although sensible of her unworthiness, to feel a humble trust that through Divine Mercy, she was about to enter into "her heavenly rest."

——, Also in this city, on the same day, and a member of the same meeting, HANNAH SMITH, wife of Daniel B. Smith, in the fifty-sixth year of her age.

THOUGHTS FOR THE PEOPLE.

The expenses of war preparations are enormous. Let us apply some of the rules of arithmetic to this subject. It may aid the comprehension of the reader, to estimate military and naval expenditures, not in millions, a denomination so high that few form any adequate conception of it, but in some articles of property, of which all know the value. A farm of one hundred acres, well watered, under high cultivation, with good buildings and fences, having a due proportion of meadow, tillage, and pasture, if not very remote from market, is worth $5,000. A very comfortable school-house can be built in most parts of our country for $500. The services of a first-rate teacher, who could take a charge of fifty children, can be procured one year for $1,000, or less, say $1,000. A beautiful dwelling-house, with a small lot, can be obtained in most of our villages, for $2,500.

Let us see. The peace establishments of Christendom cost about one thousand millions a year. This would purchase two hundred thousand such farms as I have described. If laid side by side, they would reach three times round the globe. It would purchase four hundred thousand village houses and lots; pay the annual salary of one million able teachers—more than enough to edu every child in Christendom; or build two millions of school houses—just about enough to accommodate all the children in the world.

Our Government has appropriated, within the last sixty years, for the preparation for war in time of peace, five hundred millions. This would purchase one hundred thousand farms, or two hundred thousand houses and lots, or pay the yearly salaries of five hundred thousand teachers, or build one million school houses.

For several years past, our Government has appropriated, on an average, twenty millions a year to preparations for war; which on the same estimates as above, would give four thousand farms, eight thousand houses and lots, twenty thousand teachers' salaries, or forty thousand school houses. This, it should be remembered, is only one year's preparation for war, not including pensions, nor one item of the expense of actual war.

An uncured, and I believe, an incurable propensity of war governments is, to lavish money on favorites—successful commanders, or, more generally, scheming, shrewd, but dishonest men, connected with the business departments of the army or navy. Lord Wellington has received ten millions of dollars for war services. Most of this has been paid by industrious Englishmen, who eat the bread of carefulness, and most of whom cannot educate their children at school, for want of means. It would purchase two thousand such farms as I have described, four thousand houses and lots, or pay ten thousand teachers' salaries, or build twenty thousand school houses. And yet the Right Hon. hero is not satisfied, nor is her Majesty's Government satisfied, with lavishing the people's money on him; but they must pay, and he receive, a pension till the end of the nineteenth century, if he should be spared to the English people so long.

Our Government has bestowed four millions on West Point. This equals eight hundred farms, one thousand six hundred village houses and lots, four thousand teachers' salaries, or eight thousand school houses. That institution has been in operation about twenty-five years. Cambridge University has been a great light of Western civilization for at least two hundred and twenty-five years. It has received perhaps one quarter as much State patronage as West point, educated ten times as many young men, and been abundantly censured in certain quarters for consuming the earnings of the people.

Not long ago, our navy was reported as consisting of sixty-eight ships; one thousand five hundred and fifty officers, with salaries from six hundred to four thousand five hundred dollars, averaging about one thousand five hundred dollars. I have not seen this statement in any original document. It may possibly be erroneous, though I think not; and, if not, the salaries would amount to upwards of two millions—the value of four hundred farms, eight hundred village houses and lots, two thousand teachers' salaries, or four thousand school-houses.

Our line-of-battle ships cost the Government, on an average, eight hundred and thirty thousand dollars, and some of them have cost a million—equal to two hundred farms, four hundred village houses or lots, one thousand teachers' salaries, or two thousand school-houses.

The keeping of a line-of-battle ship in the service, one year, costs about half a million—equal to one hundred farms, two hundred houses and lots, five hundred teachers' salaries, or one thousand school-houses.

Now, the indirect and unequal mode of taxation, adopted in part by the English Government, and wholly by our own, requires as much, in the payment of these enormous sums, from every respectable liver, though worth perhaps little or no property, as from the man who is worth millions. Those who like the object and the mode of taxation, should pay cheerfully. Those who think, with me, and certainly there are many such, that military preparations are worse than useless, and that the mode of taxation is monstrously unjust, must pay as cheerfully as they can, for there is no help. Till a change comes over the scene, the freemen of America must toe up annually to the footing of four thousand farms, worth five thousand dollars each; and the toiling millions of Great Britain must pay, each year, about five times as much, for preparing for war in time of peace.—*Nat. Era.*

THE AMERICAN INDIANS.

Many circumstances conspire to give, at this moment, a degree of interest, if not importance, to the tribes of Red Men, now ranging the vast solitude—which are, however, only the huger prison-house—of the prairies, than they ever before possessed since the foundation of the republic. The annexation of Texas, the acquisition of the Mexican territories of New Mexico and California, and the colonization of Oregon, have erected around them, on the south and the west, new barriers, by which they are now hemmed in, and are hereafter to be confined in territories, and by bounds and limits, continually diminishing. There is no longer a far West for the Indian. If he seek to journey, as of old, in quest of the setting sun, it is only to find the white man meeting him suddenly behind the Rocky Mountains as in Oregon—or amid them, as in the Alpine hollow of the Salt Lake—or, in advance, at their Eastern foot, as in New Mexico, on the head springs of the Arkansas and Rio Grande. At the same moment, he feels a pressure from the north, through Iowa and Minesota, driving him inwards, toward the bank of the Upper Missouri, and from the south, through Texas, affecting him sensibly as far as the valleys of the Canadian and Arkansas. The desert left to him begins to assume boundaries capable of being measured; and it is pierced in three or four different directions by the white man's highways, before whose white wagons and unerring rifles, the wild animals of the prairies, the Indian's food, are melting rapidly away.

Walled in—and destined to be more closely pressed every day—their hunting grounds converted into thronged emigrant roads, and the bisons ultimately destroyed; what is to become of the race of North American Indians? who are already, in many quarters, beginning to experience the full horrors of their situation, and to be reduced to the alternative of sitting down to die of starvation or of taking food by force, by aid of tomahawk and scalping knife, from the Americans—only the more certainly to perish under the weight and fury of their vengeance? We are beginning to understand, in this country, the reason why the Apaches and Camanches, whom we, by treaty, have solemnly contracted to keep on their good behaviour as regards Mexico, are robbing and murdering in that country, with the supremest contempt of us and our treaties; that reason being that they rob and murder for food. The Apache country is totally destitute of game; the Camanche country is nearly so; and both those tribes, being wholly uncivilized, and incapable of supporting themselves on the produce of the fields, depend upon the herds of domestic animals of Mexico for the ordinary means of subsistence. In a short time, unless something be done to prevent or remedy it, there will be a similar state of things found existing throughout our Indian territory at home,—no buffaloes,—no corn, no food—except among the settlements, in American folds and granaries, where the wild tribes must seek it, or be content, as we said, to starve. What should we think of the Sioux, the Blackfeet and Arapahoes foraging in Iowa and Arkansas, making such bold and bloody descents there, as the Apaches and Camanches are now making in Mexico nearly all the time? Have we not some reason to believe that the late extraordinary excursions—for extraordinary they were—of the Camanches on the American side of the Rio Grande, were caused rather by the desperation of distress than by any real ignorance on their part of our overwhelming power, and our ability and determination to punish with the utmost severity every one of their aggressions? If this be so—and similar ascertained facts among the Pawnees and other prairie tribes from which the Oregon and California caravans now suffer more or less, show that it is so—then are we already

beginning to feel the evil, of which we have heretofore experienced some of the premonitories; and it is time that we should to turn our attention to the subject of a remedy, be provided in advance for what must, otherwise, prove a serious and fast increasing danger.

The depredations of the Indians must be prevented, that is certain; but whether by force and bloodshed or by gentler means, is the important question. Humanity and common sense both answer in the same way. If war be relied on as the sole means, it must be a war of desperation, which can never end until the Indians are exterminated, and they are numerous. The Camanches alone are generally supposed to number thirty thousand souls: the Apaches are probably still more powerful: the Mexican Minister of War, General Arista, in his last report, estimates these two nations, with the allied northern tribes, from which the border States of Mexico suffer so much, to muster thirty thousand warriors;—an immense force, indicating a population of at least one hundred and twenty thousand souls. The Sioux, Blackfeet, Crows and other tribes of the North, now beginning to suffer from diminishing game, are also very numerous.

In studying the difficulties of this subject, we are not long in arriving at the conviction that there is but one possible remedy for the evil; although that is one the name of which will perhaps stagger many of our readers. These Indians must be civilized—they must be taught to raise food without relying for it upon either war or the chase; they must, in fact, be compelled to abandon both, and to resort to the soil and their own labour, just as they perceive their superiors, the whites, do, for the easy, certain, never-failing means of subsistence.

Nothing is more unfounded than the common notion as to the uncivilizable character of the red man. Doubtless his capacity for civilization is inferior to that of the Caucasian, and the height of cultivation he may attain to, much lower. He is, however, quite capable—as every human creature is—of that degree of civilization which enables a man to till the earth and keep cattle; and, thereby, procure food and clothing. Destroy all the wild game in the Indian country, and forbid him ever again to touch arrow or rifle in war; do all this by the power and in the name of the United States: and then give him hoes, plows, axes, and such other ordinary aid and encouragement as the government does actually give the border tribes; and we shall see the result—as we, in fact, see it now, as a mere accidental consequence, of a less energetic system. The great obstacles to civilization, as experience shows, are hunting and war. As the game vanishes, the former evil dies out, as the latter increases in intensity; war becoming the natural substitute for the chase. Both must be prevented; and then the field of reform is open and the path easy.

In our view of the case, nothing is wanting to the perfection of our Indian system, but the principle of civilizing the tribes by compelling them to quit fighting (and even hunting, except as an occasional and regulated amusement) and go to hoeing corn and pasturing cattle. We are not at all uneasy at the idea of employing a compulsory system. It is better that we should do this, for the purpose of saving the tribes, and the lives of those with whom they now war, (the Mexicans and our own fellow citizens included,) than that we should commence against them a war of extermination. It is idle for such a people as the Americans to trifle in their dealings with a savage race, when their immense power can be wielded for a good purpose. All our military posts in the Indian country should be supplied with the means of enforcing such a system as we recommend; and military posts should be established with that view in the new territories of the Camanches and Apaches; who should be informed, without any kind of ceremony, that their days of rapine and massacre are over—that they are never more to send war parties to Mexico or any where else—that the attempt to do so will be visited immediately, as it will of course require to be visited, with condign punishment—that they must hereafter look to the earth for subsistence—and that their Great Father, the American government, will aid them in an effort of civilization, which has become necessary and inevitable. Our interests—our express treaty stipulations with Mexico—and the obligations of humanity, all concur in exacting of us a firm and vigorous system with our wild Indian tribes, the general benefits of which will be felt by none more extensively than by the Indians themselves.—*North Am. and U. S. Gazette.*

From North Carolina Yearly Meeting of Friends, held in Guilford County, to the different Societies and their individual members professing the religion of our Lord and Saviour Jesus Christ.

Dear Brethren: Having been permitted by the Great Head of the Church to come together and harmoniously to transact the business appertaining to our own Christian Society, we have felt our hearts warmed, we trust, with a measure of that love which breathes "Glory to God in the highest, and on earth peace and good will toward men." We desire that mercy, grace and truth may be multiplied among you, and that ye may experience an increase and abounding in the love of God, and in the knowledge of our Lord and Saviour, and what it is he is requiring from us, his rational and intelligent creatures.

We have long believed that he requires from us that we should love Him, the Lord our God, with all our heart, mind, might and strength, and our neighbours as ourselves. Under the influence of this belief we have zealously laboured to extricate ourselves from the system and practice of

slavery; and we have cause for humble thankfulness in being able to state that, for more than half a century, our Society has been free from it. We now crave your serious consideration of the subject, and your co-labours for its removal from your churches. For we assuredly believe that if all "who name the name of Christ, were honestly concerned to depart from all iniquity," slavery would not remain long on the earth.

We entreat you, suffer not your eyes or minds to be blinded by the assertions of the advocates of slavery, such as—that "the institution has always existed," &c. This we believe is not the fact. We may read in the scriptures of truth of servants and servitude from the days of Abraham to the days of the Apostles, but in our apprehension, these terms are not synonymous with slaves and slavery. But admitting that servitude of a different character was practised under the law and the prophets, we conceive that this is no justification for us under the Gospel, to practice the same, nor slavery in its present form; for the Gospel enjoins us to do unto all men as we would they should do unto us. Now what man among us would willingly be made a slave and know that his children were to inherit the same degrading relation? We believe not one would be found willing. Then how can we inflict on others that condition or relation which we are not willing to receive ourselves. Bring the subject home, dear friends, and examine for yourselves, whether slavery and its advocates can stand approved before the just Judge of heaven and of earth, who has promised to reward every man according to his deeds done in this probationary state.

In our apprehension the day is hastening, "when the knowledge of the Lord shall cover the earth as the waters do the sea"—when all cruelty and oppression shall cease, and justice, mercy and everlasting righteousness shall predominate and abound.

In order to facilitate the coming of this glorious day, we believe it a duty incumbent on all christians to examine into the claims and dispositions of their representatives, whether in the State or national Legislature, in respect to their support of this system of oppression, and not to elevate any to office who are favorably disposed to the continuance and further propagation of it, and in all ways to disentangle themselves from any participation in the continuance and spread of this great evil. For great indeed must be the iniquity of that institution which demands for its safety, that more than three millions of human beings should be debarred from reading the Holy Scriptures. If the slaves are a degraded people, is there not the greater need of giving them light? Friends, think of these things.

Happy is he that condemneth not himself in that thing which he alloweth.—Rom xiv. 22. And having now in christian plainness laid before you this important subject, we leave it for your serious consideration, and are, with sincere regard, your friends.

Signed by direction of the Meeting aforesaid,

AARON STALKER, Clk.

11*th month*, 1848.

NIAGARA SUSPENSION BRIDGE.

On Friday morning last, a company consisting of twenty, two horse teams, headed by a large four horse wagon, crossed the suspension bridge into Canada. As little delay occurred as at any ordinary bridge, and the men and horses appeared quite at home.

The whole flooring of the bridge (800 feet long) appeared occupied at one time, and presented, from the water's edge, (320 feet below) a scene of unequalled beauty and grandeur—the wires resembling more a spider's web woven across this otherwise impassable chasm, than the firm and solid carriage way.

The fare on teams has been reduced, and several hundred head of cattle, within the last few days, have availed themselves of the bridge as a crossing place.—*Buffalo Commercial.*

THE PANAMA RAILROAD.

Our readers have seen from time to time, various notices of the proposed railway over the Isthmus of Panama—first the grant from the New Granadian Government, next the discussions in Congress upon the terms of a permanent transportation contract with the company, the reports from the Engineer Corps on the surveys, and lastly a call for subscriptions by the directors. It is now properly before the public, and the directors appeal to the public to sustain an enterprize as creditable to the national character, as it promises favourably, in a strictly commercial point of view, to each stockholder.

The operations of the company are based upon the transfer, for a consideration, of the grant made to Messrs. Aspinwall, Stevens, and Chauncey, by the New Granadian Government. This grant bestows the right of way, an unlimited use of timber and materials of construction and for purposes of colonization depots, &c., 300,000 acres of the public lands; and allows certain privileges and immunities, necessary for an unrestricted control of the road. Against these privileges the Granadian Government has the reversion of the road at the end of forty-nine years, and the right to buy it at the end of twenty, thirty, and forty years, at the respective valuations of $5,000,000, $4,000,000, and $2,000,000; and in the interim to receive two and a half per cent. upon the declared dividends of the Company. The Company, as such, exists under an act of incorporation from the Legislature of New York, authorizing a capital of $1,000,000, (which may be increased to $5,000,000,) in shares of $100.

The directors appointed under this act, are New York capitalists of proverbial business sagacity, whose names would seem a sufficient guarantee alike for the successful issue of any venture in which they are interested, and the responsibility of the management of the work.

In regard to the construction of the road, the Engineer Corps who have just completed the survey of the Isthmus, report encouragingly. They have run a line from Navy Bay, (a safe and spacious harbour seven miles to the east of Chagres,) over to Panama, a distance of forty-six miles. It is designed to build first, the section of about twenty miles, from Panama to where the road crosses the river Chagres in the vicinity of Gorgona, where connecting with a temporary line of steamboats, a direct steam communication may be established from Gulf to Ocean at an early period. In fact a stern wheel boat and barge, adapted to the river navigation, are already, we believe, on their way out. The estimates of the cost of the road have not yet been published; but as the Engineers report only fifty feet for the summit grade, and an abundance of timber, stone, and building materials on the route, the presumption favours a moderate figure.

What the transportation on this road when completed is to be, and what the net-proceeds, are yet entirely matters of speculation. But that the road is to be built, and built by the private enterprise of United States citizens, is equally a matter of certainty. Books for subscription have been opened in all our principal cities—in Baltimore at the Chesapeake Bank; and we will hazard the prediction, that the whole stock will soon be taken.—*Baltimore Patriot.*

OPINIONS OF PRIMITIVE CHRISTIANS ON WAR.

(Concluded from page 613.)

In the fourth century the church became more and more degenerate. Crimes, which appear most inimical to our faith, were openly practised; and many professing Christians took up arms without the slightest repugnance. We learn from Lactantius, that persons, denominated Christians, not only attended heathen sacrifices, but even *filled offices in the heathen priesthood.* The Emperor Constantine at this time professed to be a Christian; and many of the worldly-minded of that name, rejoicing to see a monarch of their persuasion, submitted to the pagan customs, and sacrificed all conscientious scruples to their ease and safety. Many heathens, also, at once assumed the Christian title, merely out of compliment to their sovereign, and without any real and sincere belief. When those who presumed to bear the name of Christ, could yield to *idolatry*, we need not wonder that they also submitted to *war.* The then-existing government abolished the old military oath, and substituted one even more blasphemous, when considered in connection with its object. This political manœuvre, however, salved the weak conscience, and was sufficient to persuade those who were determined to be persuaded. Hence that beautiful spirit which had once inspired Christianity, gradually sank away, and the anomaly was presented of a *Christian soldier!*

Amidst all this corruption, however, a few favoured Christians, who were still enabled clearly to uphold their faith, persevered in maintaining the unlawfulness of fighting.

Lanctantius, (A. D. 300,) in his Treatise concerning the True Worship of God, says, "To engage in war cannot be lawful for the righteous man, whose warfare is that of righteousness itself;" and again, "It can never be lawful to kill a man, whose person the Divine Being designed to be sacred, as to violence." He inculcates the duty of universal love with great force: "Being all created by one God, and sprung from one common parent, we should reckon ourselves akin, and obliged to love all mankind; and that our innocency may be perfect, *not only not to do an injury to another, but not to revenge one, when done to ourselves; for which reason we are commanded to pray for our very enemies.*"

So convinced were many, even in the midst of so much apostasy, of the inconsistency of war with their religion, that they willingly suffered martyrdom rather than burden their souls with the crime of murder. The broad principle of love and forgiveness of their enemies formed the chief motive of their constancy and firmness in resisting all inducements to fight, and the simple declaration generally was, "I am a Christian, and therefore cannot fight."

Under the reign of Dioclesian (A.D. 300) a large number of Christians refused to serve in the army, and in consequence of their refusal many suffered martyrdom.

It has been made to appear that *while the lamp of Christianity burnt pure and bright, not only the Fathers of the Church held it unlawful for Christians to bear arms,* but those *who came within the pale of it, abstained from the use of them,* and this to the certain loss of their lives; *and that it was not till Christianity became corrupted, that its followers became soldiers.* This is a most awful fact for those, who profess the Christian religion, but who sanction war at the present day. The consideration of it ought to make them tremble as to the ground of their opinions on this subject. It ought to make them fly to the Divine Writings, and inquire with an anxiety proportioned to the magnitude of the case, what scope the latter afforded them for a construction of the precepts therein contained, so injurious both to the morals and to the happiness of mankind.—*Macnamara's Prize Essay.*

CHEESE FACTORIES IN ASHTABULA, OHIO.

C. C. Wick, of Wayne, one of our most enterprising and business men, has recently erected his buildings, and put in operation his dairy,

for the manufacture of cheese. He commands the product of 1,100 cows, owned in that and adjacent townships, and employs men and teams who every morning take prescribed routes varying from five to ten miles each, and gather the "curds," which are neatly sacked by the dairymen and then brought to the factory, where the process of "cheese-making" is completed.

This furnishes employ for a large number of men and women, and by the aid of recent improvements and machinery, much of the labour requisite is rendered light, more convenient and simple than the usual mode. He had last week about 3,000 cheeses on hand, made within about thirty-days, and for beauty and fine flavour they are not to be excelled. The weight of "curds" daily received amount in the aggregate to some 3,500 lbs., and the number of cheese made daily about 75, varying somewhat as regards size. They are put up in sacks, and intended for the English, West India and California trades, and vary from 15 to 35 pounds—the former we believe are intended exclusively for the California market. Wayne has long held a reputation for producing cheese equal to any other township, and friend Wick intends that the products of his dairy shall bear impress of being equal, if not superior, to any that have been sent from this country. In addition to this, there are many large and fine dairies among the farmers.

At Richmond, Meriman Barber has another "factory," and situated so as to command the dairies of that town, Dorset, Andover, and a portion of Cherry Valley. He receives the products of about the same number of cows, and makes about the same weight of cheese daily, and carried on in the same manner as Wick's, but his cheese are uniform in size, averaging about 26 or 27 lbs. each—are put up in the best possible manner, and will command the highest rates in the home or foreign market.

By the adoption of this system it is made advantageous to the farmers, as they contract in the spring for their "curds" which continues for the season, and are thus enabled to estimate very nearly their amount of resources, without reference to a fluctuating market. The price paid for curds the present season is 3¼ cents per pound, deducting therefrom the expense of teams for gathering, who receive a stipulated sum.

Conneaut Reporter.

CROYDON SCHOOL ESSAYS.

A few months ago, a Friend, whose solicitude for the right education of the children in our Society, and especially for the prosperity of the Institution at Croydon, has long been proved and manifested in a variety of ways, endeavoured usefully to engage the minds of the boys in the following manner. He offered a reward of twenty shillings, to be laid out in mathematical instruments, for the best essays on the Horrors of the Slave-Trade and Slavery. The sum was to be divided into three, viz.: ten shillings for the best production, seven for the second, and three for the third; and the essays were to embrace the procurement of the slaves and their journey to the coast; the middle passage; their subsequent condition, and the effects of the system on the negro, and on those concerned in upholding it.

The offer was hailed by the boys with great pleasure, and a large number of them earnestly set to work with such materials as the school library afforded. Fourteen completed their essays, which underwent the examination of the Superintendent and teachers, and the successful essayists were accordingly presented with the several rewards of their exertions. The object of the donor, namely, to promote improvement in composition, and excite the sympathy of the youthful writers for the sufferings of the slave, was considered to be fully attained; the papers manifesting a very creditable amount of industry, intelligence, and feeling.—*British Friend.*

POSTAGES.

Post Office Regulations, under the Laws of March 1, 2 and 3, 1847.

Postage on all letters under 300 miles,	5 cts.
" " over 300 "	10 "
On all newspapers, from the office of publication, within the State,	1 "
If out of the State, and more than 100 miles	1½ "
All transient newspapers each, under 100 miles	1 "
Over 100 miles	1½ "
Circulars and handbills	3 "

Every letter or parcel not exceeding half an ounce in weight, shall be deemed a single letter; and every additional weight of half an ounce or less shall be charged with an additional single postage.

Advertised letters to be charged with the cost of advertising the same, in addition to the regular postage.

Transient newspapers, circulars and handbills, must in all cases be pre-paid.

Letters to different persons cannot be enclosed in the same envelope, under a penalty of *ten dollars.*

Letters for England, by the steamers, 24 cents, pre-paid or unpaid, all the way through.

Letters for the Continent, 5 cents, pre-paid.

Papers for the Continent, 2 cents, pre-paid.

Government advertisement.

FREE PRODUCE MEETING.

A meeting of Friends was held at Gracechurch street, on Fifth day evening, the 31st ultimo, to consider if anything can be done by associated action in the present state of the free labour movement. The meeting was well attended by men

and women Friends; George Richardson of Newcastle in the chair.

Although very little transpired beyond that which is already familiar to the readers of *The Friend*, yet a general feeling pervaded the meeting against using the products of slave-labour, and in favour of procuring by every possible means, a regular supply of free-labour articles; and the declaration of a slaveholder brought forward by Joseph Sturge, that he considered the purchasers of his productions as much implicated as himself, in the charge of holding his fellow-men in bondage, was generally responded to, as the opinion of the meeting. The meeting was addressed in a conversational manner by Samuel Bowly, William Forster, Henry Hunt, Jonathan Priestman, Thomas Chalk, George W. Alexander, Elihu Burritt, and several others. The gist of the proceedings appeared to be, the establishment of a depot for free-labour produce; the great difficulty of such a step being the want of a constant supply of genuine materials. A committee was nominated for the purpose of digesting the subject, with power to add to their number.—*London Friend.*

NEW WATER WHEEL.

The Louisville Journal says: Some days since, we called to see a new water wheel invented by our ingenious fellow citizen, Mr. Jacob Walker. It strikes us as being a very important improvement on any wheel now in use. It is particularly a vast improvement on any now in use for propelling steamships at sea.

The extreme simplicity in the organization of this novel apparatus is very extraordinary. It is hard to estimate the utility of this invention as a power saving machine. In its revolutions it produces no reaction forward or aft. It can be applied to all the uses other wheels are, or it can be submerged as the case may require, without any loss of power, the action always being at right angles with the centre of motion.

AGRICULTURAL WEALTH OF OHIO.

The agricultural wealth of Ohio, is strikingly exemplified in the statistics for the year 1848, presented in the report of the Board of Agriculture. The Cincinnati Atlas estimates the wheat crop of that year, from the data thus furnished, at 25,000,000 bushels. Eighteen counties only, including several of the largest wheat growing counties, produced upwards of 8,000,000 bushels. The statistics of corn are not full, but in ten counties only, where there are returns, the product is estimated at 12,000,000 bushels; in the whole state it is supposed to be 70,000,000 bushels. Of wool, the Atlas estimates that 8,000,000 lbs. were sheared in 1848—2,000,000 in eleven counties. This productiveness is scarcely excelled by the gold bearing soil of California.

RAGGED SCHOOLS OF LONDON.

Multitudes of the young "Christian heathen!" of this vast metropolis, never enter a school or church. The report of one of the Benevolent Societies estimates their number at one hundred thousand. Unloved, uncared for, and familiar with hunger, nakedness, blows, and pavement-beds, they wander about, the growing Ishmaelites of the city. Their own wants are not always their only masters. Sometimes they are driven forth to maintain in idleness and dissipation their unnatural parents.

Watch closely, and you may see them, with pale, sharpened faces, selling matches, and slyly begging, among the merchant palaces of the West End; or peeping wistfully at the gin-shops in St. Giles's; scampering suspiciously, with something under the arm, down the half-concealed alleys leading from Holborn and the Strand; or fingering the filth for lost jewellery or money, and bending over the gutters in the bye-places of the Borough and Lambeth.

With ragged coats to the heels, trowsers, perhaps, to the knees, and shirts invisible, they sometimes scamper about in their favorite haunts, sporting even in their misery, and yelling like young imps. That little wiry fellow, with fingers than can almost pick a lock, and a body that can find its way through a pane of glass, perhaps knows how to manage a dark-lantern, and is apprentice to a house-breaker. His brother pursues you with combs (which he never uses) and trifles in the street, and in hard times "finds," or, as you would say, *steals* pocket-handkerchiefs. His little skeleton sister, with such a sweet, plaintive voice, sometimes sells fruit, and sometimes begs. Hunger is strangely inventive. When the tide is out you may see troops of these young creatures made desperate by want, busy as beavers searching the mud along the margin of the Thames for corks and other plunder.

Some five or six years since, a few choice, self-denying spirits, connected principally with the London City Mission, determined on making a strong effort to save these outcast children. They sought out their worst haunts, hired cheap school-rooms, selected hours in the evening, and other times likely to suit them, and in tones of kindness, entirely new to them, offered to educate them for this and another world; and that the vilest might not be ashamed to come, they called them the *Ragged Schools.*

The opening of some of these was often a curious scene, and sometimes not free from danger. These young "Arabs of the city" were at first ungovernable as wild horses. Sometimes for a freak they brought powder, and fired it off, filling the place with smoke; made a rush, and blew out the lights; pelted one another with missiles and dirt; or drummed at the windows and doors till all was confusion. But perseverance and kindness conquered. As in Aberdeen the result was delightful.

In 1844, the London Ragged School Union was formed to encourage these efforts, and Lord Ashley, the celebrated advocate of the Ten Hours' Bill for the relief of the factory children, became one of its chief patrons.

By the report for 1847, it appears, that besides private donations, in a single year from this source alone were raised upwards of three thousand dollars; and the Society assisted forty-four ragged schools in different parts of London, numbering nearly five thousand children. These were taught by some four hundred and fifty teachers, of whom three-fourths were voluntary and unpaid. The devotion and sacrifices of these teachers were indeed extraordinary.

Many a refined lady, many a gifted youth, accustomed to the elegancies of life, with no recompense but their feelings, have not been ashamed to toil month after month, amid the filth and vermin of these ragged scholars.—*Dr. Corson's Loiterings in Europe.*

One of the most important errors in the conduct of life, arises from the want of a just estimate of the value of time. With the uncivilized man, the hours are allowed to pass unnoticed. But all who have been conspicuous for the attainment of excellence in any line, have been distinguished for industry.

THE SLUGGARD.—Watts.

'Tis the voice of the sluggard, I heard him complain,
"You have wak'd me too soon, I must slumber again"—
As the door on its hinges, so he, on his bed,
Turns his sides, and his shoulders, and his heavy head.

"A little more sleep, and a little more slumber;"
Thus he wastes half his days, and his hours without number;
And when he gets up, he sits folding his hands,
Or walks about saunt'ring, or trifling he stands.

I passed by his garden, and saw the wild brier,
The thorn and the thistle, grow broader and higher;
The clothes that hang on him are turning to rags,
And his money still wastes, till he starves or he begs.

I made him a visit, still hoping to find
He had taken more care for improving his mind;
He told me his dreams, talked of eating and drinking:
But he scarce reads his Bible, and never loves thinking.

Said I then to my heart, "here's a lesson for me;
This man's but a picture of what I might be;
But thanks to my parents, who taught me to know,
That idleness still is the mother of woe."

SUMMARY OF NEWS.

Europe.—The steamship Niagara brings news to the 30th ult. The declaratory law for the transportation of the Irish state prisoners, has passed the House of Commons and received the assent of the Queen. The bill repealing the Navigation Laws has also received the royal assent. The bill for the removal of the Jewish disabilities, and the Affirmation bill, have been rejected by the House of Lords. The bill to render valid marriages with sisters of deceased wives, has passed second reading in the House of Commons. It is said that the English government has presented to that of France, "a friendly remonstrance," against the bombardment of Rome.

The French ministry have introduced into the Assembly a bill for the regulation of the press, said to be essentially the same as that which was in force during the monarchy. Ledru Rollin, who fled from France after the recent disturbance in Paris, has arrived in London. By the latest intelligence from Rome it appears that the French succeeded in establishing themselves within the outer walls of the city. Their own accounts say that the city is entirely at their mercy. The Romans, however, appear to be still contesting every point with the greatest resolution. It is announced that Ancona has surrendered to the Austrians, after being bombarded. It is also asserted that hostilities have been suspended at Venice, proposals of capitulation having been made by the besieged.

The Baden Republicans have been defeated. Manheim and Heidelburg have been taken by the Prussians. Another rising is reported in Wurtemburg, on the frontier of Baden.

The report of the Hungarian victory on the Danube is not confirmed. A battle took place about the 20th ult., on the northern side of that river, in which the Hungarians were unsuccessful in attempting to cross the river Woag. The conflict does not appear to have been a decisive one.

From China intelligence has been received that the Chinese refused to fulfil that part of the treaty with England which requires Canton to be thrown open to foreigners. From Borneo it appears that Brooke, the Rajah of Sattara, (of whom an interesting account may be found in Vol. 1, page 52 of the Review,) has become engaged in a war with some of the natives. Another Circassian victory over the Russians is reported, in the capture of the fortress of Mami on the Black Sea.

Cholera.—In Cincinnati on the 11th inst, 126 interments were reported, of which 76 were from cholera; 12th, 124 interments, 79 cholera; 13th, 154 interments, 112 cholera; 14th, 161 interments, 101 cholera. St Louis, for the five days preceding the 9th, the disease is said to have decreased, but it afterwards increased again. On the 10th, 190 interments were reported, 150 cholera; 12th, 136 interments, 105 cholera; 13th, 110 interments, cholera 87. New York; 11th, 85 cases, 30 deaths; 12th, 116 cases, 38 deaths; 13th, 80 cases, 38 deaths; 14th, 123 cases, 51 deaths; 15th, 76 cases, 37 deaths. Boston, for the week ending 12th inst, 13 cholera interments. Philadelphia, 10th inst, 47 cases, 15 deaths; 11th, 83 cases, 32 deaths; 12th, 80 cases, 26 deaths; 13th, 81 cases, 30 deaths; 14th, 84 cases, 32 deaths; 15th, 54 cases, 16 deaths; 16th, 59 cases and 23 deaths.

On the 9th inst., the Board of Canal Commissioners of this State adopted the following resolution, viz.: "Resolved, That the route recommended by the Engineer for the road to avoid the Schuylkill inclined plane, commencing at the junction of the old West Philadelphia and Columbia railroad, thence by Hestonville and Fairmount to the Market Street bridge, be adopted: Provided, that the City authorities of Philadelphia give satisfactory assurance that they will have a good and sufficient connexion made with Broad Street, and completed in proper time." The City Councils, on the 12th, adopted a resolution, promising that the desired connexion should be made.

FRIENDS' REVIEW.

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For Friends' Review.

INTERCOURSE BETWEEN EMPLOYERS AND THEIR WORKMEN.

"And behold Boaz came from Bethlehem, and he said unto the reapers, the Lord be with you. And they answered him, the Lord bless thee." Ruth ii. 4.

This is a beautiful exemplification of the intercourse between a man of wealth and his labourers. And though it would not, perhaps, be desirable that this language should be habitually copied in the communications between men of large possessions and the numerous workmen whom they may find occasion to employ, the spirit which is indicated by this address, and its response, is certainly such as ought to attend the intercourse between men holding relations to each other correspondent with that of Boaz and his reapers. We naturally suppose that these reapers, as well as their employer, were Israelites, and therefore professors of a common faith. Yet Boaz was, no doubt, a man of hereditary wealth, as his ancestor Nahshon was chief of the tribe of Judah, at the time of the first enumeration under Moses and Aaron, and therefore, probably, left to his son and successor a station and a name which entitled him to an ample division of the conquered lands. At all events, Boaz is introduced to our notice as a mighty man of wealth; and yet in his salutation to his labourers, we recognize no evidence of that air of superiority too often exhibited by little minds in elevated positions. He evidently greeted them as brethren, and fellow possessors of the promised land, and a common religion.

In civil society there must necessarily be varieties of station; and we cannot fail to observe, that the human family includes great diversity of talents, as well as of attainments. Some men can accomplish, almost without a sensible effort, what others, with their utmost exertions, cannot accomplish at all. In some, the intellectual powers are predominant, in others the physical. The blind man in the fable, who carried the lame man that could see, furnishes no despicable picture of human life. Mutual dependence gives rise to reciprocal services; and from these, mutual attachments naturally spring. As in the constitution of the globe, the varied productions of the earth, arising from diversities of climate and soil, give rise to commerce; and by thus rendering nations dependent upon each other, the arts of civilization are promoted and encouraged; so in every community, the endless diversity of talents, with which individuals are endowed, give occasion for those mutual services which confer a relish and pungency upon the enjoyments of social life.

In the distribution of the burdens of life, it must unavoidably happen that a heavier share will fall upon some than upon others. Yet so happily are our faculties and powers adjusted to our social allotments, that the exercise of any power, physical or mental, if not carried to excess, produces an increase of strength, and thus the apparent inequality in the burdens of life is considerably diminished. It is also a reflection which may operate favourably upon those who seem to themselves to be sustaining a very unequal share of the common load, that the sentence pronounced upon our primogenitor, that in the sweat of his face he should eat his bread, until he returned to the earth from which he was taken, is, either literally or substantially, affixed to all his offspring. The burden of existence is enough to those, if any such there are, who have no other to bear.

To what conclusion, then, does this vein of moralizing lead? Evidently to this, that the different positions in which we necessarily find ourselves placed, furnish no proper ground for envy on the one hand, or contempt on the other.

> "Honour and shame from no condition rise;
> Act well your part, there all the honour lies."

Or to give to the sentiment a much greater authority: "Who made thee to differ from another? or what hast thou, that thou didst not receive?" The advantages of superiority in talents, in wealth, station or influence, if traced to their source, are found to be gifts conferred. Even the products of physical or mental exertion, form no exception; for we all work with the capacities bestowed upon us, and upon the materials which a munificent Creator has prepared to our hands.

The christian religion, by teaching us to regard the human race as springing from a common ancestry, and equally objects of the salvation which comes by Jesus Christ, operates more efficiently than any other system of morals or philosophy, to suppress the feeling of superiority arising from the varied conditions of life. Hence the genuine christian, who finds himself placed in a position to command or direct the exertions of many others, will consider his elevation as an addition to the responsibility which belongs to the common lot. In the same proportion as his station augments his influence over others, ought he to feel his increased responsibility to the Giver of every good and perfect gift. This is forcibly and beautifully expressed by the royal Psalmist, who deeply felt the responsibility of his own elevated position. He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth, by clear shining after rain.*

The principles thus indicated, as applicable to a monarch whose powers were very imperfectly defined, and consequently were liable to great abuse, are applicable in their several degrees to all who possess authority over others. For all authority, however defined, is susceptible of abuse, if exercised without a due regard to religious accountability. The exercise of authority, especially under circumstances which render ready obedience indispensable, as is often the case with complicated operations, in which all parts are dependent on each other, is very liable to establish a habit of austerity. And there are, no doubt, many whose condition requires the exercise of authority, who actually suppose that no inconsiderable share of sternness is needful to give efficiency to their mandates. There are unquestionably many situations in life, in which firmness and decision are indispensable. But firmness in relation to reasonable and proper demands, is a different thing from austerity. And probably authority is never more fairly supported than where mildness of manner is accompanied by proper decision. A kind and condescending demeanor, on the part of persons in authority, is particularly grateful to such as occupy a subordinate position; and as instances frequently occur, in which young persons rise from a very humble condition to eminence and wealth, opportunities sometimes present for returning, with interest, the favours received in the early periods of life.

There is one point to which the attention of those who have many workmen under their direction, might be advantageously turned, and which we have reason to fear, is often much overlooked, viz.: the moral influence which the head of any considerable establishment, unavoidably exercises. When the life of the master is regulated upon christian principles, and his intercourse with his workmen marked with a just regard to their permanent interest, numerous opportunities may be found of giving advice, which, though assuming no higher character, will have nearly the force of commands. The eye of the master, if accompanied by a benevolent heart, may sometimes detect, in those under his direction, the germs of capacity, which, with proper encouragement and cultivation, may raise their possessors into stations of remarkable respectability and usefulness. The habits of workmen, in regard to industry and frugality, may be greatly modified by the influence and care of their employers. And industry and frugality are necessary ingredients in a virtuous life, with those who are obliged to rely upon their daily exertions for their daily support. The employer who looks no further into the conduct and condition of his workmen, than to see that their allotted services are duly performed, and their wages regularly paid, can hardly be considered as performing his whole duty toward them. Judicious advice, as to the disposition of his wages, is sometimes nearly as important to an ignorant labourer, as the wages themselves. The very fact that the intellect of one man frequently controls and directs the mental and physical energies of many, implies a superiority which cannot be possessed without a corresponding responsibility. To cases of this kind, as well as others, the admonition of the Apostle is applicable, that the strong should bear the infirmities of the weak.

There is one class of labourers whose situation appears worthy of particular attention. It is no uncommon practice for youth, who remove from the country to cities, particularly to large ones, and engage as apprentices, to have very little connection with their employers, except what arises directly from their business. Instead of residing with, and composing a part of the family of the master, the apprentice is accommodated at a boarding house, separated from the view or control of the employer. The young man, or rather the boy, at the very period of life, in which the danger of forming vicious habits and associations is most imminent, is left to find such connections as chance or choice may suggest. If he appears at the shop or counting house of his master, at the appointed hour, and performs the services required, no questions are asked in regard to the associations which are formed at other times.

It is asserted, that in some instances, merchants' clerks, or apprentices, are encouraged to take up their residence at hotels, in order that by forming an acquaintance with visiters and lodgers, they may be the means of augmenting the number of customers. However necessary hotels unquestionably are, and however respectable many of them are admitted to be, they certainly must undergo an important change, before they can become eligible homes for young men, or such places as pious parents would choose as the usual

* 2 Sam. xxiii. 3, 4.

retreat of their sons, during the intervals of business. While the sale of intoxicating liquor continues to be a part of the regular trade of public houses, they must remain to be unsafe abodes for those who have not fairly established the habit of abstinence from the exhilirating draught. At all events, a house which is used as a general receptacle for visiters and inmates of every description, is not the place where a young man is likely to acquire those sober and reflective habits which are promotive of, if not essential to, a virtuous life.

It would be well if the master who takes an apprentice into his service, would consider the moral and religious training of the youth, no less than his instruction in business, as an essential part of the condition. Those domestic arrangements which exclude apprentices from the houses of their masters, may constitute a convenient part of our modern refinement, but their consistency with sound wisdom, and their influence on the best interests of the community, may be fairly questioned. E. L.

FROM THE SOCIETY ISLANDS.

It is but seldom that we hear from these Islands except by way of France, whose government in an evil hour extended its "protection" over them, much against the will of the Queen (Pomare) and her people. The annexed letter comes to us from an American correspondent who has resided several years at the Islands, and whose opinions are entitled to respect. Among other facts which he states, this is an interesting one, viz.: that Catholic missionaries there have been entirely unsuccessful.

Correspondence of the Journal of Commerce.

TAHITI, December 5, 1848.

Political affairs at Tahiti and the Society Islands remain perfectly quiet,—and, although the natives universally dislike the French, those subject to the Protectorate Government are thoroughly convinced of the necessity of acquiescing in it. Tahiti, Eimeo, and the Pomontus, which are the only Islands subject to Queen Pomare, are comprehended under French Protection. It is difficult to ascertain what is the precise extent of power which the Protector is entitled to exercise in the government of these Islands under the treaties made with the Queen; but I believe that in practice very little is left to the native authorities. The Queen, however, is treated with the respect due to the Sovereign, and lives in her own way upon a salary of twenty five thousands francs from the French Government, and such contributions as she receives from her own people. Her condition is really more comfortable than when she was independent. She is kindly treated by the French authorities, provided with a competent support, and relieved from most of the cares of government, especially from all those difficulties with which she was almost incessantly annoyed formerly, in consequence of the intercourse of foreigners. She has a number of children. One of course will be her successor, and three others have already been adopted as the heirs and successors of the three independent Kings of the Leeward Islands.

No one who reflects for a moment upon the difference between a civilized and a barbarous people, can doubt that those Islands under the French Protectorate must be better governed now than they were by the native authorities, and that the inhabitants enjoy more freedom, and greater security in their persons and property. The natives, however, are not sufficiently enlightened to appreciate these advantages, and therefore they sigh for their former independence, without any hope of regaining it.

The population of Tahiti amounts to about 9000 natives and 400 foreigners, and of Eimeo to about 1300. The whole population of the Pomontus, by a careful estimate lately made, is ascertained to be but little over 4000. The French have a military force at Tahiti, consisting of about 1900 men, and a frigate of 60 guns lying in the harbour.

The English Protestant Missionaries continue their labours on all the Society Islands, without any opposition or disturbance. They retain the same influence over the natives that they held formerly; the Catholics *not having yet made a single proselyte*, as I am assured, although they have a Bishop and some Priests on Tahiti, and are carrying on missionary operations very zealously among all the Islands of the South Pacific. The Catholic Bishop and priests at Tahiti are very estimable men, and between them and the Protestant clergymen the most friendly intercourse exists.

The Missionaries at these Islands, all of them live in the most comfortable style. They occupy European houses, the best on the Island, well furnished, and are abundantly supplied with every necessary comfort

They are much better provided for, than the generality of clergymen in the United States. The natives all profess to be Christians, and are very regular in the observance of all the forms of religion; and they are probably sincere. But a Tahitian Christian and an American Christian are characters that have scarcely any resemblance. The difference can be fully comprehended only by those who have been accustomed to trace the condition of man in his progress from the lowest state of barbarism, to the highest state of civilization When the Tahitians, many years ago, threw awa their idols, ceased to immolate human victims on their altars, and abolished all the horrid rites of their ancient superstition, they did not cease to be barbarians of a very low rank; and since, in the lapse of half a century, through the untiring and self-sacrificing labour of Christian Missionaries, murders, and robberies, and many other crimes, have ceased to be perpetrated, and person

and property are made comparatively secure by the establishment of wholesome laws, they are even now far from being entitled to the rank of a civilized people. They are universally addicted to some gross vices, which seem inseparable from the Polynesian character, and which, in America, would be deemed too abominable for the most ample charity to reconcile with the Christian character.

I have travelled among all the principal Islands of this group—have been much with the natives, and taken great pains to learn every thing about them. I can, therefore, speak with some confidence respecting their present condition, which is no doubt much better than that in which they were found half a century ago, but still very degraded. Schools exist on all the Islands, under the superintendence of Missionaries, in which are taught reading and writing, in the native language, and the very elementary parts of arithmetic and geography. These are well attended by the native children, in whose education the authorities manifest considerable interest. But the great obstacle to the advancement of these people in civilization, is their extreme indolence, which is also the parent of their peculiar vices. They cannot be induced to apply themselves steadily to any kind of labour. As nearly all their wants are supplied by the spontaneous productions of nature, necessity does not compel them to it. They are free, however, from one great evil to which their idle habits would expose them—drunkenness. This is because intoxicating drinks are kept from them by law. I have never seen a native of these Islands drunk, though I have often seen foreigners in that condition. Their vices, to which I have alluded, are not of the malevolent kind. The natives are distinguished for their uniform good nature, cheerfulness, and gayety, as well as for their hospitality, in which they are not excelled by any other people, ancient or modern.

The government of each of the independent Islands is administered solely by native kings and chiefs, without having any foreigners in their service, though in cases of difficulty they frequently refer to intelligent foreigners for advice. Fortunately for them, these Islands have scarcely any commerce, and are seldom visited by foreign vessels. They, are, therefore, seldom annoyed with difficulties to which the frequent intercourse of foreigners would inevitably give rise, and which, from the utter incompetency of the native authorities to conduct public affairs in conformity with the principles recognized by civilized nations, would eventually prove destructive to their peace and independence. Thus far they have avoided collisions with foreign powers, although the neighbourhood of the French at Tahiti caused them some trouble, and much injury, a few years ago. In their Courts of Justice and other branches of the public administration, they proceed with great simplicity, but with deliberation, and I believe with a sincere disposition to do right. It is but natural, considering how inferior they are in point of intelligence to Europeans, that they should, as indeed they do, commit gross errors. But where they expose themselves to just complaint from abroad, they are quite as ready as they ought to be, to make all due reparation. The kings of these Islands, though they maintain their dignity and are held in veneration by their people, have none of the ridiculous ceremony about them which foreigners have imposed upon the King of the Sandwich Islands. Yet these people are more intelligent, more advanced in civilization, more polite, if I may apply the term to them, than the Hawaiians; and the King of Bolabola, Tapoa, is a man much superior every way to Kamehameha III. This comparison is founded upon my personal observation, having several times visited the Sandwich Islands and become intimately acquainted with the manner in which affairs are conducted there.

In applying the term politeness to the Tahitians, under which denomination are included the *nations of all the Society Islands*, I refer only to the genuine unaffected kindness which they exhibit towards those who visit them, and their observance, substantially, of all the essential rules of etiquette, in their intercourse with persons of official rank. The American Consul lately made a friendly visit to each of the Independent Islands. As the natives are constantly passing from Island to Island, notice had thus been conveyed of his coming. When the vessel in which he took passage arrived at each of the Islands, as soon as the anchor was down, a boat was sent off with a message, inviting the Consul to the King's house, where the King was waiting to receive him. At the landing he was met by several native Chiefs to conduct him, and was saluted with the usual number of guns. During his stay he was visited by all the principal chiefs and officers, who welcomed him in the most cordial manner to the island. Presents of food were offered to him according to ancient custom, and professions of friendship towards his country and fellow-citizens were tendered by a principal officer called *Chief Speaker*, by the King's command.

Of all foreigners, the Americans have the strongest hold upon the friendship of the natives of these islands. The English are *mitai*, very good people in their estimation, but the French are cordially hated When I reflect upon the naturally amiable disposition of the Tahitians, the efforts which the benevolent in other countries have been employing for many years, not without some success, to improve them; and that in the course of centuries, perhaps they would become completely civilized, and an ornament to the human race, it is melancholy to think that they are destined, with all the Polynesians, soon to disappear from the scene of the world. Their numbers have been decreasing very rapidly. All the Society Islands, together, not including Tahiti and

Eimeo, the population of which is given above, do not contain at this, time above 5000 inhabitants. Every one of these Islands, that is, the five principle ones, has an excellent harbour, where the largest ships that float upon the ocean may enter and be in perfect safety during all seasons. They are well adapted to the production of sugar and coffee, but, for the want of labourers, neither of these articles is cultivated to any considerable extent. Lime juice, cocoa nut oil, and arrow root, are exported in small quantities. But I have ascertained, by a careful estimate, that the aggregate value of all the productions of the Society Islands during the last year, not including articles of food for domestic consumption, does not exceed twenty thousand dollars.

The American whale ships which formerly visited Tahiti for refreshments, seldom come here now. American merchantmen sometimes stop here, on their way to the Sandwich Islands, or on their return to the United States. The whole number of American vessels entering the port during the last year was twelve, of French the same number, and of English six or seven. Two principal reasons may be assigned why our whalemen have forsaken this port, by far the best in the Pacific—the change of government, and the fact that they cannot procure Irish potatoes, an indispensable article of supplies to whale ships. Other articles may be had in abundance, especially at the Leeward Islands, where prices are reasonable. It is not easy to perceive what advantage France is to derive from her establishment here, which is kept up at an expense of $300,000 a year; and if the decision were left to the officers of the establishment, it would be broken up immediately.

For Friends' Review.

INDUSTRIAL SCHOOLS.

In a late number of the Review* may be seen a brief account of *John Pounds*, a cobbler, of Portsmouth, to whom is awarded the honour of originating the idea of Ragged Schools, and who, notwithstanding the apparent unfavourableness of his situation, had zeal and perseverance sufficient to enable him to carry his views into practice. Truly, it is ludicrous enough to fancy him following the "wild Arabs of the city," as his biographer termed them—or the "little blackguards," as himself called them—about the streets, and along the water's edge, coaxing them into his school by the savory smell of a smoking potato:—but how noble was the object, and how beautiful was the result! If unwise legislation, or the habits of too many of the people, have too strong a tendency to perpetuate poverty and the wretchedness attendant on destitution, how estimable must that man be—and to what a depth must his heart participate in the *law of love*—who will from day to day go forth into the byways of the friendless, and, as we are apt to term them, the undeserving, and bribe their children, through their unsatisfied appetites, to allow him to open before them the avenues to knowledge, and show them the beautiful workings and high privileges of instructed minds.

In addition to the Ragged Schools, now common in Great Britain, some of the English papers speak of "Ragged Churches," where the vagrant juvenile population are cleaned and fed, and then instructed in their religious and moral duties. What a spectacle would be presented should such characters as John Newton, Mary Fletcher, Isabella Graham, or Anthony Benezet, be found ranging over the most wretched districts of the city in search of the hungry, the filthy, and the vicious—alluring them, by the promise of a meal, to enter a house of worship, and listen, for the first time, to the preaching of that gospel, and be told, for the first time, of the promises of that Saviour, whose name they have scarcely ever before heard mentioned in reverence, but habitually in blasphemy! Truly may it be said, life and immortality are brought to light by the gospel!

From the same article in the *North British Review* from which was extracted the account of John Pounds, the following notice of the benevolent efforts of William Watson, of Aberdeen, is taken. We are confident it will be read with no less interest than the former. Z.

"Side by side with John Pounds in this 'labour of love,' we would rank the name of William Watson, Esquire, Sheriff-substitute of Aberdeenshire. He is entitled to all the honour and all the merit of organizing a system of Industrial Schools, which has embraced within its comprehensive grasp all classes of idle vagrant children, and cleared a large town and county of juvenile criminals and beggars. Mr. Watson's exertions on behalf of this helpless and hitherto utterly lost portion of the community are beyond all praise, and will hand down his name to posterity as one of the most practical benefactors of his country. The Industrial Schools of Aberdeen, the scene of Mr. Watson's labours, have been so much looked up to as a model, and the system there pursued seems to have worked so admirably, and to be now so fully matured, that it may be well to give a slight sketch of their origin and subsequent history, and to narrate a few of the practical benefits which have accrued to the town and county of Aberdeen from their establishment.

"Before the introduction of Industrial Schools into Aberdeen, a society was formed for obtaining subscriptions to be applied in paying school fees for vagrant children. This plan met with but partial success, and it was then suggested that, in addition to ordinary education, these children

*See No. 43, current volume.

should be supplied with food and industrial occupation. This seemed at first sight rather a startling project, and it was asked on all sides, 'Do you mean to educate *all* the young beggars in Aberdeen?' It was indeed no small matter to supply with food the town's complement of vagrant children. But Sheriff Watson stood boldly forward, and proposed to open an Industrial School. A few friends favourable to the scheme rallied round him, and subscribed £100. With this small sum the first Industrial School, consisting entirely of boys, was opened in October, 1841, with twenty scholars. The number of boys rapidly increased, and in the following February and March, when the school was fairly in operation, with sixty scholars on the roll, the average attendance was *fifty-three daily.* To illustrate the class of children benefitted by this school, it is worthy of remark, that out of sixty-nine boys attending this school in 1844—forty-five of whom were from eight to twelve years of age—no fewer than thirty-six had lost their father, four had lost their mother, four were orphans, and in the remaining twenty-five cases, where both parents were alive, the father had in some instances deserted his family, and in others he was disabled from work. Such was the helpless condition of those children who frequented the first Industrial School. From seven in the morning till eight at night they remained in school, having their regular hours for working, eating, and playing. Four hours in the day were devoted to lessons, and five to work, and the children were provided with three substantial meals. The mental instruction consisted of religious exercises, reading, writing, and arithmetic; the industrial work consisted chiefly of net-making, which was found to be at once a remunerative and healthy occupation, with occasional working in the garden; the food consisted of porridge and milk for breakfast and supper, and soup and bread for dinner. Corporal punishment was almost unknown; but those who came at a late hour in the morning were allowed no breakfast, and those who absented themselves towards the hours of dinner or supper were not permitted to share in these meals. During the above year, seventeen boys left school, having got various kinds of employment—four were removed by their parents, who had become able to support them—and four were admitted into other charitable institutions. As these children left, others came in their place. In the year following, twenty-two boys obtained employment, and four were admitted into other institutions. The number of children now on the roll in the original Industrial School is about one hundred, and the average earnings of each boy amount to thirty shillings in the year, being one-half of the expense of his food. The amount received for work would be greater, but for the difficulty of finding remunerating work for such young persons, and the time spent in teaching them. It must also be remembered, that as soon as the children have attained to a certain degree of dexterity and training, every exertion is made to procure them a more remunerative situation. The produce of the children's work goes to defray the expense of the establishment, thus reducing the expense of the school,—teaching the children the value of steady, persevering industry,—and fostering in their minds, from the earliest years, a sound and wholesome principle of self-dependence.

"The success of the Boys' Industrial School led to the establishment, in 1843, of a school of the same description for girls. This school has a female teacher, and is entirely managed by ladies, who devote much time and labour to its superintendence. The children do all the household work for themselves; otherwise, it is conducted as nearly as possible on the same principle as the boys' school. The number of scholars was, from want of funds, at first restricted to sixty. The regularity of attendance,—the large number of children destitute of parents,—and the number of girls provided with situations, are on an average much the same as in the Boys' School of Industry. The girls' work is, from its nature, less remunerative, but their expenses are less, and, on the whole, the yearly cost of a girl at the Industrial School is nearly one pound less than a boy. This school, in consequence of some differences among the subscribers, has lately been divided into two separate establishments, both of which are in a prosperous condition. The one, called 'Sheriff Watson's Female Industrial School,' had by the last report, ending December, 1848, seventy scholars on the roll, with an average attendance of *sixty*, of whom thirty-three were the children of widows. And the other, entitled 'The Female School of Industry of Aberdeen,' by the last report, of the same date, had also seventy scholars on the roll, upwards of thirty of whom had no father. In the working of the Female Schools of Industry, much positive good has resulted from the children returning to their homes at night, and from the visits of the ladies and teacher to the homes of the pupils. The Ladies, in their Fourth Report, speaking of the homes which they have visited, state as the result of their experience, that by means of Industrial Schools the children of the poor 'can, at a small amount of labour and expense, be brought within the sphere of all that is good and estimable and praiseworthy; and without being altogether separated from their parents, made instrumental in carrying to their homes the saving truths of the gospel; and by practising the lessons of industry, and cleanliness, and order, altering the character of these homes, and making them the abodes of social happiness and domestic comfort; proving that the feature of the Industrial School which many deemed the most objectionable, may, by the Divine blessing, become the one which most enhances its value.'"

Account of SAMUEL RUNDELL, *of Liskeard, England, a minister, who died* 5*mo.* 1848, *aged* 85.

He was born in the year 1762, and was privileged to receive a good education, according to that time; but describes himself as having had, in his youth a strong and untractable will. When he had scarcely reached the years of manhood, having had to leave the parental roof, and the care of a very affectionate mother, he was much exposed to temptation and the assaults of the enemy, with but few good examples in view; yet, through Divine mercy, he experienced preservation from gross evil; and was favoured, about the 19th year of his age, with a precious and powerful visitation of heavenly love. Being naturally of a grave and serious turn of mind, and keeping much in retirement, he attracted the notice of some, who had at heart the welfare and encouragement of the young; of whom William and Catherine Phillips were his kind and judicious friends. He had a great regard for them both; the religious experience and cheerfulness of the one, and the powerful ministry of the other, left a strong impression on his mind.

In the spring of 1790, he married Martha Manning, of Exeter. Their union was of short duration: she survived the marriage only about two years; leaving an exemplary character for charity and good works.

Under a deep concern of mind, our dear friend first spoke as a Minister at a Quarterly Meeting at Kingsbridge, in the same year, being then under the appointment of Elder. About that time, he occasionally accompanied his valued friend Jonathan Binns, of Looe; who together with Sarah Tuckett, held many meetings in parts of Cornwall and Devonshire, chiefly where friends were but little known. These engagements appear to have been fraught with instruction and profit to himself; and he added, at times, a few words of earnest exhortation to those present.

He has been heard to remark, that he believed he was the first who was regularly recorded by his monthly meeting as a Minister in Cornwall. This took place in the year 1794. His gift in the ministry was often exercised with fearfulness; but being watchful in such movements, and desiring to depend on the Lord alone for wisdom and strength, he experienced due qualification and enlargement; and his services were attended with demonstration of the Spirit and of power. Being also possessed of a clear understanding, sanctified by the seasoning virtue of Divine grace, he was made useful in contributing to revive the discipline of the church; and thus became an honourable instrument for good, in the hand of his Divine Master.

In 1794, he was associated successively with Sarah Harrison, from America, and Ann Alexander, (then Ann Tuke,) of York, in many public meetings, which they held chiefly in the western parts of Cornwall. The labours of both these friends were blessed to many; and those of the latter especially, being more extensive, proved the means of inciting others to diligence in the spiritual work of the day. She paid a religious visit to the Scilly Islands, accompanied by himself and other friends. This, it is believed, was the first visit of any Ministers of our Society to those Islands. The part which he took in these services appears to have been satisfactory and weighty.

In several following years he travelled extensively in the work of the ministry, with the unity of his friends. In 1795, with two Friends of Cumberland, he went through several parts of Scotland, and some of the adjacent islands; going northwards as far as Aberdeen, and having many religious opportunities both among Friends and others. Though his mind was often affected with depression and discouragement, yet there is reason to believe that his labours, both in this engagement, and in others less extensive, in various parts of the United Kingdom, proved acceptable and salutary to many.

In 1803, our dear friend was united in marriage to Sarah James of Falmouth; an event which proved of great strength and comfort to him, during the remainder of his life. He had previously had a view, that it might be required of him to pay a religious visit to Friends in Ireland; and soon after his marriage, he proceeded to Dublin, and entered on this important service, which closely occupied him for several months.

For many years he carried on the business of a woolstapler, and occupied a few acres of land; but he did not devote himself much to pursuits of a temporal nature, endeavouring to keep them in subserviency to interests of greater moment; and he very much withdrew from business about thirty years before his death, contracting his affairs within a narrow compass.

The welfare of those around him, and the improvement of the religious and social state of his fellow-countrymen, and of mankind at large, excited his Christian solicitude; and, among many other philanthropic objects, he took a lively interest in measures for promoting the unsectarian education of the children of the poor, and for elevating the condition of the descendants of Africa. The subject of Intemperance also affected him much, in consequence of the fearful ravages of that evil, among the various classes of the community; and when upwards of seventy years of age, he relinquished, on grounds of Christian expediency, the use of all intoxicating drinks—a change which was made with benefit rather than injury to his health.

The interests of our own religious society were near to his heart. Frugal in his own expenses, he contributed liberally to its various objects; and earnest were his desires that its ancient Christian principles might be faithfully maintained on the true foundation, and that no compromise might

be made with the spirit of the world. The many departures among us from the Gospel standard excited his deep concern. The Scriptural Doctrine of the Light or Spirit of Christ, graciously manifested to all men, he felt particularly called on to uphold; recommending his friends and all others to walk therein; that thus they might have true fellowship one with another, and know the blood of Jesus Christ the Son of God to cleanse them from all sin. Having reflected and felt much on the great work of human redemption, he published in 1834, some of his views thereon; also on Divine worship; and on partaking of the flesh and blood of Christ. The circulation of this valuable tract appeared to afford him relief and satisfaction.

With increasing years, humility, affection, and gentleness of disposition, increased. Though of sound judgment and deep experience in things pertaining to life and salvation, he greatly valued the unity and judgment of the Church, and esteemed with forbearance and deference the sentiments of his friends; not desiring to assume the character of a lord over the heritage, but to be an example to the flock: yet he might be truly designated as one of the fathers in the church. Uncompromising integrity and principle marked his character; and it was at all times his desire and concern to magnify the power of divine grace, and to acknowledge, in humility, his own deep unworthiness.

As life advanced, the religious labours of this dear friend gradually became less extensive; but they continued highly valuable and weighty, and were blessed, it is believed, to the edification of many. He was frequently engaged within the limits of his own and adjacent Quarterly Meetings; and in company with his beloved wife, he paid a last general visit to the families of Friends in Cornwall, and held some meetings with others, in the years 1840–1, when in his 78th year. While health and strength permitted, he was a frequent attender of the Yearly Meeting in London; and his presence at meetings for worship at home, until prevented by illness, was remarkably punctual. In these, the character of his religious communications was lively and instructive, though delivered at times under infirmity of body, and a sense of spiritual poverty. Many who were present on the last day of his attending meeting, will not soon forget the sweetness and solemnity of his address, and the striking allusion to his own experience of divine goodness from early life to that day.

The final illness of our beloved friend, was marked by hope and consolation, and was replete with much to instruct and impress survivors. Often did he commemorate that Divine and gracious hand, which had led him from early years, had been his shield in temptations and conflicts, in heights, and in depths; had upheld him through many weaknesses and short-comings; and which he reverently hoped would keep him in patience to the end, blotting out all his transgressions for the Redeemer's sake.

He had had at different times slight attacks of a paralytic nature; and on the 29th of 12th mo., 1847, another of these, so much prostrated his strength, as thenceforward to confine him to his bed, which he kept with little intermission for about eighteen weeks. He had been wont to speak very diffidently of his future prospects; but on no occasion, throughout his illness, did they appear to be shaded with doubt or fear; he spoke of his departure most frequently as "a day of deliverance," much to be desired, and calmly to be waited for; and there were occasions, when he could joyfully anticipate it, as the entrance on a state of blessedness and glory.

His concern for the welfare of individuals, and of our religious Society, was strikingly evinced: from many instructive remarks the following are selected:—On the 3d of 1st mo., he said, "I have been much favoured with Divine mercy this day;" and, alluding to one particular meeting he observed, "Alas! how has the testimony of the Light of Christ been obscured, by professors of it yielding to the world! I believe that that testimony must be re-established; but by what means it may please the Great Head of the Church to do this, *that* I leave. I desire that all Friends may be faithful to the measure of light and grace dispensed to them—then I believe light will spring up, and the Church will shine forth in her ancient beauty. There is but one door into the true sheep-fold: 'I,' said Christ, 'am the way, the truth, and the life.' 'He that will be my disciple must deny himself, take up his cross daily, and follow me!' In this way the testimonies of the Lord were originally held up; but how have they been departed from!"

It was very grateful to him to receive messages of love from absent friends; and he generally requested, in a few words, but in a feeling manner, that similar returns might be made from himself; saying, on one of these occasions, "By this shall all men know that ye are my disciples, if ye have love one to another." While thankfully appreciating the many comforts afforded him, he often contrasted his own lot, with that of many of his poor neighbours under suffering, and evinced his desire for their relief.

On First-day, the 23d, there was an evident diminution of strength; and he remarked,—"What an abject creature man is, when left to himself. I hope all around me who are capable of prayer, sincere prayer, will desire for me, that patience and resignation may be granted to the end." On the following day, he said to some friends who called, "You see a poor feeble old man waiting for his change; may you become faithful examples to others, to direct them to the Light or Spirit of Christ. This is what I have been concerned to recommend to my dear friends for many years. Don't be ashamed of the cross, or seek to avoid the denial of self. The cross

must be borne, and that which is of an opposite nature in us, must be subdued and brought down; then we shall stand on the sure foundation—on the eternal rock, which even the gates of hell cannot prevail against." On several occasions he remarked, "I have nothing to trust to, but the mercy of God in Christ Jesus; nothing of myself;—no righteousness of my own."

On the 30th of 1st mo., thinking that the period of his departure was nearly come, he was anxious not to be disturbed to take nourishment; saying, "let me pass away quietly to my eternal inheritance." The next morning he remarked, "I thought my change would have come before now; but it has not pleased Him in whose counsel and wisdom I desire to wait." It then appeared likely that a day or two might terminate his sufferings; but he again revived, and his life was protracted in a state of much helplessness for three months longer. During this time his strength gradually declined. He was able to express but little, but still bore, by his patience and submission, a scarcely less striking testimony to the sufficiency of Him in whom he believed. At a late period, the hope being expressed that his mind was comfortable, he replied, "depending on the mercy of God through Christ Jesus."—*Annual Monitor.*

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 28, 1849.

The little story of the silver tankard, which is inserted in the present number, if it has no strong claim to novelty, may very possibly suggest to the more reflective class of our readers some useful considerations. The attention of legislators has been unquestionably too much directed to the suppression of crimes, by the infliction of penalties, either corporal or pecuniary. There is reason to hope that the light which the spirit of the gospel has shed upon our path, has within a few years, been opening a clearer and more efficient way of producing reformation among criminals. If a young person, who has thoughtlessly, or ignorantly transgressed the laws of the land, finds himself immediately exposed to the frowns of the world, and debarred from the means of honest and reputable employment, the natural consequence is, that he will become hardened in his crimes. Finding every man's hand against him, his hand will, in all probability, be turned against others with little discrimination.

If the unsuspecting hospitality of a little girl could divert a professional thief from his purpose, the spirit of benevolence, in a man of wealth and influence, employed in leading an offender against the law, to the adoption of an honest course of life, might often effect a great amount of good. The truth of the proverb, that the way of transgressors is hard, has been often sorrowfully realized; more particularly by those who have fallen into crimes which are the objects of penal law. And there are probably very few of that class who would not gladly relinquish their vicious course if they could clearly perceive how to effect it. Philanthropy finds few objects so worthy of attention, and at the same time so revolting to the finer feelings of our nature, as those who are sunk into the degradation of vice and penal infliction.

The observations of Dr. Audrand, respecting the supposed connection between the Asiatic cholera, and the electrical state of the atmosphere, are not introduced into the Review from any apprehension that the writer has cast much light upon this mysterious subject. It may, however, be interesting, and possibly useful, to examine, where the means are at command, whether the prevalence of this awful disease has any discoverable connection with the atmospheric phenomena. Every discovery of the laws of nature, and the action of the elements, adds to the means of supplying the wants or mitigating the sufferings of life.

But whatever science or observation may furnish towards relieving the sufferings of man, there is one important consideration, suggested by this awful visitation, which ought not to be disregarded. Affliction cometh not forth of the dust, neither doth trouble spring out of the ground;* or as elsewhere expressed, Shall there be evil in the city and the Lord hath not done it?† Though sickness and health are unquestionably dispensed to us chiefly through the instrumentality of natural causes, and thus, to a certain extent, rendered dependent upon our use or abuse of ourselves, and the means placed at our disposal, we are never to forget that causes and consequences are all subject to the disposal of an all-controlling Power. While we are admonished, by the discoverable laws of nature, to use the creation without abusing it; for every abuse brings its consequence in its train; much remains involved in impenetrable mystery; so that our hopes of life and health must repose at last, on the sovereign will. We may therefore both philosophically and religiously admit, that epidemics, which occasionally pass through the land, are among the means divinely appointed to call the people to a closer scrutiny into the course they are pursuing. In most, if not all, places where the cholera has prevailed, instances have occurred in which the transition from usual health to the chamber of death has been too rapid to afford much time to contemplate the awful event. Happy will it be for us if we verify the declaration of the prophet—when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

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*Job v. 6. †Amos iii. 6.

The *London Friend*, of the present month, has just come to hand, from which we learn, that the late Editor, Charles Tylor, has relinquished his connection with that periodical, and is to be succeeded by Joseph Barrett, by whom, in unison with Charles Gilpin, the publication will be continued in future.

Died,—On the 15th inst. of consumption, Susan L., wife of Eden S. Webster, and daughter of Nathan Vail, in the 38th year of her age; a member of Plainfield Preparative Meeting.

Her bereaved friends have the very comforting and consoling assurance that their loss is her eternal gain. Throughout her protracted illness, her patient submission to her Divine Master's will, was remarkably conspicuous. Not a murmur was heard to escape her lips; and frequently, during the last few weeks of her life, when attacked with severe spells of coughing, she would say, "I am afraid my patience will not hold out to the end." Although the enemy was at times permitted sorely to buffet her, yet through prayer, joy sprang up in her troubled breast, and she proclaimed to those around her, what the Lord had done for her soul, and seemed in a marvellous manner to enjoy a foretaste of the bliss that awaited her. And while thus filled with joyful anticipations, her spirit was poured forth in earnest desires that all her family and friends might partake with her of the like blessedness. Almost her last words were, "Happy! oh, how happy! praise be to the Lord God and the Lamb forever and forevermore, amen."

For Friends' Review.

COFFEE PLANTATIONS OF CUBA.

We find in the *New York Evening Post*, a letter from William C. Bryant, one of its editors, dated at Matanzas, the 16th of Fourth month last, from which the following extract is made and offered to the *Review*. It is no marvel that the northern invalid pines for the balmy influences of Southern air, in the unrestrained circulation of which he can "breakfast, dine, sup and sleep," and where the atmosphere is scarcely ever in repose, but the breeze, either on or off the land, is constantly infusing into his lungs its invigorating freshness. Well might Heredia exclaim:

"Ah! the delicious palms, that on the plains
Of my own native Cuba spring, and spread
Their thickly foliaged summits to the sun;
And in the breathings of the ocean air,
Wave soft beneath the Heaven's unspotted blue."

It is not that we now, for the first, learn that railways, the undeniable evidences of a high degree of civilization, are common in Cuba, but the hope will nevertheless strike every reader pleasantly, that they will more and more widely extend themselves and their bustling consequences, in those climes of "languid idleness." T.

I had heard much of the beauty of the coffee estates of Cuba, and in the neighbourhood of San Antonio are some which have been reputed very fine ones. A young man, in a checked blue and white shirt, worn like a frock over checked pantaloons, with a spur on one heel, offered to procure us a *volante*, and we engaged him. He brought us one with two horses, a negro postilion sitting on one, and the shafts of the vehicle borne by the other. We set off, passing through fields guarded by stiff-leaved hedges of the ratoon pine, over ways so bad that if the motion of the volante were not the easiest in the world we should have taken an unpleasant jolting. The lands of Cuba fit for cultivation, are divided into red and black; we were in the midst of the red lands, consisting of a fine earth of a deep brick colour, resting on a bed of soft, porous, chalky, limestone. In the dry season the surface is easily dispersed into dust, and stains your clothes of a dull red.

A drive of four miles, through a country full of palm and cocoa-nut trees, brought us to a gate of a coffee plantation, which our friend in the checked shirt, by whom we were accompanied, opened for us. We passed up to the house through what had been an avenue of palms, but was now two rows of trees at very unequal distances, with here and there a sickly orange tree. On each side grew the coffee-shrubs, hung with flowers of snowy white, but unpruned and full of dry and leafless twigs. In every direction were ranks of trees, prized for ornament or for their fruit, and shrubs, among which were magnificent oleanders loaded with flowers, planted in such a manner as to break the force of the wind and partially to shelter the plants from the too fierce rays of the sun. The coffee estate is, in fact, a kind of forest, with the trees and shrubs arranged in straight lines. The *mayoral*, or steward of the estate, a handsome Cuban, with white teeth, a pleasant smile, and a distinct utterance of his native language, received us with great courtesy, and offered us *cigarillos*, though he never used tobacco, and spirit of cane, though he never drank. He wore a sword, and carried a large flexible whip, doubled for convenience in the hand. He showed us the coffee plants, the broad platforms with smooth surfaces of cement and raised borders, where the berries were dried in the sun, and the mills where the negroes were at work separating the kernel from the pulp in which it is enclosed.

"These coffee estates," said he, "are already ruined, and the planters are abandoning them as fast as they can; in four years more there will not be a single coffee plantation on the island. They cannot afford to raise coffee for the price they get in the market."

I inquired the reason. "It is," replied he, "the extreme dryness of the season when the plant is in flower. If we have rain at this time of the year, we are sure of a good crop; if it does not rain the harvest is small; and the failure of rain is so common a circumstance that we must leave the cultivation of the coffee to the people of St. Domingo and Brazil."

I asked if the plantation could not be converted into a sugar estate.

"Not this," he answered; "it has been cultivated too long. The land was originally rich, but it is exhausted"—tired out was the expression he used—"we may cultivate maize or rice, for the dry culture of rice succeeds well here, or we may abandon it to grazing. At present we keep a few negroes here just to gather the berries which ripen, without taking any trouble to preserve the plants, or replace those which die."

I could easily believe, from what I saw on this estate, that there must be a great deal of beauty of vegetation in a well-kept coffee plantation; but the formal pattern in which it is disposed, the straight alleys and rows of trees, the squares and parallelograms, showed me that there was no beauty of arrangement. We fell in, before we returned to our inn, with the proprietor, a delicate-looking person, with thin white hands, who had been educated in Boston, and spoke English as if he had never lived anywhere else. His manners, compared with those of his steward, were exceedingly frosty and forbidding, and when I told him of the civility which had been shown us, his looks seemed to say that he wished it had been otherwise.

Returning to our inn, we dined, and as the sun grew low, we strolled out to look at the town. It is situated on a clear little stream, over which several bathing houses are built, their posts standing in the midst of the current. Above the town, it flows between rocky banks, bordered with shrubs, many of them in flower. Below the town, after winding a little way, it enters a cavern yawning in the limestone rock, immediately over which a huge ceyba rises, and stretches its leafy arms in mid heaven. Down this opening, the river throws itself, and is never seen again. This is not a singular instance in Cuba. The island is full of caverns and openings in the rocks, and I am told that many of the streams find subterranean passages to the sea. There is a well at the inn of La Punta, in which a roaring of water is constantly heard. It is the sound of a subterranean stream rushing along a passage in the rocks, and the well is an opening into its roof.

In passing through the town, I was struck with the neat attire of those who inhabited the humblest dwellings. At the door of one of the cottages, I saw a group of children, of different ages, all quite pretty, with oval faces, and glittering black eyes, in clean, fresh dresses, which, one would think, could scarcely have been kept a moment without being soiled, in that dwelling, with its mud floor. The people of Cuba are sparing in their ablutions; the men do not wash their faces and hands till nearly mid-day, for fear of spasms; and of the women, I am told that many do not wash at all, contenting themselves with rubbing their cheeks and necks with a little aguardiente; but the passion for clean linen, and, among the men, for clean white pantaloons, is universal. The *montero* himself, on a holiday or any public occasion, will sport a shirt of the finest linen, smoothly ironed and starched throughout, from the collar downwards.

The next day, at half past eleven, we left our inn, which was also what we call in the United States a country store, where the clerks who had just performed their ablutions and combed their hair, were making cigars behind the counter from the tobacco of the Vuelto Abajo, and returned by the railway to Havanna. We procured travelling licenses at the cost of four dollars and a half each, for it is the pleasure of the government to levy this tax on strangers, and early the following morning took the train to Matanzas.

For Friends' Review.

THE SILVER TANKARD.

A tale is related by a writer of some note, respecting an occurrence among the early settlers of the State of Maine, in which the author may be fairly presumed to have drawn quite as largely upon his own imagination as upon the records of history, or the reminiscences of those who lived at the time the event occurred. But as we are told that the story is substantially true, it is offered, in an abridged form, to the juvenile readers of the Review.

Daniel Gordon appears to have been a man who took possession of a fertile valley, in which he established himself, at a distance from any other colonist, and having finished his buildings and brought a considerable portion of land under cultivation, was living in rural affluence. Among the articles of his house was a large silver tankard, once the property of his father, which he had brought with him from his native land. Gordon was a religious Puritan, punctual in his attendance at the stated place of worship, though several miles distant from his residence. On the morning of the First day of the week, as he was about setting out towards meeting, the men of his family having previously gone, a man passed along and informed him that a notorious thief, named Smith, was said to be prowling about that part of the country, and might possibly visit his house during his absence. Gordon thought his duty demanded his attendance at meeting, and as he had designed to leave his habitation in charge of a daughter about nine years old, he adhered to his purpose, directing the child to use strangers well, if any should come.

At length the little "Hitty," a sobriquet for Mehetabel, observed three men approaching the house, and remembering her father's directions, started up to meet, and invite them to come in. They had scarcely entered when she inquired if she should give them something to eat. These men, we are to understand, were the veritable Smith and two of his comrades, making a *professional call* on farmer Gordon's habitation.

The cheerful, confiding hospitality of the little girl, had a softening influence on the leader, and he civilly answered that they were hungry, and would thank her for some food.

She immediately set up such provisions as she had, and being willing to entertain her visiters in proper style, placed the silver tankard, filled with cider, upon the table. The visiters being actually hungry, made a satisfactory meal, and prepared to depart. One of them seized the tempting prize, and was about carrying it off, when Smith sternly ordered him to put it down; declaring he would shoot any man who should attempt to purloin an article from that house. Little Hitty, finding what kind of visiters she had been entertaining, turned an imploring look upon Smith, which was met by an assurance that nobody should injure her. He and his comrades then went peaceably away, leaving the silver tankard, and every thing else, except what they had consumed, undisturbed.

It would probably be no easy matter to convince our readers in general that thieves and robbers might always be disarmed, or diverted from their purpose, by similar means; yet we have ample evidence that even this class possess the feelings of men, and are susceptible of the influence of kindness. The circumstance related by one of the Evangelists, of the thief on the cross, furnishes an impressive intimation that persons even of that description are not always below the pardoning notice of a merciful Saviour. If we reflect how often men are impelled by want and neglect to resort to lawless means of support, and how seldom those who have once been branded as criminals are cheered with the language of encouragement, we need not be surprised that so little is effected in the reformation of adult transgressors of the law. If the spirit by which the little Mehetabel was actuated was prominent among us, men of influence and wealth might often find it in their power to promote the reformation of criminals by the offer of encouragement, rather than by the terrors of the law.

It is stated that Smith was soon afterwards arrested, and condemned for his depredations. Daniel Gordon, hearing of the circumstance, visited him in prison, and found him sullen and despondent, till he called to his recollection the occurrence at his house, when, upon learning that he was the father of that kind little girl, his manner was instantly changed, and he appeared willing to listen to those Christian admonitions which were designed to smooth his way to a felon's grave. L.

For Friends' Review.

NEAT FARMING.

Scarcely any thing can fall under the observation of a good agriculturist, more pleasant or interesting, than a farm thoroughly managed. The farmer, as indeed every one else, should aim at excellence, at perfection in his calling. William West, the celebrated farmer of Delaware county, Pa., used to say, he could not afford to raise weeds among his crops—those who were rich enough, might do it, he could not. The Marietta Intelligencer gives the following brief description of a farm, which may incite others to emulate the good management of friend Cole.

"The *best farm* we saw any where was that of Mr. Nathan Cole, in Troy township, Athens county, O. The fences are all in good order, the out-buildings all clean, and not a weed or brier can be seen; and we are assured that on his 168 acres, not a single dock, thistle, mullen or iron-weed can be found."

With his land raised to the highest point of productiveness—his buildings and his fences all complete—and his stock of the most improved breeds, with a place for every thing, and every thing in its place, a citizen of our crowded and pent up cities is apt to regard the farmer as nature's first nobleman: and if in addition to all these, he have a nice wife, and his children like olive plants around his table, we see not why he may not legitimately lay claim to the title.

P.

EARLY MORAL TRAINING.

No one who has reflected upon the subject of education, can entertain any doubt that the term is most erroneously restricted when it is applied exclusively to the instruction received at schools. Reading, writing, &c. &c., building upon them as on a foundation, form a mass of mental tuition incalculably important no doubt, but far from constituting the whole, even of intellectual education, and leaving wholly untouched, except indirectly and consequently, the important matter of moral discipline. To illustrate this position we need only remark, that many of the most elementary and important lessons in knowledge are received independently of what we learn at school, many long years before we go thither; and that there is hardly any thing taught at any school which has for its direct and immediate object the improvement of the moral education and the feelings of the heart, though undoubtedly this improvement is a natural result of whatever betters or stores the understanding.

The period of life which is the least fitted for intellectual improvement, is certainly in many respects the best adapted for moral culture. While the mind is yet untainted with vice, while its habits are unformed, while it is most susceptible of deep and lasting impressions—in a word, while in its infant state, the most valuable opportunities are hourly afforded of binding it to what is amiable and virtuous, and of training it to all right habits. This truth has in all ages been admitted upon the authority of constant and familiar experience; but the material step that has of late years been made, is in extending the period

during which this precious susceptibility of right impressions lasts, and in applying also a larger portion of attention to the cultivation of the infant mind, beginning much earlier, and tending it more constantly.

Let any one consider the condition of a child from two to three years old, and he will find it in a state of perpetual curiosity; intensely eager in learning the nature of the world, where everything is new to it, and exquisitely susceptible of every variety of sensation and feeling. Much may, about this period, be learnt by it beyond what is usually deemed level to its capacity; but at any rate, between three and five, when school education usually begins, two years of habitual curiosity are generally thrown away as far as regards the understanding, and two years of susceptibility worse than wasted, as regards the passions and feelings. To speak only of the temper—before three years old this is fully developed, nay, before eighteen months it is abundantly marked. But as yet no habits are acquired; the vices of nature may be easily corrected, and right habits formed, which ordinary care (and the promised blessing) in after years will render permanent and invincible. Suppose the child at three to be cross or passionate, how perversely cross, how violently passionate will it be found at five, if no pains are taken to wean it from such serious imperfections! We all know what a spoiled child is; and it may safely be affirmed, that all material spoiling is effected in those two important years. But there are many degrees of bad temper which are fitted to make the adult in after-life miserable himself, and the cause of wretchedness to others, although the child may not have been spoiled, that is, wholly neglected or indulged, or what is even worse, treated with the unsteadiness, fickleness, and caprice, the mixture of overkindness and undue severity, which will in most cases be found at the root of all spoiling, and may be safely pronounced far more detrimental than absolute neglect or indiscriminate indulgence. It is greatly to be feared that many things remain through life the same in a child's defects as they were at five years old, and resist every attempt at eradication, although reason may keep their effects within certain limits of restraint, extremely painful to the individual, and injurious to honesty and openness of character. Excess may be restrained in one direction; but the mischief will break out elsewhere. The angry or peevish child may not always become a captious or violent man; but a subdued tone, a smooth outside, are not worn by any one with impunity to his general character. How incalculably important, then, is it to correct betimes such imperfections as leave no other alternative than the choice between violence and dissimulation!

We purposely avoid entering upon the nice question, whether the vices we are speaking of are inherent or acquired? There is reason to believe that the greater portion are not inbred, but instilled; and that a child removed from all example of evil, and taught no bad habits by injudicious treatment, (above all by severity—the parent of fear, the grand corrupter of the infant heart,) would grow up generous, honest, and placid. But the practical importance of this question is inconsiderable; the question either way can only require a slight change in the language we are using; and all the results will be the same, whether we speak of prevention or cure, of refusing access to evil dispositions, or eradicating them where they are originally found.—*S. S. Journal.*

CHOLERA.

The result of Dr. Audrand's observations was communicated to the Paris Academy of Sciences, under date of the 10th ult. as follows:

"PARIS, June 10, 1849.

"Throughout the varying course of the ravages of the cholera in Paris, that is to say during the past three months nearly, I have studied the action of the electrical machine daily, in order to satisfy myself whether there is not a fixed connection between the intensity of that scourge and the absence of the electric fluid usually diffused throughout the atmosphere.

"The machine which has been the object of my daily observations, is a very powerful one,—at ordinary times, it throws off, after two or three turns of the wheel, detonating sparks from 2 to 2½ inches in length. I at first observed, that from the commencement of the epidemic, it was impossible for me to produce this result once. During the month of April and May, the sparks, obtained with great difficulty, never exceeded seven-tenths of an inch, and their variations agreed very closely with the irregularities of the cholera. This supplied at once a strong ground of belief that I was close upon the important fact I sought to establish; yet I was not quite convinced, since the variable moisture of the atmosphere might have caused the irregularities of the machine.

"I awaited, therefore, with impatience, the coming fine weather, and heat, to continue my observations with more certainty. Heat and fine weather at length came, and to my amazement, the machine, though often referred to, far from denoting, as should have been the case, an increase of electricity, only gave more and more feeble indications of it, to such a degree, that during the days of the 4th, 5th and 6th of June, it was impossible to obtain anything more than slight cracklings, without sparks, and at length, on the 7th, the machine remained entirely silent. This new decrease of the electric fluid coincided perfectly, as is well known, with the violence of the Cholera. For my part, I felt appalled rather than surprised; my conviction was fixed, and I saw in it but the result of a clearly established fact.

"It may be imagined with what anxiety, in those critical instances, I consulted the machine, the sad and truthful witness to a great calamity.

At length, on the morning of the 8th, feeble sparks re-appeared, the intensity increased from hour to hour, and I perceived with joy that the life giving fluid was returning into the atmospheric void. Towards evening a storm announced to Paris that electricity had re-entered its domain; in my view, the cholera was vanishing with the cause that produces it. The next day, Saturday, the 9th, my experiments were continued, and everything had then returned to its proper condition: the machine, at the slightest touch, threw out brilliant sparks with ease, and, it might almost be said, with delight, as if aware of the good tidings it was bringing.

"I have thought it my duty, Mr. President, to communicate these facts immediately to the Academy. The question now appears to me entirely solved. Nature has infused into the atmosphere a mass of electricity, contributing to the service and support of life. If, by any cause, this mass of electricity is diminished, and sometimes decreased even to exhaustion, what follows? Every one suffers; those who carry within a sufficient supply of electricity, withstand it; those who can live only by borrowing electricity from the common mass, perish with the exhaustion of that mass. This is a clear and perfectly rational explanation, not only for the cholera, but, perhaps, of all other epidemics that, at intervals, afflict humanity. If the great fact in question were recognized and admitted as a principle, I think it would be easy for medical science, professing, as it does, countless ways of producing and restraining electricity, to prepare for a successful resistance, upon its re-appearance, of a plague which I regard at present as, at least, arrested in its course, if it has not wholly vanished." AUDRAND.

HENRY BOYD.

Henry Boyd was born a slave in Kentucky. Of imposing stature, well-knit muscles, and the countenance of one of nature's noblemen. At the age of eighteen he had so far won the confidence of his master, that he not only consented to sell his freedom, but gave him his own time to earn the money. With a general pass from his master, Henry made his way to the Kanawha salt works, celebrated as the place where Senator Ewing, of Ohio, chopped out his education with his axe. And there, too, with his axe, did Henry Boyd chop out his liberty. By performing double labour he got double wages. In the day time he swung his axe upon the wood, and for half the night he tended the burning salt kettles, sleeping the other half by their side. After having accumulated a sufficient sum, he returned to his master and paid it for his freedom. He next applied himself to learn the trade of a carpenter and joiner. Such was his readiness to acquire the use of tools, that he soon qualified himself to receive the wages of a journeyman. In Kentucky prejudice does not forbid master mechanics to teach coloured men their trades.

He now resolved to quit the dominions of slavery and try his fortune in a free state, and accordingly directed his steps to the city of Cincinnati. The journey reduced his purse to the last quarter of a dollar, but with his tools on his back, and a set of muscles that knew well how to use them, he entered the city with a light heart. Little did he dream of the reception he he was to meet. There was work enough to be done in his line, but no master workmen would employ a "*nigger.*" Day after day did Henry Boyd offer his services from shop to shop, but as often was he repelled, generally with insult, and once with a *kick.* At last he found the shop of an Englishman, too recently arrived to understand the grand peculiarity of American feeling. This man put a plane in his hand and asked him to make proof of his skill. "This is in bad order," said Boyd, and with that he gave it certain nice professional knocks with the hammer, till he brought it to suit his practised eye. "Enough" said the Englishman, "I see you can use tools."

Boyd, however, proceeded to dress a board, in a very able and workmanlike manner, when the journeymen from a long line of benches gathered round with looks that bespoke deep personal interest in the matter. "You may go to work," said the master of the shop, right glad to employ so good a workman. The words had no sooner left his mouth than the American journeymen, unbuttoning their aprons, called as one man for the settlement of their wages. "What, what," said the amazed Englishman, "what does this mean?" "It means that we will not work with a *nigger,*" replied the journeymen. "But he is a first rate workman." "But we won't stay in the same shop with a *nigger.*" "Then I will build a shanty outside, and he shall work in that." "No, no—we won't work for a *boss* who employs *niggers.* Pay us up, and we'll be off." The poor master of the shop turned with a despairing look to Boyd—"You see how it is, my friend, my workmen will all leave me. I am sorry for it, but I can't hire you."

Even at this repulse, our adventurer did not despair. There might still be mechanics in the outskirts of the city who had too few journeymen to be bound by their prejudices. His quarter of a dollar had long since disappeared; but by carrying a traveller's trunk, or turning his hand to any chance job, he contrived to exist till he had made application to every carpenter and joiner in the city and suburbs. Not one would employ him. By this time the iron of prejudice, more galling than any thing he had ever known of slavery, had entered his soul. He walked down on the river's bank below the city, and throwing himself upon the ground, gave way to an agony of despair. He had found himself the object of universal contempt, his plans were all frustrated, his hopes dashed, and his dear-bought

freedom made of no effect. By such trials, weak minds are prostrated in abject and slavish servility; stronger ones are made the enemies and depredators of society, and it is only the higher class of moral heroes that come off like gold from the furnace. Of this class, however, was Henry Boyd. Recovering from his dejection, he surveyed the brawny muscles that strung his herculean limbs. A new design rushed into his mind, and new resolutions filled his heart. He sprang upon his feet and walked firmly and rapidly toward the city, doubtless with aspirations that might have fitted the words of the poet—

> "Thy spirit, *independence*, let me share,
> Lord of the lion heart and eagle eye."

The first object which attracted his "eagle eye," on reaching the city, was one of the huge river boats laden with pig iron, drawn up to the landing. The captain of this craft was just inquiring of the merchant who owned its contents for a man to assist in unloading it. "I am the very fellow for you," said Boyd, stripping off his coat, and rolling up his sleeves, and laying hold of the work. "Yes, sure enough, that is the very fellow for you," said the merchant. The resolution and alacrity of Boyd interested him exceedingly, and during the four or five days, while a flotilla of boats were discharging their cargoes of pig iron with unaccustomed despatch, he became familiar with his history, with the exception of all that pertained to his trade, which Boyd thought proper to keep to himself. In consequence, our adventurer next found himself promoted to the portership of the merchant's store, a post which he filled to great satisfaction. He had a hand and heart for everything, and occasion was not long wanting to prove it.

A joiner was engaged to erect a counter, but failing by a drunken frolic, the merchant was disappointed and vexed. Rather in a passion than in earnest, he turned to his faithful porter. "Here, Henry, you can do almost anything, why can't you do this job?"—"Perhaps I could, sir, if I had my tools and the stuff," was the reply. "Your tools!" exclaimed the merchant in surprise, for till now he knew nothing of his trade. Boyd explained that he had learned the trade of a carpenter and joiner, and had no objection to try the job. The merchant handed him the money, and told him to make as good a counter as he could. The work was done with such promptitude, judgment and finish, that his employer broke off a contract for the erection of a large frame warehouse which he was about closing with the same mechanic who had disappointed him in the matter of the counter, and gave the job to Henry. The money was furnished, and Boyd was left to procure the materials and *boss* the job at his own discretion. This he found no difficulty in doing; and what is remarkable, among the numerous journeymen whom he employed were some of the very men who took off their aprons at his appearance in the Englishman's shop. The merchant was so well pleased with his new warehouse, that he proceeded to set up the intelligent builder in the exercise of his trade in the city. Thus Henry Boyd found himself raised at once almost beyond the reach of the prejudice which had well nigh crushed him. He built houses and accumulated property. White journeymen and apprentices were glad to be in his employment and sit at his table. He is now a wealthy mechanic, living in his own house in Cincinnati, and his enemies have as good reason as his friends to know that he is a man of sound judgment and most vigorous intellect.

MILWAUKIE—PROGRESS.

In the fall of 1835, as a passenger on board a schooner freighted with lumber, I landed at Milwaukie. It was a beautiful spot of earth, but its name was then "unwritten" upon maps. With the exception of Indians, Solomon Juneau, was the only permanent resident of the place. He was an Indian trader—an enterprising, benevolent, and most hospitable man, and has since been mayor and postmaster of the city which he planned.

There were two or three log cabins, the country around wild yet lovely, and in company with sixteen others, we slept under some loose boards in the first—then unfinished—frame building in Milwaukie.

This spot, then far beyond the borders of civilization, is now a flourishing city of some 16,000 people—the territory of Wisconsin, then of recent geographical existence, is now a State, with its Senators and representatives in Congress. This personal reminiscence was suggested by the notice of the erection of a splendid hotel in that young city, the dimensions of which will be one hundred and twenty feet square, five stories high, the dining-room to be 65 by 35 feet; to contain 327 apartments, every one of which will be provided with one or more ventilating flues, and in this respect will be superior to any public house in the United States.—*Exchange.*

TO THE MEMBERS OF NEW YORK YEARLY MEETING.

The committee of Nine Partners Boarding School, are very desirous, as is known to the members of their own Yearly Meeting, of making the institution what it has not for a long time been, viz: strictly a Friends' school. It must be remembered, however, that nothing can be accomplished without the co-operation of parents. The committee have called on such, and those who have the charge of young persons, members of our Society, to forward the names of those they would send, in case the school can be made select. If one hundred such names are received for the winter term, the change will be effected. It is hoped that Friends may not be discouraged

for fear the number will not be made up; in that event they will not be required to send the pupils, though the names have been forwarded. Let the language of encouragement prevail, as in days of old, when the "carpenter encouraged the goldsmith," and "they helped every one his neighbour;" and we think it can be done. The pupils in that Institution have now advantages which many of those who attend mixed schools do not receive; the location is a healthy one, and, although the distance is great from many parts of the Yearly Meeting, this difficulty is much diminished by the increased facilities of travelling.

ONE OF THE COMMITTEE.

To silence the imagination, is a task to which reason alone, in its present slavery to the secret workings of the will, is incompetent; this, to the attentive observer, is one proof among many, that the rectification of our nature depends on the resubjection of our wills to the Divine will, without which, whatever our ideas and opinions may be, or however specious the appearances, we may assume; we are yet far short of perfect redemption.—*Dillwyn.*

ONE LITTLE GRAIN.

A grain of corn, an infant's hand
May plant upon an inch of land;
Whence twenty stalks may rise, and yield
Enough to stock a little field:

The harvest of that field may then
Be multiplied to ten times ten;
Which, sown thrice more, would furnish bread
Wherewith an army might be fed.

A penny is a little thing,
Which e'en a poor man's child may fling
Into the treasury of heaven,
And make it worth as much as seven:

As seven!—nay, worth its weight in gold,
And that increased a million fold;
A penny book, applied with care,
May lead a soul to shun the snare.

That soul can scarce be saved alone;
Its bliss, I trust, it would make known;
'Come,' it would say, 'and you shall see
What great things God has done for me!'

Hundreds the joyful sound might hear,—
Hear with the heart as well as ear;
And then to hundreds more proclaim
Salvation through the only Name!

That only Name, above, below,
Let Jews, and Turks, and Pagans know;
That every tongue and tribe may call
On Jesus Christ as Lord of all.

☞ A situation with a Friend in the country is wanted for two English children, a brother and sister, the former aged ten and the latter eight years.

Application may be made at No. 24 South Twelfth Street, Philadelphia.

SUMMARY OF NEWS.

EUROPE.—Intelligence to the 7th inst., has been received by the steamer Caledonia. The vessel having on board Martin and O'Doherty, two of the Irish state prisoners, sailed for Australia on the 28th ult.

The American barque Charles Bartlett was run down by the steamer Europa, on the 27th ult., during a dense fog, nearly in the latitude of Cape Clear, and about ten degrees of longitude west of that point. The barque sunk so quickly that of 176 persons on board, 162 of whom were passengers, only 42 were saved. The growing crops in England and Ireland are spoken of as very promising.

There is nothing of special importance from France. From Rome, the accounts are that the city has capitulated to the French army. The surrender seems to have been resolved on, on the 30th ult., and on the 2d inst. the French appear to have entered Rome.

The negotiations for the surrender of Venice are said to be broken off, and a renewal of hostilities was expected immediately.

The Baden republicans are said to be concentrated at Rastadt. From Hungary no reliable accounts are received. The reports are generally unfavorable to the Hungarians. Raab has been retaken by the Austrians, apparently without much resistance. It appears probable that the Hungarians are withdrawing toward the interior of the country, in order to meet their Austrian and Russian antagonists at better advantage.

VENEZUELA.—The civil war in this state has been renewed, Gen. Paez having again landed in the country with the intention of overthrowing the government of Monagas.

FIRES.—Thirty-five houses were destroyed by fire in Alleghany city on the 16th inst. A difficulty having arisen between the city councils and the firemen, the latter not only refused to work, but prevented the Pittsburgh firemen from rendering any assistance. On the 15th a very destructive fire occurred at Mauch Chunk.

CHOLERA.—This disease has very materially decreased in Cincinnati and St. Louis. In Cincinnati, on the 15th, 154 interments, 87 cholera; 16th, 104 interments, 60 cholera; 19th, 92 interments, 43 cholera; 20th, 60 interments, 32 cholera; 23d, 55 interments, 33 cholera. St. Louis, 14th, 131 interments, 89 cholera; 15th, 92 interments, 58 cholera; 18th. 84 interments, 61 cholera; 21st, 36 interments 21 cholera. In Montreal and Quebec, the disease is believed to be increasing. There were 19 cholera interments reported in the former city on the 20th inst. The daily reports in New York are not at all reliable. For the week ending 21st inst., 1409 interments were reported; cholera 714, cholera morbus 102, dysentery 71, diarrhœa 61. Philadelphia, 18th, 76 cases, 22 deaths; 19th, 53 cases, 22 deaths; 20th, 49 cases, 20 deaths; 21st, 31 cases, 14 deaths; 22d, 29 cases, 12 deaths; 23d, 34 cases, 20 deaths. On the 14th, two violent storms of wind and rain occurred, which were followed, as may be seen, by a marked decrease of the epidemic. On the 20th, rain also fell.

D. P. Madison, widow of ex President James Madison, died at Washington on the evening of the 12th inst.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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Account of ROBERT WHITAKER, *of Ackworth, England, an Elder, who died 8th mo.* 1848, *aged* 82 *years.*

In recording the decease of this beloved and honoured friend, we may emphatically adopt the scripture declaration,—"The memory of the just is blessed.

Extensively known throughout the society as the superintendent, for nearly thirty years, of the school at Ackworth, and having a high place in the affections of most of those who passed under his care, some notice of our departed friend is called for in this Obituary. But apart from this consideration, there are not a few incidents in his life and religious experience, of a deeply instructive character, highly deserving of preservation, and calculated to subserve the purpose for which our periodical is put forth.

Robert Whitaker was born in 1766 in the neighbourhood of Haslingden, in Lancashire. He was an only child, and was brought up by his parents, who were General Baptists, with pious care. At a very early age, his mind was visited by the secret reproofs of instruction; and in a brief narrative of his Christian course, which he prepared a few years ago, he thus records an incident, the savour of which was retained by him to the end of his life,—"While yet very young, I think not more than three years of age, I well remember how I was brought into great distress, by that swift witness, which the Almighty had placed in my breast, for having transgressed one of his holy commandments; and it was long before my dear parents, and those about me, could restore my mind to tranquillity, and convince me, that, on sincere repentance, and sorrow such as mine was, my heavenly Father would forgive my offence."

His parents were much comforted in observing such tenderness of spirit, and did what lay in their power to cherish it; nor was their care bestowed in vain: for several years of his childhood, he was preserved in much seriousness, and in exemplary filial obedience;—his father having been heard to say, that his son "appeared so desirous of doing right, that they had no occasion to blame him at any time."

He was brought up in the regular attendance of the Baptist place of worship, and in the discharge of those religious duties which his parents believed to be required of themselves.

Although for several years he was favoured to retain the freshness of the heavenly dew, which had thus early distilled upon him, yet, after a while, the good impressions which had been made on his infantile heart, were weakened. "Being an only child," he remarks, "I was much caressed and flattered by our relatives and friends, and when I was ten or twelve years of age, the evil one began to lay his baits with success, persuading me that I was of some consequence in the world. Pride was begotten in my heart, and I began to slight the witness, the true reprover for sin of every description. My parents' admonitions were not wanting, but the enemy of my soul's peace furnished me with the means to withstand them, though I wished to appear measurably obedient to parental authority."

This state of declension continued till he was about fifteen years of age; during most of which time, and for two or three years later, he went to school, and was often exposed to the company of wicked boys, whose example was very injurious to him; for, although he was preserved from uniting in any grossly immoral practices, yet, to adopt his own words, "I found the leavening influence of evil, fixing more firmly in my poor backsliding soul."

At this time he had the small pox very severely, which was succeeded by a low fever, and this again by the measles, and he was thus reduced to a state of great bodily weakness. During this affliction he was favoured with a renewed visitation of divine grace, under which he was brought into an humble and penitent state. "In my humiliation," the narrative proceeds, "I was again brought to the God of mercy, who, I believe was pleased to have compassion on me, and to pardon my transgressions through the mediation of the Redeemer; but this awakening was not of long continuance after my recovery. Alas! all these warnings proved like the early dew—they were

soon forgotten—and I was not thoroughly brought to a sense of my lost condition again till I was in my seventeenth year."

From that time forward, his growth in grace appears to have been steadily progressive; and it is worthy of notice, as indicating the importance to young people of a right choice in their associates, that the pious example of "one companion and bosom friend," whom he always retained, even in the days of his greatest deviations from the path of true peace, was a constant check upon his conduct, and exerted a powerful influence in the formation of his religious character.

Our dear friend was a man of good natural abilities, and was fond of literary pursuits. He records that, at two yearsof age, he was able to read a lesson of easy words; and, though we do not find, that his subsequent progress in learning was at all remarkable, it was satisfactory; and, at the period at which we are now arrived, his attainments were highly respectable. Before he had completed his eighteenth year, having determined to pursue the profession of a teacher, he was chosen as master of a school, which was taught at Friends' meeting-house, at Crawshawbooth. With his characteristic humility he states that his acquirements were very slender, and that he received more encouragement than he deserved. Scanty as was the remuneration he received, (the sum for each pupil being twopence per week for reading, fivepence for reading and writing, and eighteenpence if arithmetic was taught,) yet the income made him a living, and something to spare; and having food and raiment, he could acknowledge, with the apostle, that he was therewith content.

It was a little prior to this engagement, that his mind being brought into deep thoughtfulness respecting the things which belonged to his everlasting peace, he became dissatisfied with the manner of worship to which he had been accustomed from his childhood. He had learned to sing what is called sacred music, and was engaged as one of the singers at the chapel at Rawtenstall. He remarks—and it is an acknowledgement that has been made by not a few of those who have joined our society by convincement, having previously occupied similar posts in their respective communities—that both he and most of the band had little in view beside the tunes, how excellent soever might be the matter of the piece, or however great the solemnity with which the minister gave it out. It is not improbable that this circumstance operated on his newly awakened mind, to increase his dissatisfaction with those religious observances and exercises, in which he was required to engage; for he observes, in reference to their meetings for worship, "I believed they were not truly edifying; but were kept up in formality, without seeking for the divine unction and the fresh arisings of the Spirit of life, and with going to them I was uneasy." Occasionally he went to hear the public preaching of the Methodists, but this was not satisfactory to him. A few times he attended the meeting of the Calvinistic ministers, but without any real benefit to his seeking soul. Having several children of Friends attending his school, he formed some acquaintance with the parents; and, though he knew but little of the principles of the Society, he felt his mind attracted to attend the fourth day meeting at Crawshawbooth,—his school breaking up a little before eleven o'clock for the accommodation of Friends.

It may afford some comfort to those amongst us, who belong to small meetings, and may perhaps animate such to the faithful and diligent maintenance of them, when attending them under feelings of much weakness and discouragement, if we transcribe the remarks of our departed friend, on first uniting in our simple mode of worship. "I sat down with those who attended, (not many more than twenty,) in much simplicity; desiring that I might partake, as I believed some of them did, of that true real refreshment which would nourish the soul. The vocal communications were few, there being only one minister, an elderly, feeble woman Friend, except when strangers dropped in. My mind happily was drawn into close self-examination; and I found to my thorough conviction, that I was unable to do any thing of myself, in my creaturely attempts, that would be well pleasing in the sight of a holy and just God, and that it behoved me to wait for strength from on high to enable me to worship aright. I saw more clearly the sinfulness of the human heart, and the necessity of a Saviour,—a Redeemer, and of being prepared to receive the Comforter, which our Saviour promised the Father would send to the followers of Christ. Many questions arose in my heart as to the soundness of some of the doctrines maintained by Friends; as the prejudices which I had imbibed by education would often rise up, and I would say, 'Can these things be so?' "

Continuing faithful to his religious convictions, he became thoroughly satisfied, that "the principles of Friends and their way of worship, had the divine stamp upon them;" and in the year 1786, he applied for membership, and was united to the society in *outward*, as he had been for some time in *spiritual* fellowship.

In 1788, he married Mary Routh, a Friend of the neighbourhood. This connection subsisted for nineteen years; and, in recording its dissolution by her death, in 1807, the bereaved husband bears an affecting and beautiful tribute to "her love of truth and of holiness, her love of her Lord and Saviour above all;" blessing the Lord for permitting him to have a partner of so much real worth.

The experience of our dear friend illustrates the faithfulness of the promise, "Trust in the Lord, and do good, so shalt thou dwell in the land and verily thou shalt be fed." A little before his marriage, his father, in whose hands he had

placed all his savings, was brought from a state of outward respectability and comfort, to a state of penury, by the dishonest conduct of a worthless neighbour, for whom he had become security to a large amount. In the father's poverty the son shared to the full; for on leaving the paternal roof for the last time, he states he had only threepence to begin the world with; but he piously adds, "The Lord was on my side at that time, I have good ground to believe, and in him I was encouraged to trust."

There are few circumstances more instructive in the narrative which Robert Whitaker has left behind him, than the deep filial piety which characterized him. His visits to the humble abode of his aged parents at Shrewsbury, which were continued to the end of their days, are described with touching simplicity and tenderness. They both lived to a good old age; and their declining years were soothed, their wants provided for, and their comfort promoted by the unremitting attentions of the son whom they had, in his early childhood, religiously trained up in the fear of the Lord. His last visit to his "venerable, honoured, and truly beloved father," is thus described,—"He was then stooping with age, and his locks were as white as wool. * * * * We parted under a solemn covering, commending each other to the continued care and guidance of Him, who had been the support of my dear parents, even in the times of greatest trial, all their life long."

"My gettings," the narrative continues, "were comparatively small, but we shaped our expenditure accordingly; having plenty, and a little to spare for the entertainment of our friends and for real charity. I believe that our yearly expenses, including rent and travelling, did not exceed thirty guineas." Happy would it be, if all in the present day, would emulate the praiseworthy example of this honoured servant of the Lord, and, how small soever their means may be, regulate their expenditure accordingly;—how many would be saved from much perplexity and disgrace, and how many would prove the truth of the declaration—"Before honour is humility."

On this honest, humble, yet truly liberal christian pair, the divine blessing descended. After carrying on the school at Crawshawbooth, for several years, they were invited to take charge of a school then about to be established at Llanidloes, by the late Richard Reynolds, and other Friends of Coalbrookdale, for the children of Friends in Wales. Accordingly, in the year 1792, they entered upon their new charge, and gave so much satisfaction that the *English School*, as it was called, soon became popular. In addition to the boarders, for whom it was chiefly designed, day scholars of the upper classes were plentiful, and a number came from the neighbouring counties, and were boarded in the town in order to attend it. During his residence in the Principality, Robert Whitaker became interested in Welsh literature, and devoted much of his leisure in acquiring a knowledge of the language, of which he continued to be a great admirer to the end of his days. His sojourn at Llanidloes appears to have been associated with some of his most cherished recollections, and few subjects afforded him more gratification in the decline of life, than those which were connected with the scenery, the literature, or the society of Friends in Wales. In 1796, the school was given up, and most of the children were sent to Ackworth; to which place our dear friends also removed; Robert Whitaker having been engaged as Secretary or book-keeper in the Institution there. His state of mind on this occasion, is thus pourtrayed:—"When I first entered upon my situation at Ackworth School, my mind was humble, and I was very desirous of serving Him, who I believed had been with me and mine in our sojourn in Wales, and had enabled us to be of some little use in that remote quarter; but in a while, I believe the fervour abated, and I was in danger of becoming an unprofitable servant." For nine years he discharged with exemplary fidelity, the duties of his situation, and was thus preparing for the higher and more weighty responsibilities which awaited him.

In 1804, the superintendent, Doctor Binns, retired from his post. The humble-minded subject of this memorial thus characteristically refers to the event, as affecting his own position; "The care then measurably devolved on me; though I was quite unfit for so great a charge. It pleased the All-wise Director, to enable us who were in the school, to carry on the work without any very apparent deficiency till the General Meeting of 1805; and at that time, as no very eligible Friend had offered to fill the place of Superintendent, the General Meeting put me into it. Alas! I never possessed talents for such a weighty undertaking."

Such, however, was not the estimate formed of him by those who closely watched his christian walk, and who knew well that few men were so richly endowed for the service. His industrious habits, his conciliatory manners, his literary qualifications, his sound, discriminating judgment, his religious experience, all combined to fit him for the post which he so long and so honourably occupied.

At the time of Robert Whitaker's entrance on the administration of affairs at Ackworth, the state of the school was far from satisfactory; great want of harmony prevailed; and it required no small degree of christian prudence to walk well and wisely amidst the discordant elements; but the mild, courteous, and conciliatory course, which, amidst all discouragements, he steadily pursued, won the esteem and confidence of those over whom he presided. His conduct *exemplified* "how good and how pleasant it is for brethren to dwell together in unity:" and his influence re-

sembled the fragrant consecrated oil, poured upon the head of Aaron, which descended to the nethermost skirts of his garments.

Our late beloved and valued friends Isabella Harris, and Hannah Dumbleton, had for some years occupied the important posts of Governess and Housekeeper in the family; and when, in 1812, Robert Whitaker was united in marriage to the last named friend, the school was placed under circumstances, probably, as favourable as it had been at any previous period of its history, for carrying forward the objects of its establishment. The heads of the Institution laboured together in great harmony, and the bond of union between them was strong,—to use the words of our dear friend,—"a three-fold cord was formed, which nought but death could divide or break asunder."

Whilst we admit that the extremely low estimate which Robert Whitaker placed upon his own qualifications of service, partook of a somewhat morbid character, and at times interfered with his real usefulness, his retiring diffidence and unaffected humility were highly instructive.

Unlike most public officers, he always considered his services were more than adequately remunerated; and it was not without considerable difficulty, that the Committee could induce him, from time to time, to accept an increase of salary.

It would not comport with the object of our Obituary to enter into a detail of our friend's history in connection with the school; it may be sufficient to add, that, whether in its health or sickness—its prosperity or adversity—his faithfulness and devotion to its interests were fully tested; and, during the long period of his superintendency, the affairs of the Institution were administered with prudence and efficiency.

But the services of Robert Whitaker were not confined to the walls of Ackworth School; he was, in other respects, a valuable member of our religious society. In our meetings for discipline, the weightiness of his spirit and the soundness of his judgment, were highly appreciated; and, for the various offices in the church, particularly that of elder, to which he was appointed in 1807, he possessed qualifications of no ordinary character. He was at times enabled, in a very remarkable manner, to enter into the religious exercises of ministers, particularly in family visits, in which he frequently united, and in which, at times, he was himself engaged, to express a few weighty words of exhortation and counsel.

In 1833, he was deprived of his excellent wife, and true and faithful helpmate. They were on a little excursion in Wales, when, on the 3d of the 9th month, she was taken alarmingly ill at Welshpool, and early the following morning the disorder terminated in death. She was a woman of a strong mind, and endowed with peculiar qualifications for the post she filled. In concluding the affecting narrative of her illness and death, the stricken husband writes,—"How awful is this stroke, and how unexpected; but to my dear wife I have no doubt the change is unspeakably glorious! No record which I could make can come up to her worth; and no expression convey the extent of my loss."

So great was the effect of this bereavement on the health and spirits of our friend, that he felt no longer equal to sustain the weight of care which devolved upon him at Ackworth School; and in the course of the following summer, he resigned the charge. How many can respond to the following extract from the minute of the Committee, recording its acceptance of his resignation:—"He has, with paternal care, watched over the family, studied the comfort of the children, and promoted their moral welfare and religious instruction; he has conscientiously attended to the economy of the funds of the school, and endeavoured, both by example and counsel, to preserve the harmony of the family."

Robert Whitaker had a peculiarly quick insight into character, and he obtained an extraordinary knowledge of the minds and histories of his scholars, which he retained in a wonderful manner to within a very short time of his death; it was a rare occurrence for him to forget one of them, even when he had had no intercourse with them for years.

He was followed into his retirement by the affectionate regard of a large portion of the younger members of our Society who had been under his care, and who evinced their feelings towards him as the guide of their youth, by presenting him with numerous valuable presents as memorials of their love and esteem. We believe the following concluding paragraph from one of his acknowledgments, will express the warmest wishes of his heart for all his pupils; and is worthy the serious consideration of those who survive him:—"I wish I could encourage them, now as they advance in years, to a steady perseverance in the practice of all known duties, moral and religious, as the only sure path that leads to peace. My earnest desire for them is, that they may occupy, with the talents entrusted to their care by the Divine Master, that when the solemn reckoning shall come they may be able to give up their accounts with joy."

Although it pleased Him, whose ways are past finding out, to permit His servant, on more than one occasion, to pass through long seasons of discouragement and depression, it was consoling to those who knew him most intimately, to be assured by him, from time to time, of the christian hope by which he was, at seasons, inwardly cheered, and of the faith by which he was sustained. One incident, in illustration of this, may here be recorded:—In conversation with a dear friend he remarked, that, one night, as was very frequently the case, he awoke under feelings of great distress and mental suffering, but which, after a time, were permitted to be calmed; when his attention was quietly turned to the consideration of the instructions given to Moses, in regard to the construc-

tion of the Mercy-seat, and that, whilst the length and the breadth were clearly pointed out, yet there was no allusion to the depth of it; and this was accompanied by the consoling belief, that, in that boundless depth of the mercy of God in Christ Jesus, there would be mercy found, even for him. The recollection of this season was often afterwards a source of comfort and consolation to his mind. Some of the petitions which are recorded in his private diary evince the fervour of his spirit, and breathe the language—"Though He slay me, yet will I trust in Him."

His health and strength had been gradually declining for several years, during which he was, for the most part, confined to the house. His last illness was short, and was rather a rapid decay of the bodily powers, than any defined disease. He was preserved, throughout, in much peace and tranquillity; patiently waiting his appointed time, till his change came. His mind was too much enfeebled to dwell long on any subject, and he was seldom able to converse; but, on the arrival of a beloved relative, who had come to attend upon him, he expressed to her his belief, that a happy change awaited him; and, on another occasion, when some intimate friends called to see him, he greeted them with a bright smile, and, in reply to their inquiry how he felt, he said—"Very weak, waiting the Master's orders." Thus he continued for several days; at times partially sensible, but at others, unconscious of what was passing around him; and, at length, without sigh or struggle, he gently passed away, from a tribulated state, we reverently believe, to an undefiled and everlasting rest. —*Annual Monitor.*

For Friends' Review.

TOTAL ABSTINENCE FROM INTOXICATING LIQUORS.

A correspondent, after quoting from the Memoir of Mary Capper, the passage respecting the disuse of wine, which appears at page 315 of our former volume, makes the following observations:

This passage recalls to view two cases, within a year of each other, of Friends far advanced in years, worthily occupying prominent positions in the Church, who, for example's sake, were led to try the doubtful experiment of abandoning the daily use of cider, (in a moderate and measured quantity,) which was taken by medical advice, and supposed to be useful, and perhaps necessary. These Friends resolved, that if the sacrifice did not occasion serious detriment to health, so as to render it unwarrantable, it would be their duty to make it, that no young or other person might plead their example for the indulgence of a dangerous appetite. To their surprise, their health was improved by the change. One of them entirely missed, for several years, his winter's cough, which was considered constitutional.

Another valuable Friend, now a healthy old man, with snowy locks, was subject to annual and severe bilious attacks, each of which threatened his life; and his health was so enfeebled that longevity for him seemed out of the question. He drank cider daily—by medical advice—honestly believing it to be necessary. At length his physician prescribed wine in addition. This at once aggravated his symptoms, and induced a suspicion that his cider was injurious. Without consultation, he proved by experiment that this was the case. He abandoned his cider, and became at once a healthy man. He has for many years been consistent and faithful in testifying against the use of intoxicating beverages, and has been, in his own religious society, an efficient laborer in this concern.

Within a few hours of the penning of these remarks, the writer of them has received a letter from a sick physician, in whose case an astringent wine had been prescribed. "I am happy," he says, "in the reflection that I am indebted to my tee-totalism for the ability to be relieved by such a stimulant."

It is not intended to bear hardly or to reflect uncharitably upon worthy individuals, in advanced life, who have taken it for granted, and who honestly believe that such stimulus is needful for them. Possibly some one of the number may by these hints be inclined to test the question, and may, after having done so, find himself, with improved physical powers, engaged with some increase of zeal, though with no diminution of brotherly love, in upholding a pure and safe standard of Temperance. W. J. A.

THE ARBITRATION MOVEMENT.

The Society of Friends do not stand alone in their abhorrence of war. They have no monopoly in the love of peace. There is not a reasonable being in the world, whatever his clime, colour or creed, who would not confess that war was an evil, and who would not denounce the man or the nation that would make war against neighbour man, or neighbouring nation, for purposes of robbery, aggrandisement, or revenge. But here the amiable Quakers of the Peace Society and the rest of the world part company. The Quakers profess to act upon the principle that both offensive and defensive wars are alike odious and unjustifiable. The world is of a different opinion, and holds the principle of self-defence against unjust aggression to be a sacred right and an imperative duty. To carry out the fancy of the Quakers is impossible in a world of men, whatever it might be in a world of angels. Were any nation, in the present state of human intelligence, to adhere religiously to such a principle, that nation would speedily cease to be. It would be overrun by the unscrupulous and the rapacious, who, unfortunately, form the majority; and its meek citizens would become the Pariahs of their more vigorous and more wicked masters. Such

a principle, in fact—unless the stronger half of the world took it up—would cause the nations to relapse into the barbarism from which they are emerging, and would hand over society to robbers and murderers of small and high degree, to captains of roving banditti, or to such men as those larger leaders of banditti, the "Macedonian madman and the Swede," and their modern successor, Napoleon Bonaparte.

It is a mistake, too, to suppose that all great soldiers love their vocation. Such men as Napoleon, who, for selfish and ambitious objects, involve the world in the horrors and atrocities of war, naturally love the means whereby their ends are to be accomplished, just as we may suppose a burglar to have a fondness for his crowbar or his pistol. But the great soldiers who, in the interest of society, resist the aggressive ambition of the Alexanders, the Charles the 12ths, and the Napoleons, confess as freely and feel as sincerely as the most conscientious Quaker who ever breathed, that war is a nuisance, a barbarism, and a crime. When soldiers of this class fight battles it is in the name and for the sake of peace; and their victories, however splendid they may be, are only considered of value when they shorten the duration of war. The greatest of victories, and that which draws upon the head of the victorious General the most enthusiastic applause, and the most substantial gratitude of nations, is the victory which ends a war, and consolidates a peace. Such a victory was Waterloo; and all the preaching of all the Quakers, estimable, reasonable, just and eloquent as such preaching might be, never did so much for the peace of the world as the Duke of Wellington did on the memorable day which ended the mischievous career of the Emperor Napoleon. Men who, in their abhorrence of fighting, maintain both offensive and defensive warfare to be alike wicked, commit a moral injustice. With the best of motives and intentions, they confound the world's notions of right and wrong. They persist in seeing no difference between the ruffian who breaks the law and the police constable who uses physical force to coerce the ruffian and prevent ruffianism; or between the blood-thirsty conquerer, whose warfare is wholly aggressive, and the man whom the outraged and injured nations entrust with their defence. The true soldier, such as the Duke of Wellington, has none of that fabulous admiration for his vocation which the unthinking give him credit for. No man ever did more for peace than the Duke of Wellington, and no war-hater ever said a truer or finer thing in dispraise of war than he did. "What a glorious and beautiful thing a victory must be," said an enthusiastic young lady to him. "Glorious and beautiful!" replied his Grace; "I know of nothing more dreadful and hideous—except a defeat."

Happily for the world, it is becoming wiser than it was in the matter of offensive war. The whole tendency of our civilization is eminently pacific. Ignorance is the great parent of the ferocity which tempts men into aggressions upon one another, and makes them the ready instruments of kingly or imperial potentates, as in Europe; or of a proud and grasping democracy, as in America. Wars of foreign conquest, at least in Europe, are becoming daily more impossible. Railroads, the printing press, and all the wondrous and beneficent discoveries of modern science, by diminishing the ignorance which breeds war, diminish the chances of war; and the penalty which we and other nations are now paying, in the shape of an enormous debt, for wars into which we and they were dragged, or which we and they might have avoided, are aiding, through the irresistible logic of the pocket, the conviction that war is an unmitigated evil. Our political education in this matter may not yet be complete; but there is no denying that, within the last two-and-thirty years, we have made some progress towards a thorough comprehension of the fact, that, if we had been wiser, we should have had fewer wars upon our hands. This conviction is not likely to be lessened by any possible turn of events; and offensive warfare, with, of course, the defensive warfare which is its antagonist and its consequence, will diminish in the same proportion that our knowledge increases. Even although, as seems but too probable, a general war should be the result of the various revolutions that are now boiling and bubbling over the Continent, it will be a shorter and less disastrous war than it would have been at an earlier period of European civilization. We are not yet in the millennium. Men are not angels; and people as well as Kings have still too much reliance upon brute force not to trust to that more than to reason for the solution of their differences: but, notwithstanding all their present faults and ignorance, a real progress has been made. Though Europe bristles with bayonets at this moment—though the thunder of cannon resounds over its fairest portions—and though the prospect is anything but favourable for the speedy discontinuance of these deplorable struggles, it is for the sake of happy peace that unhappy war is raging. The mutual ignorance of the ruled and the rulers has brought society to an issue, in which the only arbiter is the sword. The arbiter will be employed; and, after the necessary amount of suffering to all parties, peace will be established upon a basis as broad as, but no broader than, the wisdom of the nations that are interested in its maintenance.

While we think this country and Europe at large are much indebted to Mr. Cobden, for bringing into prominent notice the desirableness and necessity of arbitration clauses in all future treaties between the various states of Europe; and though we look forward to the day when a war between England and France will seem as ridiculous as a war between Kent and Sussex, we are desirous of recording our opinion that arbitration

clauses can of themselves do nothing, in our imperfect state of society, to prevent offensive, and consequently defensive, war. Unless these clauses are aided by popular intelligence and popular force—not only partial to one country in Europe, but universal to all—these clauses will be merely sentimental effusions and abstractions of no avail. If it were possible that Kent could have a pecuniary, territorial, or personal difference with Sussex, which it would persist in fighting out, and would not submit to arbitration, a power greater than Kent and Sussex combined would step into the field, and by physical force—*i. e.* war—compel them to keep the peace. But where is the power greater than France and England combined, and representing both France and England, as well as the general commonwealth of Europe, that could step in between two such mighty belligerents after their refusal of peaceful arbitration? Such a power does not exist, and cannot be constituted. Physical force will always remain the ultimate arbitrator amongst nations; either the physical force of the contending parties themselves, or the physical force of one greater than them both. Even our peaceful law is in itself an expression of war. Let ten men forcibly resist the law, and immediately a superior force of officers of the law—with the constable's truncheon or the soldier's musket, in blue coat or in red, as necessity or expediency may dictate—step in to the support of the law which is outraged, to capture the delinquents, or if they resist to extremity, to kill them. We may call this what we please, but in principle it is defensive war. There is no escaping from this ultimatum: it always exists, though, fortunately, it is not always necessary to use it, or even to show it. The wealthy Quaker, who goes to bed at night, after shutting up his shop, reposes in security—not on a moral, but on a physical defence of his goods and his chattels, his limbs and his life. Arms and truncheons —ready in case of need—are his defence; and were these not available, he would become the prey of the spoiler, and the victim of the murderer; just as Europe would become, if there were no high police in the shape of armies, to keep the rapacious and the ignorant within the bounds of the law.

Thus, while we approve of the spirit of Mr. Cobden's motion, and think the mere exhibition of the question from time to time calculated to do good and to set men thinking, we quite concur in the sentiments of Lord Palmerston and some others, who, upon the introduction of his long-promised motion on Tuesday night, met it with as courteous a negative as the forms of the House would allow. "I can conceive," said his Lordship, "nothing that would bring more into jeopardy the peaceful relations of this country than that an idea should prevail among foreign nations that we are so attached to peace that we dare not make war; and that, therefore, any aggression or any injury may be safely ventured against English subjects, because England has such a rooted aversion to war that she will not repel it." This is plain common sense, taking human nature as it exists, and not as it might exist, for the basis of its operations. We are anxious to do justice to the kindly intentions of the Society of Friends. We wish the whole world agreed in the beautiful and angelic maxim that they derive from the Gospel; but until at least the larger half of Europe have religion and wisdom enough to practise it, and physical force sufficient, in case of need, to deter the wicked, who are of a contrary opinion, from making aggressions upon it—policemen and soldiers, with truncheons and muskets, must, we fear, be looked upon as a most imperative, though a very disagreeable, necessity.—*London Illustrated News.*

For Friends' Review.

CLEANLINESS.

It has been remarked by some one that *cleanliness* was akin to *godliness*. Without discussing this proposition, it may at any rate be conceded, that it conduces materially to the health of the body, at all times, and in all places; more particularly in crowded alleys and ill ventilated houses, accompanied with a meagre or unwholesome diet. With these sentiments in view, and a design to be practically useful to those whose destitution often disqualifies them to make the best of their privations, we cannot but regard favorably, the operations of a Society in Glasgow, which distributes prizes to those housewives, who, for three months together, keep the cleanest houses in dirty localities. During the prevalence of an epidemic, cleanliness, carefulness in diet, and thorough ventilation, are important preservatives of health. D.

SHOE BUSINESS OF LYNN, MASS.

The shoe business is the life of Lynn. Only women's, misses' and children's shoes are made here. Engaged in this business there are of manufacturers, or men who "carry on" the business, 78; of cutters, or men who "cut out" the shoes, 175; of men and boys so employed in making shoes, 2,458; of men and boys so employed, but living out of town, 900; of women and girls employed in binding shoes, 4,925; of the same so employed and living out of town, 1,600, making of employees an aggregate of 10,058. The number of men and boys employed in making shoes is more than seventy per cent. larger now than it was in 1842. The increase of the number of women and girls employed in binding shoes has, we presume, been correspondingly great. But it should be stated that the shoe business in 1842 was unusually depressed; that much less of it was done during the last than will probably be done during the present year. The number of pairs of shoes made during the last year was 3,190,000; the number purchased

from other towns was 350,000; making in all 3,540,000 pairs. The cost of the material of these was $1,435,545; that of making them $957,030; making the cost of the 3,540,000 pairs of shoes to have been $2,392,575. The cost of making shoes now is about one-sixth less than it was a dozen years ago.—*Scientific American.*

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 4, 1849.

Our readers will find in the present number an article of considerable length, which was copied from "The London Illustrated News," containing the views of the Editor on the Arbitration movement, which has recently occupied the attention of the British Parliament. This article is given *in extenso*, in order that our readers may be put in possession of the arguments by which it is attempted to show the necessity of maintaining, under existing circumstances, those military establishments which press so heavily on the finances of nations, and which operate so unfavourably on general morality.

It will be observed that the London Editor makes no attempt to prove that war, either offensive or defensive, can be prosecuted without violating the precepts and spirit of the gospel. His admission, that the Society of Friends have derived their maxims of peace from the gospel—and he does not attempt to show that it is *erroneously* derived—taken in connection with the general tenor of his arguments, seems to lead to the conclusion, that the Christian religion cannot be prudently adopted, and carried into practice, in the present state of the world. He has not quoted the passage, yet he has certainly adopted the reasoning of the Jewish council, when the miracle of raising Lazarus from the dead was announced; "If we let him thus alone, all men will believe on him, and the Romans will come and take away both our place and nation." They could not deny his miracles, and therefore must admit his authority; but they were afraid of the consequences which they supposed would ensue from the acknowledgment of doctrines too evidently divine to be denied. The Jewish doctors would probably have thought that in case the Romans in general would agree to receive the doctrines of the Saviour, they might have safely permitted him to proceed in propagating them in Judea. But as the world then was, they judged it more politic to destroy the Saviour, than to risk the consequences of admitting his religion to be spread among them. In their council, the truth of his mission does not appear to have been questioned—and for this there was no doubt a conclusive reason—it was too clearly attested by his miracles to be impeached. The question was, therefore, reduced to one of expediency. And it is a remarkable circumstance, that the question of war and peace is usually discussed on the part of our Christian advocates of war upon the same principle.

The remarks in reply to the London Editor, which have been prepared for insertion, are deferred until next week, as from their length they would occupy too much of our room in the present number. In the meantime, it is to be presumed that the readers of this journal will scrutinize the arguments of the writer, and perceive for themselves how difficult it is to advance even plausible reasons in support of a false conclusion.

By information received from the west, it appears that the wheat crop there is likely to fall considerably below the usual quantity, owing to the rust. In the eastern parts of Pennsylvania, and the adjoining states, the crop of wheat, which is now entirely harvested, is believed to be an ample one; the hay is unusually abundant, and the supply of oats is fully an average crop. The season is not yet sufficiently advanced to enable us to ascertain what the produce of Indian corn will be. The prospect, however, is not inferior to what usually appears at this season of the year.

MARRIED,—At Olveston, near Bristol, England, on the 13th of 6th month, WILLIAM TANNER, to SARAH, the only surviving daughter of our late friend, Daniel Wheeler.

——, At Friends' Meeting House, Salem, Iowa, on the 20th of Sixth month last, JOSEPH J. HOAG, of East Grove, to RACHEL, daughter of Brinton Darlington, of the former place.

DIED,—At his residence near Jamestown, Guilford county, N. C., on the 13th ult., DAVID BEARD, Sr., in the 76th year of his age, a member of Deep River Monthly Meeting.

——, In the City of New York, on the 17th ult., RACHEL W., wife of James Hilyard, and daughter of the late George Haines, of Rancocas, Burlington Co., N. J., in the 38th year of her age. Her disease was inflammation of the bowels; and so insidious was its progress, that no serious apprehensions of a fatal termination were entertained by her friends until a very few days before her decease, when she soon sank into a state of unconsciousness, which continued almost uninterrupted to the close. Previously she had been favoured to see that her end was approaching, and was enabled to resign her husband and little ones into His hand, without whose notice not a sparrow falls to the ground; and her last lucid accents were those of thanksgiving and praise.

——, At West Chester, Pa., on the night of 27th ult., aged 62 years, SARAH, wife of James Emlen; well known as a valuable minister of the gospel, who had travelled extensively in the service of her divine Master, both in her native land and the British Islands. She had long been in declining health, but her final disease, which was a paralytic affection, was of but a few days continuance.

DIED,—At the residence of her father in Butternuts, N. Y., on the morning of the 21st ult., JANE ELIZABETH, only daughter of Rowland R. Collins, aged eleven years.

——, At her residence in this city, on the 25th ult., ESTHER EVANS, widow of the late John Evans, a member of the Northern District Monthly Meeting, in the 69th year of her age.

——, On the night of same day, at New Hope, Bucks Co., Pa., after a short illness, SARAH M. ELY, of this city, widow of Elias Ely.

——, At his residence in the vicinity of Camden, N. J., on Fifth day, the 19th ult., MASON WARD, a member of Haddonfield Monthly Meeting, aged about 60 years.

HAVERFORD SCHOOL.

The Winter Term will commence on Fourth day, the 10th of Tenth month next. It is important that early application be made for those who desire to enter the school at the time. No student is admitted for less than one year. Circulars, stating the terms and other information required by parents, may be had on application to CHARLES YARNALL, Secretary of the Board of Managers, No. 39 Market St., Philadelphia.

7th mo. 25th.

From the Mercury.

FLOGGING IN THE NAVY.

Several papers have noticed that in the late cruise of the United States armed ship Independence, instead of the cruel custom of flogging in our navy being diminished, it has increased to such an alarming degree as to call for the interposition of Congress.

Had it not been recorded by an eye-witness, no one could possibly believe that such cruelties could have been inflicted on human beings, more especially on *American Citizens.*

This ship sailed from Boston, August 29, 1846, for a cruise in the Pacific; and was 403 days at sea, and 593 days in port, and sailed 56,214 miles.

During the voyage, the enormous number of 44,835 lashes with that extremely painful instrument the cat-o'-nine-tails, were inflicted on the bare backs of the poor sailors, and to show how inefficient this barbarous punishment (every stroke bringing blood) was in the preservation of the rigid discipline, double the number of lashes were inflicted on the voyage home to that going out. What will philanthropists or christians say to this? What will the civilized world think of American naval officers?—and what will the Navy Department or Congress do, when the *log book* of the cruise of this ship unfolds those barbarities to their astonished eyes.

Discipline and good order must be preserved in the navy, and so they must be in schools, and families, and in society generally, but *this is, and can be done, without the lash,* and it cannot be necessary for a trifling offense to strip a man, and tie him up to the shrouds, and flog him with the cat until his skin is cut into shreds, and the blood flows down to his heels. Such punishment degrades him ever afterwards in his own eyes, and those of his fellow seamen, and fills his heart with revenge against those whom he considers his enemies and persecutors.

Let this intolerable cruelty in our navy be immediately abated by the indignant voice of the people—by petitions to the Navy Department and to Congress, to have these acts of cruelty on board the ship Independence (what a burlesque on the name) thoroughly investigated, and that the guilt may fall upon those who are criminal, and the innocent be exculpated. HUMANITAS.

[This passage from the Mercury is quoted as an illustration of the barbarous tendency of war. In no establishment for civil or industrial objects would such treatment of the labouring class be thought of. There is no reason to imagine that the officers on board American armed ships are more cruel than other men of like occupation. But the trade of the warrior, and the discipline of the camp or navy, are unfavourable in the last degree to the cultivation of humanity. The simple fact that on board a single ship, and during a single cruise, such an amount of punishment could be inflicted by civilized Americans, must constitute of itself an evidence not to be mistaken, of the anti-christian character of the system to which it belongs. If an employment is right in itself, it must be admissible for some persons to engage in it. But it is difficult to perceive how a pious parent could possibly consent to place a son in a position where he would be likely to participate, either as actor or sufferer, in scenes of this character. The laws of Congress and the regulations of the navy department, may perhaps impose some restraint upon such barbarous exertions of authority. But the spirit of war is essentially a spirit of cruelty, which no regulations can wholly restrain. If we would escape the consequences, we must remove the cause.—ED.]

For Friends' Review.

CONDESCENSION ESSENTIAL TO BROTHERLY HARMONY.

A valued friend in Loudon county, Va., directed my attention to the following article which appeared in the 5th volume of the "Friend." Sentiments so well expressed, and in themselves so true, seventeen years ago, it is apprehended may with propriety be republished in the Review, as being also correct at this time. They may serve as a watchword to him that thinketh he standeth, or who may be backward in applying to others that law, which he would take the benefit of himself. It is a great mistake and a dangerous one, for any man or body of men, in non-essentials at least, to assume the position, that he or they are right; and those who differ must be wrong. It was an impressive exhortation of the

apostle to his fellow believers, to bear one another's burdens, and so fulfil the law of Christ. P.

When we consider how great a variety of temperament and constitution exists among men, how widely different the systems of education by which we have been trained, the diversity of our persuits, associations, habits of thinking and modes of life, it is by no means surprising that a considerable variety of opinions, on many subjects, should be found among mankind. Scarcely any two persons view a proposition in the same light, or through one medium. There are minds so constituted that they see every object in a dark and discouraging aspect, and the cheering beams of hope seldom, if ever, dispel the clouds of gloom which cast a deep shade over the present, and sadden their anticipations of the future. Others again are the reverse of this; and have so much buoyancy and sanguineness in their compositions that they rarely look on any but the bright and pleasing side of things. It is not uncommon to find men who are troubled with irritable tempers, quick to take offence and hasty in retorting it, while others are naturally slow to anger. Some are timid, deliberate and calculating in all they undertake, and weigh every step with as much caution as though momentous consequences hung upon it; while others are ardent and impetuous—prompt in decision and energetic in execution, taking hold of an enterprise with a vigour and activity which surmount every obstacle. It seems to me among the benevolent arrangements of a kind and wise Providence, that this diversity of mental constitution obtains; because it furnishes a means by which men may be more extensively useful to each other. It is easy to see that persons of such adverse feelings and habits would decide very differently as to the feasibility, expediency, or usefulness, of many subjects; and yet it does not follow, even with this diversity of sentiment, that they may not associate for the accomplishment of these objects, with decided advantage—derive additional strength from their union, and effect the intended purpose better by their joint labours, than if all were precisely of one sentiment. It often happens that in the collision of debate, truth is elicited—subjects are thoroughly canvassed and exhibited in new and more favourable aspects; we see that our strong holds are untenable, and by keeping the mind open to conviction, errors may be corrected, which, but for this, would have long remained, and become so firmly fixed as not to admit of eradication. The coolness and tardiness of one may check the precipitancy and ardour of another, and an excess of caution and inactivity in the former may be roused and animated by the zeal and enterprise of others with whom he is associated. The man of hasty temper may learn many useful lessons from him who is meek and forbearing; and those whose dispositions are so cold and phlegmatic as seldom to admit of any excitement, may occasionally be warmed and invigorated by ebullitions of feeling from the ardent and impassioned. Thus it is that men of contrary habits and dispositions are made useful to each other; mutually contribute to their own comfort and improvement, and to that of mankind; and by their united exertions effect a greater amount of good, than could be obtained, were these diverse and counteracting qualities unknown among them. But there is one property of which all must be possessed, in order to enable them to act in unison—it is the principle of adhesion, the moral cement which keeps society together, and without which it would crumble into ruins—this essential requisite is *condescension*. Without this, associations, whether civil or religious, cannot exist. Condescension includes a deference and regard for the opinions of others, and a respect for their feelings. There are few errors which involve men in greater troubles, render them more disagreeable and unwelcome among their associates, or so embroil and imbitter their own lives, as the conclusion that we are more likely to be right in our notions, than the rest of mankind, and that such as dissent from us, are either men of weak judgments, or their minds perverted by improper bias. There are cardinal points, it is true, which rest on evidence so conclusive and of such high original, that we ought not to defer our opinion respecting them to any man, however exalted his pretensions; such as the doctrines of our holy religion—but on the ordinary concerns of life, and in matters non-essential, such a conclusion as the one I have alluded to, is extremely dangerous and presumptuous—it makes us impatient of opposition—hasty and intemperate in replying to it, and supercilious and dogmatical in supporting our opinions. It also leads us to treat the sentiments of others with indifference or contempt, to trifle with the honest expression of their views, and the conscientious objections they may feel to positions which we have imperatively laid down as incontrovertible. If this habit is indulged, it poisons the very springs of thought, and gives rise to *evil surmising*. Our friend maintains his own opinion, adverse to ours, and acts upon it—others concur with him in thinking us mistaken, and they also act accordingly—this mortifies and irritates us—we grow suspicious of them, and begin to accuse them in our minds of improper motives or sinister designs—our love grows cool, we do not feel that cordiality which we once did, and when we meet them, are apt to take them by the hand much less heartily than we had been wont to do. Suspicions harboured in the breast will soon break out into charges against them, and though these may be repelled as unjust and injurious, as well as destitute of any foundation, yet we shall become regardless alike of their solemn denial, or of the deep and painful wounds we have inflicted, and as if we took pleasure in sporting with their feelings, reiterate again and again the refuted accusation.

This is not an overwrought picture—real life

furnishes many examples of it, and warns each one to beware of indulging a disposition and habit, which "separates very friends." We have seen such a course as is here delineated, sour the minds of the unhappy subjects of it—give them a disrelish for the pursuits and society which once constituted their dearest earthly enjoyment, render them dissatisfied and uncomfortable in themselves, and alienate them from friends whom they tenderly loved. While by a most strange, but not uncommon illusion, the unhappy subjects imagined that the fault was *not in themselves*, but in those who could not implicitly adopt their opinions.

There can scarcely be anything more unreasonable than for a man to assume that he is right and all others mistaken, and that they ought to accede to his way of thinking, when he cannot perhaps adduce a single argument which has solidity or force sufficient to convince their judgments. Many good men, however, act at times, as though they entertained this extravagant notion, and claim to have their opinions adopted, for no sounder or more conclusive reason, than simply *because they originated with them;* while to others perhaps they appear so absurd or puerile, that it is matter of surprise they should have originated at all.

It is difficult to calculate the mischief which is done to society, when such men pertinaciously adhere to their notions, and persist in forcing them on others against convictions—the bonds of brotherhood are severed—union and harmony are dissipated—jealousies and heart-burnings are engendered; and all the advantages which flow from social intercourse and concentration of effort are lost. Should the individual who is so unwise as to take this high stand, possess great energy and influence, he may possibly succeed in gathering about him a party who will maintain his pretensions for a time, and thus embroil himself and friends in angry controversy; but if he does not succeed in this, he gradually becomes more irritable and imperious—his disgust increases—he withdraws himself from society, and from those engagements which bring him into contact with his friends—closes up the avenues to those amiable feelings which shed a kind and attractive influence around him, and, shut up within himself, retires into obscurity. How wise is it to guard with scrupulous vigilance against the first approaches toward a state so undesirable! It steals slowly and almost imperceptibly over the mind in the beginning—but when it has once jaundiced and obscured the mental vision, and especially as age weakens the force of intellect and blunts the quickness of perception—it progresses much more rapidly, and there is far less hope that its deformities will be seen, or its destructive influence repelled by the unhappy victim.

In a society constituted like that of Friends, where every consistent member has the privilege of expressing his opinions in meetings for discipline; and where great freedom of discussion of course exists, while the sole aim of all should be to arrive at the truth, and to support that only, it is of the utmost importance to the preservation of harmony, and the dignity of such meetings, that a kind and conciliating deference should always be paid to each others' feelings and sentiments. "That the younger should submit themselves to the elder" is the advice of the apostle, and at the same time he adds, "Yea *all* of you be subject one to another; and be clothed with humility." The mantle of humility not only renders us invulnerable to assaults from without; but it clothes us with an armour which is proof against self-conceit, petulance, the pride of opinion, and the love of power.

The apostle Paul beautifully describes that courtesy and gentleness of demeanour which makes a man truly great, when he thus exhorts the believers, "Be *kindly affectioned* one to another, with *brotherly love*, in *honour preferring one another*—with all *lowliness* and *meekness*, with *long suffering, forbearing one another in love*—endeavouring to keep *the unity of the spirit* in *the bond of peace*." What could be more appropriate, or more becoming the demeanour of Christian brethren towards each other! How delightful and edifying must be the intercourse with a society whose members are governed by such benign and heavenly tempers! No wonder that the Psalmist, in contemplating so delightful a scene, should exclaim with holy rapture, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity," or that on a community so harmonious, the Lord should command a "blessing, even life forevermore." It appears to me that those short exhortations of the apostle, duly observed, would not only terminate many of the religious dissensions which distract Christendom, but put an end to more than half the vexations and disputes of life. If we were kindly affectioned one to another, we should cherish the greatest tenderness for each others' feelings and reputation. Our deportment would be marked with meekness and gentleness, and every thing like evil surmising would be banished from our thoughts. If we preferred and honoured others before ourselves, we should be neither obstinate nor irritable in urging our own views, while lowliness of mind and long suffering would enable us to forbear and be kind, even to unreasonable opposers. Instead of withdrawing from our friends and shunning their society, when their views and pursuits come in collision with ours, or endeavouring to lessen their influence and standing, by insinuations to their disadvantage—we should prize the unity of the brethren more than any selfish or personal consideration, and rather seek their company, striving to win them by the kindness and frankness of our deportment, and by a course of sound, manly, and temperate reasoning. This would open the path to private, brotherly admonition or labour, with

those whom we thought in error; and should such an interview result in the conviction that we ourselves were in the wrong, would enable us to see and confess it with the magnanimity of a Christian. A contrary course closes every avenue to such friendly conference, and hardens us against those who differ from us.

How tranquillizing—how soothing to the spirit, is the benign influence of that divine *charity* "which *suffereth long* and is *kind;* which *envieth not,* vaunteth not itself, is not puffed up—*doth not behave itself unseemly; seeketh not her own;* is *not easily provoked; thinketh no evil,* rejoiceth not in iniquity, but rejoiceth in the truth,—*beareth all things,* believeth all things, *hopeth all things,* and *endureth all things.*" The more this heavenly temper which so eminently characterized our Lord and Master, reigns within our breasts, the greater will be our peace and comfort, both in ourselves and among our companions. Difficulties and vexations which, when destitute of it, seem almost intolerable, will disappear; doubts, and fears, and prejudices, which we have been secretly harbouring respecting our friends, would flee away, and the sweet serenity of our spirits would shed a genial and invigorating influence around us. The bonds of civil, religious, and domestic society, would thus be purified and strengthened: "we should be kind to each other, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven us." And as "even Christ pleased not himself," so, instead of nestling in our own selfishness and ease, it would become our primary concern to imitate his holy example in doing good to all, and contributing to the welfare and comfort of our friends. "The strong would bear the infirmities of the weak, not pleasing themselves, but each one striving to please his neighbour, for his good, to edification."

SIR JOHN BARROW.

(Concluded from page 695.)

At this time Barrow's mind was much perplexed concerning his future course in life; but he was too manly to indulge in despondency; and it was curious enough that, through one of the sons of this *wise man,* came the first opening of which he felt any desire to avail himself; for, owing to the recommendation of Mr. Gibson of the Bank, he obtained the situation of mathematical teacher in the academy of Dr. James at Greenwich. There he spent between two and three years, afterwards fixing himself in London, where he communicated instruction in mathematics to many persons among the higher classes of society. In the course of the year 1791 he became acquainted with Sir George Staunton, who called on him one day to inquire whether he could bestow a portion of his leisure in instructing his only son, a boy of ten or eleven years of age. To this proposal Barrow gladly acceded. 'I suppose,' said Sir George, 'you are practically acquainted with astronomy, and know the constellations and principal stars by name? I am a great advocate of practical knowledge!' Barrow answered in the affirmative; and 'the constellations and astronomy,' he adds, 'brought vividly to my mind my old friend Mr. Gibson, and the globe and the map of the Town Bank School; and I was more than ever persuaded that all is for the best.' Thus was laid the foundation of a friendship which ended only with life; and Barrow always acknowledged with gratitude that to Sir George Staunton's unvarying kindness he was indebted for all the good fortune which attended him through life.

A few months later, Sir George Staunton having been appointed to accompany Lord Macartney in his embassy to China, in the capacity of secretary of embassy, and minister plenipotentiary, that gentleman contrived to have young Barrow's name placed on the list of the ambassador's suit as comptroller of the household; and this arrangement filled him with so much joy, that (as he expresses it) he was 'overwhelmed with delight.'

Previous to launching out into the new world now opening before him, he contrived to visit his parents at Dragleybeck; and we cannot forbear noting down the brief sketch he gives of the good old couple at this period of his life. 'I found my parents happy and well; but my mother's eyesight, which had long been failing, was now quite gone; the principal uneasiness it occasioned her was her inability to attend divine service, the church being a mile from the cottage; my father and mother having, for more than twenty years, never missed the two Sunday services; but my father read to her the morning lessons and the evening service regularly every Sunday. The loss of sight never interfered with my mother's usual cheerfulness, and the young ladies of Ulverstone were her constant and agreeable visitors.'

Barrow had just completed his twenty-eighth year when he sailed in Lord Macartney's suit on the 26th September, 1792. Our space will not admit of any extracts from the journal he kept during his voyage to China, and visits to Chusan, Pekin, and Canton. We may, however, be allowed to quote one passage which bears upon the earlier part of his history.—Among the costly presents sent by George III. to the emperor of China, were several valuable mathematical and scientific instruments, which, on the arrival of the embassy in Pekin, were delivered to the care of Barrow, in order that they should be fitted up in the great hall of audience, in the palace of Yuen-min-Yuen, for the emperor's inspection. This charge he felt to be a serious one, when he found himself surrounded by the members of the tribunal of mathematics, and other learned personages, all asking him questions concerning astronomy, mathematics, &c. 'How often,' he exclaims, 'when among these people, did I think of my

poor old friend Gibson, and how much I was indebted to him !'

After an absence of two years from England, Barrow landed at Spithead in the ambassador's suit, on the 6th of September, 1794. Sir George Staunton's house was now his home, where, besides the instruction bestowed on Mr. Staunton, he was busily employed in compiling and arranging the materials for Sir George's official account of the embassy to China. He, however, obtained a few weeks' leave of absence, to run down to Ulverstone to see his parents, whom he found quite well, and 'delighted at his safe return.' There he found himself looked upon as a curiosity; for at that time it was by no means so ordinary a matter to traverse the globe, as it is in the present day; and a man who had visited Pekin, and seen the emperor of China, was regarded as a wonder.

On his return to London, Barrow resumed his usual course of life; and among his other engagements was that of accompanying Mr. Staunton three days in the week to Kew Gardens, where they used to botanise with Aiton's 'Hortus Kuvensis' in their hands, which, in Barrow's future travels in South Africa, was of the greatest service to him, Kew being in possession of specimens of a large portion of the Flora of the Cape of Good Hope.

Towards the close of 1796, the Cape of Good Hope having fallen into our hands, its government was committed to Lord Macartney, who immediately appointed Barrow as his private secretary—a nomination equally honorable and agreeable to him; and on the 4th May, 1797, he landed in Cape Town in health and high spirits. Here a new sphere of duty awaited him, which he filled with the same energy and diligence which had marked his course throughout life. Owing to the refractory state of the Boers in the colony, Lord Macartney, on his first arrival, found himself encompassed with difficulties, which were increased by an utter ignorance of the geography of the country. He entrusted Barrow with a mission to the Boers at Graaff Reynet, which was exploratory as well as conciliatory in its object. Having fulfilled this mission most satisfactorily, he subsequently volunteered his services in other expeditions, with the view of becoming acquainted with the people, as well as with the productions of the country, and ascertaing the geographical positions of the various settlements, which at that time were most imperfectly known. 'Thus,' he briefly expresses it, 'between the first of July, 1796, and the 17th January, 1797, I had traversed every part of the colony of the Cape of Good Hope, and visited the several countries of the Caffres, the Hottentots, and the Bosjesmen; performing a journey exceeding three thousand miles on horseback, very rarely in a covered wagon, and full one-half the distance as a pedestrian. During the whole time (with the exception of a few nights passed at the Drosdy house of Graaff Reynet) I never slept under a roof, but always in a wagon, and in the cot that I brought with me in the good ship "Trusty" from England.'

His services on these occasions were duly appreciated by Lord Macartney, who, in the following year, appointed him to the situation of auditor-general of public accounts, civil and military, with a salary of £1000 pounds a year. Barrow was so overwhelmed with surprise and gratitude at this unexpected good fortune, that it literally took away his speech for a moment, so that he could only bow in silence to his kind benefactor. Soon afterwards, the narrative of his African travels was published in England, under the direction of his unfailing friend Sir George Staunton, who obtained for the work a sum of £900. But this growing prosperity was damped by the loss of his venerable father, and the subsequent death of Sir George Staunton, who had deservedly won his most grateful and affectionate attachment.

He now resolved to 'sit down quietly to audit with diligence and regularity the public accounts, which was an important part of his duty; to marry a wife; and that being accomplished, to look out for a small comfortable house near the town, and to become a country gentleman in South Africa.' 'Accordingly,' he continues, 'at Stellensbosch, in August, 1799, I was united in marriage to Miss Anna Maria Trüter, the only daughter of Peter John Trüter, Esq., member of the Court of Justice, a lady whose acquaintance I made the first week of our arrival at the Cape. In the early part of 1800 I purchased a house, with a paddock, garden, and vineyard attached, named the Liesbeck Cottage, from the river of that name, which flowed past the foot of the grounds. My house looked on the west side of the Table mountain which sloped down almost to the gate, and presented a picturesque mass of varied rock and native plants, among which the erica and protea were conspicuous; and of the latter the argentea, or silver-tree, prevailed. My family consisted of myself, my wife and child, an old nurse, and four other servants. My stud was limited to two stout carriage horses for drawing a curricle, and two saddle horses. I had an Indian groom and a helper.'

At this pleasant home Mr. Barrow passed about two years, in the diligent fulfilment of his official duties, as well as in attendance on other matters connected with the improvement of the colony; but in 1802, the Cape of Good Hope being, in compliance with the provisions of the treaty of Amiens, surrendered to the Batavian republic, Mr. Barrow prepared to return to his native land, accompanied by his wife and child.

His services at the Cape had been fully appreciated by Lord Macartney and General Dundas, through whose influence he was, shortly after his arrival in England, presented to Mr. Pitt and Lord Melville, who, on their accession to power in 1804, gave him the appointment of second secretary to the Admirality. On the occasion of

his first official visit to Lord Melville, he writes thus:—'In taking leave, with expressions of gratitude for his lordship's kindness—"by the way," he said, laughing, "I hope you are not a Scotchman?" "No my lord; I am only a Borderer—I am North Lancashire." He then said, "Mr. Pitt and myself, but chiefly the latter, have been so much taunted for giving away all the good things to Scotchmen, that I am very glad on the present occasion to have selected an Englishman!"

Mr. Barrow was still in the prime of life when he found himself placed in an honorable and useful position, where (with the interval of a few months) he served his country diligently during forty years—a most eventful period of our national history; and he says in his memoirs, with a certain degree of modest self-gratulation, that having served during that period under twelve or thirteen several naval administrations, he had 'reason to believe that he had given satisfaction to all of them;' adding—'I am happy in the reflection that I have experienced kindness and attention from all.'

Amid his numerous professional duties, he found time to write several popular works, as well as to contribute largely to our periodical literature; and he observes that these mental exercises, conjointly with personal exertions and moderate habits, had, he believed, tended to keep up his 'flow of health and of animal spirits much beyond the usual period of human existence.' Sir James Graham seems to have truly portrayed his character when, after having perused his life of Lord Howe, he wrote as follows:—'So far from exclaiming "how can my friend the secretary of the Admiralty find time to write a book;" I can speak from the experience of some years, that he never neglected a public duty; that he never was wanting in a kind office to a friend; and yet, from a wise economy of leisure, he always had a spare moment for some useful research or some literary occupation.'

Mr. Barrow was also the zealous promoter of science, and lent his warmest support to those gallant men who perilled their lives in quest of a north-west passage in the arctic seas.

In 1835 he was surprised and gratified by the honour of a baronetcy being conferred on him.

Sir John Barrow was still full of vigour and energy when, in his eighty-first year, he resolved to withdraw from public life, and 'to give place to a successor.' In accepting his resignation, the Board of Admiralty expressed their deep sense of the zeal with which he had 'rendered science subservient to our naval and commercial interests,' as well as of his assiduous attention to the duties of his important office.

Many were the testimonies of regard and respect which followed him into the retirement of of domestic life; but none were more gratifying to him than an address from the arctic voyagers, Parry, Franklin, Ross, and Back, presenting him with a piece of plate, 'as a testimony of their personal esteem, and of the high sense they entertained of the talent, zeal, and energy' which he had 'unceasingly displayed in the promotion of arctic discovery.'

With such proofs of deserved esteem, the venerable baronet withdrew into the bosom of his family, and passed the evening of his days in peaceful and yet not idle seclusion. His autobiography was not completed until he had nearly accomplished his eighty-third year; and it is now only a few weeks since he departed this life, without either suffering or disease.

On the morning of Thursday, November 23, he took his usual walk, and on the evening of the same day he expired, in the presence of his beloved wife and children—how sincerely lamented they alone can tell who knew his worth in private as well as in public life.—*Chambers's Journal.*

COMPUTING POWER OF THE DOG.

In the West of England, not far from Bath, there lived towards the close of the last century, a worthy clergyman, who was as benevolent as he was learned. There were turnspits in those days—a most intelligent set they were, and Toby, who was an especial favourite, was a model of the breed, with legs worthy of the *Gow Chrom* himself, upon which he waddled after his master everywhere, sometimes not a little to his annoyance; but Toby was a worthy, and he could not find it in his heart to snub him. Things, however, came at last to such a pass, that Toby contrived somehow or other to find his way to the reading-desk on a Sunday, and when the door was opened, he would whip in, well knowing that his reverend patron was too kind and too decorous to whip him out. Now, the exemplary Dr. B., who thought he had traced a smile upon the countenance of some of his parishioners on these occasions, felt the impropriety of the proceeding: so Toby was locked up in the stable on Sunday morning; all to no purpose, however, for he scrambled through the shut window, glass, lead and all, and trotted up the aisle after his annoyed master as usual. Matters were now getting serious; so as soon as he had on the Saturday caused the beef to revolve to a turn which was to be served cold for the Sunday dinner—for the good man chose that all around him should find the Sabbath a day of rest—Toby was taken out of the wheel, and his dinner was given to him; but instead of being allowed to go at large to take his evening walk after it, Molly, to make sure of him, took him up by the neck, and putting him into the wood-hole where window there was none, drew the bolt, and left him therein. Toby revenged himself by disturbing the whole family with his inordinate expostulatory yells during the whole remnant of Saturday and the greater part of Sunday. However, there was no Toby dog-

ging the heels of the surpliced minister, and it was concluded that the sufferings that the doggie and the family had undergone, would have their effect. Well, the week wore on, with Toby as amiable and as useful as ever, and without a particle of sullenness about him—into the wheel went he right cheerfully, and made it turn more merrily than ever; in short, parlour, kitchen, and all were loud in his praise. However, as it drew towards twelve o'clock on the Saturday, Toby was missed, and no one could tell what was become of him. The boy who cleaned the knives was despatched to a distant barn where Toby was occasionally wont to recreate himself after his culinary labours, by hunting rats. No—no Toby. The sturdy thrashers, with whom he used sometimes to go home, under the idea, as it was supposed, that they were the lords of the rat-preserve in the barn, knew nothing of him. Great was the consternation at the Rectory. Hints were thrown out that "The Tramps" in the green lane had secreted him with the worst intentions, for he was plump and sleek; but their camp was searched in vain. The worthy family retired for the night, all mourning for Toby: and we believe there is no doubt that when the reverend master of the house came down on Sunday morning his first question was, "Any tidings of Toby?"—A melancholy "No sir," was the answer. After an early breakfast, the village schools were heard—their rewards distributed, not without inquiries for Toby—and when church-time came, it is said that the rector, who walked the short distance in full canonicals, looked over his shoulder more than once. He passed through the respectful country-people collected in the little green graveyard, who looked up to him as their pastor and friend, he entered the low-roofed old Norman porch overhung with ivy, he walked up the aisle, entered the reading desk, and as he was adjusting his hassock, caught the eye of Toby twinkling at him out of the darkest corner. Need we say more, than that after this, Toby was permitted to go to church, with the unanimous approbation of the parish, as long as he lived. Now if this was not *calculation* on the part of Toby, we know not what else to term it.—*Broderip's Zoological Recreations.*

TRANSPORTATION OF COAL.

During the week ending the 26th ult., there were transported on the Philadelphia and Reading rail road, 41,929 tons coal.
In the same time there were shipped by the Schuylkill canal 17,307 "
And during the week ending the 24th ult., the amount sent from the Lehigh mines, was 25,357 "
making for one week's operation 84,593
——— Tons Anthracite coal sent to this market.

CONVALESCENCE.

BY PHŒBE CAREY.

I thank thee, O, my God! that once again,
Under the clear light of thy loving sky,
My unchained feet may freely tread the plain,
Or seek the nooks where quiet places lie—
And feel the soft air of the spring, as now,
Sweet as a lover's kisses on my brow.

I thank thee, O, my God! for I have known
Long weary days and nights of wakeful pain:
How drearily the heavy hours have flown,
They only know, who languishing have lain
On a sick bed, and learned how mournfully,
In such a season, the dull hours go by.

Yet not abandoned to the solitude
Of my unquiet thought, the time has passed;
Friends—O, such faithful friends—around me stood,
Like ministering angels, to the last,
As made the hand of chastening seem divine,
Such loving hearts were drawn so near to mine.

And sweet and useful lessons hath it taught,
That solemn time of sadness and distress;
For on the unnumbered ills of life I thought,
Until my petty sufferings seemed less:
How will the little I have borne compare
With what uncounted hosts have borne, and bear!

Down on the damp and desolate dungeon's bed,
Men, innocent men, have lain for hopeless years;
Where the broad fields of cane and rice are spread,
Grow harvests watered with the bitter tears
Of the oppressed, whose wretchedness is known,
All-pitying Father, unto thee alone!

And thou hast tried the souls of faithful men
In fearful ways that mine was never tried—
What countless myriads have the ages seen,
Martyrs that lived, and martyrs that have died,
Unconquered at the trial and the stake,
Suffering unmoved for faith and conscience' sake.

O! I can surely never be again
Forgetful of thy mercies and thy love;
But rather strive to free my heart from sin,
And fix its treasure with the things above;
While the sweet burden of my thoughts shall be,
How good, my Father, thou hast been to me.

Nat. Era.

EVILS OF LIFE.

We must acknowledge, that all the blessings which are strewed in our path, are dispensed by the all bountiful hand. But when we direct our attention to what are usually termed the evils of life, we find them generally, if not always, the result of human neglect or depravity. Though affliction cometh not forth of the dust, neither doth trouble spring out of the ground, yet man is born to trouble as the sparks fly upward. The sparks fly upward by the aspiring tendency which they themselves communicate to the elements by which they are surrounded; and man makes trouble for himself by the abuse of the things which are placed under his control. L.

WANTED,

A Friend to take charge of the Girls' Select School in this city, as Principal. Application may be made to Rebecca Allen, Rachel R. Sheppard, Hannah R. Newbold, or Elizabeth W. Tatum.

SUMMARY OF NEWS.

EUROPE.—The steamship Europa brings news to the 14th ult. The cholera was reported as increasing in London, the deaths for the previous week being 152, and in Liverpool 201. The growing crops throughout England and Ireland are represented as very promising. The remaining State prisoners, O'Brien, Meagher, McManus, and O'Donohue, sailed for Van Dieman's land on the 9th.

The elections to fill vacancies in the French Assembly, were going forward quietly, and the "Moderate" candidates are said to be generally successful. Lamartine has been elected for several departments. The cholera continues to decrease in Paris, the deaths being reported at less than thirty per day. The total number of deaths in Paris and suburbs since the breaking out of the disease in 1st month last, is said to be more than twenty thousand.

The French army entered Rome on the 3d ult. The clubs were closed, several of the journals suppressed, the Assembly dissolved, and the city declared in a state of seige. Gen. Garibaldi, the Roman commander, escaped from the city with 10,000 men, and was supposed to have gone towards Terracina, with the intention of invading the kingdom of Naples. The French had despatched a force in pursuit of him. The Roman Assembly, at its last sitting, unanimously voted the Constitution of the Republic, and ordered it to be deposited in the capitol as the expression of the unanimous wish of the Roman people. They also ordered the celebration of funeral services for those who had fallen in defence of the Republic, and voted their thanks to the Triumvirs. The Pope fled from Rome on the 24th of 11th month, 1848, and the Republic was formally proclaimed on the 9th of 2d mo., 1849. It has now fallen before the combined armies of four nations. The victors will probably be still more puzzled to dispose of their conquest than they were to gain it.

Venice still holds out against the Austrians. From Hungary, the news is, as usual, conflicting. The main army appears to be on the right bank of the Danube, opposite Comorn, and the Austrian army in the immediate vicinity. As to the Russian army marching from the North, under Prince Paskiewich, one report is that it had been totally defeated on the banks of the Theiss, near Miskolez, but accounts, seemingly more circumstantial, represent that the Russians have taken Tokay and Erlau, have despatched a division towards Debreczin, and are moving on towards Pesth. President Kossuth and his ministers had left Pesth, and gone to Szegedin. From Transylvania it was reported that two Russian armies had forced their way through the Carpathians, and entered Cronstadt and Bistritz. All accounts, however, represent the Hungarians as extremely enthusiastic, and as enrolling themselves in immense numbers to fight for independence.

The Baden republicans at Rastadt still held out at the last accounts. The war in Denmark has again turned in favor of the Danes.

CALIFORNIA.—Intelligence from this territory to 6th mo. 20th has been received, brought to Panama by the steamer Panama, which arrived at that place on the 11th ult., and from Chagres to New York by the Crescent City. The operations of the gold diggers are still retarded by high water in the streams, and the average quantity procured per day by each man is not now generally reported at much above eight dollars, while some few get much more, and many find little or nothing. Projects for turning some of the streams out of their courses were in agitation. The market at San Francisco is reported to be glutted with dry goods and some kinds of provisions, though other kinds of the latter still command enormous prices. Very few of the vast number of vessels from the eastern States had yet arrived.

Gen. Riley, the military commander in California, has assumed the duties of Governor. What has become of Gen. Smith does not appear. On the 3d of 6th mo., Riley issued a proclamation, setting forth that he, "in accordance with instructions from the Secretary of War, has assumed the administration of civil affairs in California, not as a *military* governor, but as the executive of the existing civil government." He takes the ground that the laws of California, not inconsistent with the constitution, laws and treaties of the United States, are still in force, and must remain so until altered by Congress, the people of the territory having no right to change them. He recommends the enforcement of the existing laws, and the election and appointment of all officers recognized in them, and also the calling of a convention to frame a State Constitution, preparatory for an application to be admitted into the Union. He accordingly appoints the 1st of 8th mo. as the day for holding an election for delegates to the Convention, and for other officers,—the Convention to meet in Monterey on the 1st of 9th mo. "Every free male citizen of the United States and of Upper California, 21 years of age, and actually resident in the District where the vote is offered, will be entitled to the right of suffrage."

A large meeting was held at San Francisco on the 12th, which passed resolutions claiming for the people the right to organize a government for their own protection, and calling upon them to form a State Constitution. The executive committee appointed at this meeting deny the right of Gen. Riley to regulate the assembling of the Convention, but for convenience sake recommend the adoption of the days named by him for its election and meeting. A meeting at San Jose, on the 7th, unanimously approved the proclamation of the governor.

CHOLERA.—Cincinnati,—Total interments for week ending 24th, 450, cholera 252. On the 25th, interments 44, cholera 19; 26th, 46 interments, 15 cholera; 27th, 46 interments, 17 cholera. St. Louis, 23d, 64 interments, 31 cholera; 24th, 35 interments, 19 cholera; 25th, 48 interments, 22 cholera; 26th, 29 interments, 14 cholera; 27th, 26 interments, 10 cholera, 28th, 26 interments, 11 cholera; 29th, 28 interments, 9 cholera. For the week ending 29th, 244 interments, 116 cholera. New York, for the week ending 28th, 1352 deaths; cholera 672, an improvement on the previous week. On the 25th, 131 cases were reported; 26th, 150; 27th, 205 cases; 28th, 154 cases; 30th, 189 cases, 81 deaths. The daily reports of deaths appear not generally reliable. Buffalo, 28th, 58 cases, 13 deaths; 29th, 84 cases, 21 deaths. Montreal, 28th, 20 deaths. Sandusky, Ohio, 26th, 15 cases, 10 deaths. Boston, for the week ending 26th, 105 deaths, 10 of cholera. Philadelphia, 25th, 41 cases, 14 deaths; 26th, 38 cases, 9 deaths; 27th, 34 cases, 8 deaths; 28th, 26 cases, 13 deaths; 29th, 61 cases, 20 deaths; 30th, 39 cases, 13 deaths. For the week ending 28th, 415 interments; cholera asphyxia 136; do. infantum 58; dysentery 38.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

OBSERVATIONS ON THE STRICTURES OF THE LONDON EDITOR RESPECTING THE ARBITRATION MOVEMENT.

The article from the Illustrated News, which appeared in our last number, may be considered as the sum and substance of the arguments which have been, or can be, advanced in support of defensive war.

This writer, in the beginning of his essay, declares that there is not a reasonable being in the world, whatever his country or creed, who would not denounce the nation that should make war upon another nation, for the purpose of robbery, aggrandisement, or revenge. This preliminary admission goes far towards granting all that the advocates of peace can demand. I will not assert that this doctrine is invariably true. Time has been, and may possibly be still, when it was believed by some, that religion might be propagated by the sword. The religion of Mahomet, was unquestionably propagated by force of arms; and some of the conquerors of the new world, offered to the natives the alternative of the Christian religion, or the calamities of war. Still the doctrine advanced is, no doubt, at this day, the theory on which the governments of christendom professedly act. The consequence is that every declaration of war is ostensibly founded on the defence of some right, which is either threatened or invaded. Governments do not usually declare war without some plea of injury received and persisted in. To render a declaration of war acceptable to the reasonable part of the nation which issues it, they must be made to believe that the contest is, on their part, essentially defensive. They must be impresed with a belief that their rights and liberties are endangered, or actually infringed. And if the writer before us is correct, there is no danger of an invasion from any nation, whatever their colour or creed, unless some excuse can be found, to satisfy themselves, that the invasion in question is defensive in its character.

The doctrine here admitted, we observe, is totally antagonistic to that which he subsequently cites with approbation, from the speech of Lord Palmerston. The supposition that the peace of Great Britain would be greatly endangered, by the prevalence, among foreign nations, of an idea that they were too much attached to peace to engage in war, is irreconcileable with a belief that the people of Europe in general would denounce a nation or government which would make war on another for purposes of plunder or conquest. Let us suppose a nation, such as Great Britain or the United States, to disband their armies, demolish their fortifications, and confine their establishments to purposes of peace; and then, casting our eyes over the nations of Christendom, soberly enquire from which of these can we reasonably expect the ferocious invasions, the subjugating policy, and the reduction of peaceful, unresisting citizens to slavery, which this writer has presented to our view; and which, we observe, constitute the basis of his argument Even upon his own admission, those people nowhere exist. Lord Palmerston's assertion, which our author pronounces to be plain common sense, is founded altogether upon the supposition, that the nations of Europe are not composed of individuals, who would *all* denounce a government that would make war for the purpose of robbery or aggrandisement; but that the people generally are so destitute of moral rectitude, that nothing but the fear of resistance, restrains them from robbing and subjugating their neighbours. Would Lord Palmerston, or the London Editor, receive, without displeasure, such an imputation on the government of Great Britain? Would they willingly incur the odium of charging the government of any civilized nation, by name, with such destitution of principle, as to invade their neighbours, for no other reason than because they were too peaceable to retaliate an injury? We may safely assert, that no sober minded man would make, specifically, such a charge on any civilized nation on the globe.

A nation assuming the peaceable attitude supposed, could not be attacked upon any pretence of defence or restitution. An invasion, in that case, must be made avowedly and unequivocally, for the purpose of robbery and subjugation; a

proceeding which we are told, every reasonable being, of every colour and creed, would denounce.

Thus far, be it observed, the question has been viewed merely as one of expediency. If the Christian religion was nothing more than a system of policy, to be modified or rejected, according as it should be found conducive or destructive to our temporal interests, the arguments of this author would still be obnoxious to a fatal objection. The consequences of the peaceful policy are merely assumed, not proved. On so grave a question, even if we go no deeper than to political expediency, we certainly ought to found our conclusions on a firmer basis, than vague supposition. Facts or principles, fairly supporting our inferences, ought to be adduced. Unhappily, the world has been so much addicted to wars, that few examples, of a national character, have yet been given, by which the danger or safety of the pacific policy could be tested. There have, however, been a few; and the evidence of these few is decidedly favourable to the cause of peace.

The long and peaceful reign of Numa Pompilius, might be fairly adduced as evidence of the safety, even in that age and country, of a pacific policy.* But the example afforded by the colonization of Pennsylvania is conclusive, as far as facts can go. No historical facts are more clearly attested, than that the colonization of Pennsylvania was effected entirely by pacific means; and that as long as the principles of William Penn were predominant in the province, peace with the natives was maintained. Some attempts have indeed been made to explain the success of William Penn's pacific measures by reference to the character of the people who occupied the country in which his settlements were made. The examination of that subject would occupy more time and space than can now be afforded. It will, however, be sufficient to remark, that when by the influx of emigrants of different principles, the government of Pennsylvania fell into the hands of men who adopted the usual policy of the world, it was soon found that the natives of that province were very much like those who occupied other portions of North America. At a later day, some parts of Pennsylvania largely partook of the miseries of Indian warfare.

It would be an unmerited reproach upon Christianity and civilization, to assert that a procedure which was effective in preserving peace with the roving and pagan tribes that occupied the American forests, would be insufficient to preserve similar relations with civilized and Christian nations. In those barbarous and exterminating wars, which marked some of the early settlements in the western world, in which the natives natually considered every person with a white skin as an enemy, it is well ascertained that they were accustomed to spare all whom they knew to be men of peace. During the great rebellion in Ireland, near the end of the last century, in which religious intolerance united with political animosities to imbitter the contending parties against each other, and in which thousands of innocent people were slaughtered, still those who were known to be religiously opposed to warlike measures, were almost universally spared.

If it should even appear, that the peaceful and unoffending were sometimes, in the heat and confusion of battle, involved in the same butchery with the soldier in arms, the number of this character who thus perished, bears a very small proportion to the number consigned to the grave by the contingencies of war.

If we admit, with the Duke of Wellington, that nothing except a defeat is more dreadful and hideous than a victory; and reflect, that where there is a victory there must also be a defeat, the conclusion is inevitable that war, in all its aspects, is dreadful in the extreme. Hence it would seem, that even as a question of policy, the advocate of war is bound to prove, not by vague assumptions, but by unquestionable facts, or unanswerable arguments, that a pacific policy would be equally disastrous. Till this is done, the advocates of inviolable peace have a right to insist upon giving their plan a trial.

> "Six thousand years of sorrow have well nigh,
> Fulfilled their tardy and disastrous course,
> Over a sinful world."

And during this time, the military policy has generally prevailed, and with lamentable results. It is not too much to ask that an opposite policy should be allowed a fair experiment.

We should suppose that statesmen, perceiving as they must, the deplorable consequences of the military policy, would be ready to hail with delight, any expedient which afforded a reasonable prospect of diminishing the frequency of war. The plan of arbitration has been sometimes tried with success. Wars, when brought to an end, are terminated by treaties; and the faith of the parties is the usual guarantee for their observance. Why may not treaties, binding the parties to submit their disputes to arbitration, be trusted as well as for any other purpose?

When we find the advocates of the existing system resorting to arguments founded altogether upon the consequences which they suppose would follow the abandonment of military preparations, we can scarcely avoid the conclusion, that they regard the Christian religion, not as a divine institution, or a revelation from heaven, but as a

* The early history of Rome is much disguised by fable, but it is agreed, that the reign of Numa Pompilius, was eminently peaceful. Plutarch observes, "We have no account of either war or insurrection in the state, during Numa's reign. Not only the people of Rome were softened and humanized by the justice and mildness of the king, but even the circumjacent cities, breathing, as it were, the same salutary and delightful air, began to change their behaviour. Like the Romans, they became desirous of peace and good laws, of cultivating the ground, of educating their children in tranquillity," &c.—*Life of Numa.*

This was about 700 years before the Christian era.

system of worldly policy. And even under this view, we may be justly surprised that men of enlarged and powerful intellects, should be satisfied with arguments so intrinsically weak. This may, however, be considered as evidence that stronger ones are not to be found.

After all that has been said upon the subject, the question, how far the principles of inviolable peace, if carried into practice, would promote or endanger the prosperity of nations, has actually but little connection with the inquiry, which, as believers in the doctrines of christianity, we are bound to entertain. The real question is, What do the precepts and doctrines of our Saviour and his Apostles enjoin? We need not enquire whether offensive and defensive wars are *equally* criminal—and we do not assert that they are—but whether either can be justified upon Christian principles. If the maxims of our Lord, and the spirit of his religion, are irreconcilable with the prosecutions of wars, either offensive or defensive, we are required, as consistent Christians, to abstain from both, and leave the consequences to divine disposal.

We can read but little of the New Testament without perceiving that our Saviour forewarned his disciples, that obedience to his mandates would often subject them to persecution. He even admonished them to rejoice and be exceeding glad, when men should revile and persecute them, for his sake; assuring them that great was their reward in heaven; and reminding them that in like manner had the prophets been persecuted. In this, a doctrine widely different from that of political expediency was inculcated. He taught his disciples that their obedience was not to be measured by the frowns or favours of man; and that the religion which he offered to their acceptance, was well worth suffering for. His own example, as well as his precepts, inculcated the propriety of avoiding needless exposure. When the crowds were pressing upon him, he directed a ship to be prepared, in which he sat and taught the people, who stood on the shore. And on several occasions he escaped from the irritated multitudes; but he made no compromise of principle, either in his doctrines or his life.

The professors of Christianity, who advocate defensive war, never meet the question fairly. They all, like the writer under review, endeavour to show the injuries which we must sustain, by the adoption of a pacific course. They do not attempt to prove that the spirit of war, and the spirit of christianity are reconcilable. If we enquire whether the injunctions of our Lord are of universal obligation, or whether they are to be dispensed with, whenever we may apprehend that obedience would subject us to difficulty or danger, the answer, from every professor of the Christian name, would, no doubt, be in favour of absolute obedience. The supposition that the divine requisitions are to be observed or neglected, according to our own conceptions of safety or danger, amounts to nothing less than constituting ourselves, not the Author of christianity, the arbiters of our duties.

It may not be impertinent to enquire, whether the doctrines of the gospel could ever have obtained a place in the world, if the Apostles and immediate followers of our Lord had acted upon the timid policy adopted by the advocates of war. The world, with the exception of Palestine, was overspread with idolatry; and in Judea the opposition to the new religion was quite as intense as among the pagan nations. If they reasoned upon the consequences, their conclusions must have been coincident with the declaration of their Master, that they would be hated and persecuted by all nations for his sake. But the magnanimous conclusion, that they ought to obey God rather than man, silenced their reasoning. Here we have, in a few words, a conclusive answer to all the arguments deducible from the real or imaginary consequences of obedience to divine requisition. Upon no other principle of action, could the doctrines of the gospel have been promulgated eighteen hundred years ago; and on no other can they be effectually maintained in this or any future age. An attempt to elude and explain away the force of the gospel precepts, by considerations of expediency, is an attempt to degrade the doctrines of christianity into a system of worldly policy.

Now we cannot fail to perceive, that the London Editor has not undertaken to prove the compatibility of war, either offensive or defensive, with the tenor and spirit of christianity; he has even admitted that Friends "derive their beautiful and angelic maxim," on this subject, "from the gospel." Of course, upon this admission, it must be a gospel maxim. But he insists, that "until the larger half of Europe have religion and wisdom enough to practice it, and physical force sufficient to deter the wicked from making aggressions upon it," the system of military force must still be relied on for the maintenance of peace.

The purport of this argument seems to be, that the pacific maxims of Friends are, no doubt, consistent with the gospel plan; but they cannot be safely acted upon yet. We are not yet in the millenium. We must keep up our military establishments, and stand prepared to repel force by force, "until at least the larger half of Europe" will agree to act upon the principles of the gospel. I should think that, upon this writer's theory, we must wait till every nation in Europe, if not in the world, shall adopt the pacific system. This is nearly equivalent to a declaration that the Christian religion would be a beautiful and angelic system, if universally embraced; but as long as any nation refuses to adopt its practical maxims, all others must adhere to a plan totally irreconcilable with its principles. The writer would appear to think that Christianity was introduced into the world too soon; that even

yet, eighteen hundred years after it was offered to the acceptance of man, the world is not prepared for its reception. The world has not yet religion and wisdom enough to practice it. It may be well to inquire, whether anything but the gospel itself will ever make the world wise and religious enough to act upon its precepts.

"King Agrippa, believest thou the prophets?" I hope we can generally answer in the affirmative, and consequently must admit that the time will come when wars and warlike preparations shall cease; when the arts of war will not be learned. The means by which this change is to be effected, are unquestionably furnished by the religion generally professed in Europe and America. If this religion is entirely and essentially pacific—and that it is, is attested by the whole tenor of the New Testament, as well as by the appellation assigned to its Author and Head—the Prince of Peace—then whenever and wherever this religion has produced its full effect, war must cease. "My kingdom is not of this world, else would my servants fight," plainly implies that the kingdom of Christ cannot be established by force of arms. A declaration or an intimation that the world is not yet prepared for adopting a pacific course, implies that the people are not prepared to receive and embrace the doctrines of the gospel.

If we admit, as the London editor evidently does, that the pacific maxims of Friends are deduced from the gospel, the question of war or peace is reduced to a single point; are we to obey the precepts of the gospel, and rely for protection upon divine power, or will we entrust our safety to the strength and policy of man, regardless of the doctrines which we profess to revere?

The question will probably be asked, Must not civil government be sustained; and can that be done without the aid of military force?

The full investigation of this subject would require more room than can now be spared. But the true believer in the divine authority of the Christian religion will readily agree that this question can bring us back no further than to the inquiry, whether military force can be employed in consistency with the principles of Christianity. To assume the position that human government must be maintained at the expense of Christianity, and in violation of its maxims, is to declare human government superior to the obligations of the gospel. The most that can be safely asserted is, that civil government ought to be supported, as far as it can be done, in conformity with the spirit and maxims of the gospel.

It may, however, be observed, that as the government, whatever its form, is essentially the power of the people, in whatever degree the principles of Christianity become predominant in a nation, in the same degree will the occasion for physical force in the preservation of order be removed. When the people at large have but little of the leaven of Christianity, the legislation, as well as the execution of the laws, will be chiefly founded on principles of an opposite character; and, of course, obedience to those laws will be unavoidably enforced by means accordant with their nature and origin. Cruel and oppressive laws of course can hardly be supported by means entirely pacific. But where the spirit of the gospel acquires the ascendancy, the legislation partakes of its influence, oppressive laws are repealed, or suffered to fall into desuetude; and those only are retained which are mild and equitable. Hence government is known for the good it diffuses, and, receiving the support of public opinion, requires little if anything more to sustain it. E. L.

For Friends' Review.

PROFITS OF A DAIRY FARM.

Illustration by example is one of the most powerful modes of teaching. It is universally conceded that the farmer labours hard, and that his gains are slow. Not a few, in our cities at least, are apt to believe that he is also tardy to adopt the daily improvements in his art, and too often clings tenaciously to the practices of his fathers. We are not about to discuss these matters, much less to find fault with the plain matter of fact agriculturist, because he does not lay hold, with the hurry of a steam engine, of every visionary project proposed to him by the crack-brained philosopher who lives upon theory. He eats his bread in the sweat of his face, and he is shrewd enough to know that it is best to be well convinced that this sweat will not be wasted, before he expends it in the trial of headlong experiments.

In the *Transactions of the New York State Agricultural Society*, for the last year, is an account of the dairy operations of *John Holbert*, of Chemung county, south of Seneca Lake, and not far from the Pennsylvania line. It is to me very interesting, and I donbt not will be equally so, and not a little instructive to many of the readers of the Review. As some old writer—perhaps *Tusser*—remarked,

> "A little farm well tilled,
> A little barn well filled,
> A little wife well willed,"

are among the really valuable adjuncts to a comfortable living: and while we may rest well satisfied in the matter of the farm and the barn, I am willing to hope that our friend Holbert was no less fixed to his mind in his helpmeet. The statement cannot fail to arouse and waken up the sleepy farmer, and place before him in a strong light the vast advantages of a good, thorough management of land. A PLOUGHMAN.

The farm contains 200 acres of land, which was farmed the past season as follows:—I have

kept and milked 40 cows, and my grain pastures and meadows are as follows:—24 acres of wheat; 8 of buckwheat; 10 of oats; 20 of corn and potatoes; 2 of summer fallow; 40 of meadow; 74 of pastures; 22 of wood and waste land. The soil is a gravelly loam, with a slight mixture of black sand; subsoil the same. I use no roots nor slops for my cows; all that I feed them is hay and grass, and corn stalks. My pastures are clover and timothy, and hay the same; and my meadows produce from one to two and a half tons per acre per annum. I sow plaster on all my pastures and meadows every year, and use the Cayuga plaster.

Breed of Cows.—My cows are generally the common breed. I have a few that have a slight mixture of Durham blood in them. Their ages will range from three years old to twelve. I prefer a cow not less than five years old for the dairy, and as much older as she winters well. I change pastures often, and think it a good plan to change twice a week. Too much care cannot be taken to have your cows well watered and salted. I keep a large watering trough in my cow yard, where I very frequently observe cows drinking large quantities of water immediately after coming from the brook. I keep salt lying in the yard the year round.

Making Butter.—I take care to have my cellar thoroughly cleansed and whitewashed early every spring. I keep milk in one cellar and butter in another. Too much care cannot be taken by dairymen to observe the time of churning. I usually churn from one hour to one hour and a half. I put from one to two pails of cold water in each churn, before commencing to churn, and one pail more in each, when nearly done, in order to thin the milk, and make it produce all the butter it contains. When done, take the butter out, wash it through one water, then set it in the cellar and salt it; then work it from three to five times before packing. Butter should not be made quite salt enough until the last working. Then add a little salt, which makes a brine that keeps the butter sweet. One ounce of salt to a pound of butter is about the quantity I use. I pack the first day, if the weather is cool; if warm, the second day. If the milk is too warm when churned, the quantity of butter will be less, and the quality and flavour not so good as when it is cool at a proper temperature. I have always worked my butter by hand. Last fall, I bought a butter worker, but I disapprove of its use entirely, and recommend the hand ladle in its stead. In packing, I fill my firkins within two inches of the top; then lay a clean cloth on the top of the butter, and put salt on the cloth and keep it covered with salt and brine all the season. Great care should be taken not to let the milk stand too long before churning; as, in that case, in hot weather, it becomes too sour, and the butter will be sour also, and in cool weather it becomes bitter; all of which can be prevented in cool weather, by putting about one quart of buttermilk in each pan or tub before straining the milk, and in hot weather, by churning as soon as the milk becomes thick and moist on the top of the cream. I use the Turk's Island salt of the Ashton sacks. I have never used any of the solar evaporated salt, nor steam refined salt from the Onondaga salt works.

Experiments.—I tried several experiments in making butter the past season, among which are the following:—Commenced making butter about the first of April, and up to the 4th of May, made 512 pounds of butter. May 5th, 1848, commenced packing for fall market, and closed about the 15th of December. June 15th, drew the milk from thirty-seven cows; morning's mess, 525 pounds; evening's mess, 632 pounds of milk; in all, 1,157 pounds of milk, making three pounds eleven and a half ounces of butter, to 100 pounds of milk. June 20th, had three more cows come in, which made my dairy full. My cows commence coming in, or calving, in March, and do not all come in until the middle of June, as was the case this year. My dairy was not full until the 20th of June. I do not rear all the calves, but generally save a few of the finest. This year I reared six. I keep swine to consume the buttermilk.

I drew the milk from five cows for 30 days in succession, commencing with the 28th day of May, with the following result:—I made 248 pounds of butter from five cows in 30 days. On the 11th day of June, I drew from five cows 187 pounds of milk, which made, when churned, eight and a half pounds of butter. I churn all the milk, and churn by horse power, and usually churn four one-and-a-half barrel churns at once.

On the 8th day of August last, I drew the milk from forty cows; in the morning, I got 508 pounds, and in the evening, 519 pounds; in all, 1,027 pounds of milk, which, when churned, made 39 pounds of butter. The morning's mess made three pounds and fourteen ounces of butter, from 100 pounds of milk, and the evening's mess made three pounds and ten ounces of butter from 100 pounds of milk. I find that the morning's mess of milk made four ounces more butter than the evening's did from 100 pounds of milk. I also find that the difference between the morning's and evening's milk is not so great as it was for the last year, for the reason that the messes are more nearly equal.

I find by churning the milk separate, that one of my best cows will make as much butter, as *three of my poorest* giving the same quantity of milk. June is a much better month for making butter than July or August, as I made one hundred and seven pounds more butter from thirty-seven cows in June, than I did from forty in July. I find, also, that one hundred pounds of milk drawn from my best cows, (that is, those

that give the richest milk,) will make *one pound more butter* than one hundred pounds drawn from the whole herd. There is more difference in *quality* than in quantity. For making butter, it will pay all dairymen well to look to the quality of milk their cows give. One cow well kept, is worth twq cows poorly kept, for dairying. I am inclined to think that too many farmers overstock their farms, and consequently keep their pastures too short; as lands that are kept with a good coat of grass on them through the season stand a drought much better and produce pasture earlier the next season, and cows will do better on them, than on shorter feed.

Quantity of Butter made.—As I have said before, I commenced making butter about the 1st of April, and up to May 4th, made 512 pounds; then commenced packing for the fall market. Made in May, 26 days, 747 pounds; in June, 30 days, made 1,186 pounds; in July, 31 days, 1,079 pounds; in August, 31 days, 1,016 pounds; and from September 1st, up to December 15th, three and a half months, 1,948 pounds, which is about the close of the season for making butter. I sold my dairy this year to R. Clearwater, at 183 Washington street, New York, on the 30th day of November, for 23 cents per pound, which amount was 5,030 pounds; the spring butter, and butter that was sent to the different fairs, and the butter that was made after the dairy was taken off, amounted to 1,450 pounds, the whole averaging 23 cents per pound, amounting in cash to $1,492.24; that is, over and above family use—and our family will average over eight in number—and which finally makes an average of $37.30 per cow, including heifers.

I sold my dairy last year to C. Adams & Co., at 224 Fulton street, New York, for 24 cents per pound. I am told by them that it went south and stood the climate well.

JOHN HOLBERT.

Chemung, Dec. 25th, 1848.

For Friends' Review.

TEA AND COFFEE.

The remarks of the editor and a correspondent, some weeks since, on the use of tobacco, and the enormous amount of money sunk by its consumption, to say nothing of its other bad effects, have induced the inquiry whether the same objection does not exist relative to the use of tea and coffee. I have no means at hand to ascertain the annual imports, and must therefore confine myself to a rough estimate, which perhaps some one may correct if it exceeds or falls below the actual amount.

It is not unusual for single families to pay from twenty five to fifty dollars annually for *tea* alone. Every person, in its habitual and daily use, probably uses on an average four pounds a year. If one half of the fifteen million free inhabitants of the United States each consume this quantity, and the tea costs fifty cents per pound, then fifteen millions of dollars are annually expended for the purchase of tea—in ten years amounting to one hundred and fifty millions, or more than four times the whole capital of the old United States Bank.

Here the inquiry very naturally springs up, is not tea useful or necessary as an article of diet? Tea contains no nutriment—or the quantity is so small that it is never taken into account. Its *stimulating* qualities alone recommend it to daily use. Now, is any advantage derived from the habitual use of stimulants for persons in health? Physiologists must say, no; for although it may impart temporary strength and hilarity at one period, this strength is drawn from the common fund, and a corresponding loss at another period is inevitable—if not at another time of day, or at another time of year, then in the decline of life. Nutriment imparts real, stimulants fictitious strength. The former is the energy given to the horse by feeding with oats; the latter, the vigor imparted by a stroke of the lash, producing temporary activity, but supplying no real strength.

But facts are better than argument, and I shall state only a few. The father of the writer, when more than fifty years of age, was afflicted with frequent and intense headaches. These were relieved by strong doses of tea and coffee. The debility produced by daily stimulants, and the disease from debility, called loudly for a repetition of the stimulant, to effect a temporary cure. But he was induced to discontinue wholly the use of these drinks, which he did gradually, by increasing the quantity of milk in admixture, until his beverage thus became *warm milk*. In a few weeks the severe attacks of "sick headache" entirely passed away, or became extremely rare; his general health improved, and even his sight grew so much better that he was compelled to purchase spectacles of greater focal length than those previously used. The use of milk had before invariably produced headache; now it became his daily beverage.

An intimate acquaintance, who had also been subject to frequent attacks of "sick headache," abstained wholly and suddenly. The withdrawal of the accustomed stimulant was followed by intense headache, which lasted some days; but not being of feeble resolution, he persevered. The result was improved health and entire freedom from headache for years afterwards.

Another person, thirty years of age, possessing less energy of purpose, commenced a discontinuance. A severe pain over his eyes soon reminded him that he had removed a regular source of temporary vigor; a strong decoction of tea consequently effected a temporary cure; and inclination and false reasoning combined, satisfied him that as it had removed his headache its daily use was a positive benefit.

More than a dozen instances have occurred

within the acquaintance of the writer, where habitual tea-drinkers have renounced its use. Nearly all were decidedly benefited, and none were made in the slightest degree worse, permanently, in health. One, advanced in years, remarked that no effect was more striking than the lessened irritability of the mind.

I have never known an instance of a person who was subject to *regular attacks* of that peculiarly distressing malady known as the *sick headache*, who was not in the habitual use of tea or coffee. One instance was however mentioned to me some years ago, of a young woman in very feeble health, not a "tea-drinker," who was severely afflicted in this way. "But does she never drink any coffee nor tea?" "Only once a day, and that is quite weak." But weak as it was it did its office, until a total discontinuance was followed by a perfect cure.

It can be hardly questioned, that, taking the community at large, the use of these drinks is a positive injury. There may be instances where young and vigorous constitutions are not sensibly affected, or where, from some peculiarity, little injury may be apparently produced for many years. There may also be instances when it may not be expedient for aged people, long in the habit, to relinquish its use. But it is greatly to be regretted that young persons should acquire a habit which is always expensive, and nearly always, sooner or later, visibly prejudicial to health; undoubtedly, in the majority of instances, materially shortening life. And with this view, is it not worthy of the consideration of those more advanced in years, whether the limited influence their example may afford, is not worth a strong effort to free themselves from the habit, independently of any consideration as to their own benefit?

Throwing entirely out of view the hundreds of millions of dollars which tea and coffee have cost the people at large, what is the amount *annually* expended by that comparatively minute portion, the Society of Friends? If the twenty thousand Friends' families in America pay only ten dollars each, which is doubtless a low estimate, the amount is two hundred thousand dollars a year—sufficient, in four years, to endow in the most liberal manner an excellent boarding school in every Yearly Meeting, and amounting, every ten years, to the sum of one million dollars. J.

For Friends' Review.

ORNITHOGALUM EMBELLATUM—COMMON STAR OF BETHLEHEM.

We read in the Book of Kings, that during a siege of Samaria, in the time of the prophet Elisha, the famine was so severe, that the fourth part of a cab, or about a pint, of dove's dung was sold for five pieces of silver. To most readers this is probably unintelligible, as the article referred to does not appear suited for food, even in a time of famine. The following extract from Callcott's Scripture Herbal, in which the article in question is mentioned, under the name at the head of this notice, may perhaps be interesting to some of our readers. The passage is borrowed from the London Friend.

The bulbous root of the ornithogalum has at all times been used as an esculent vegetable, in Syria and the neighbouring countries. Dioscorides says that it was sometimes dried, pulverised, and mixed with bread flour; and that it was also eaten both raw and roasted. He remarks further, that of thirty-six known species, one bearing a yellow flower yielded the most agreeable food. Laurentius, in his *Essay on bulbous and tuberous Roots*, says that in his time, the peasants of Italy and the neighbouring countries, often roasted the roots of the ornithogalum, and ate them like chestnuts; or lightly boiled them, and peeled and used them as salad, with oil, vinegar and pepper. The plains and valleys about Samaria abound in this pretty flower; and the dearth of its roots, during the siege of the city by the Syrians under Benhadad, was a token of famine beyond endurance. Jehoram, the son of Ahab, was king of Israel when his capital was surrounded by the Syrian host. He was passing along upon the town wall, when a woman shrieked to him for help: "And he said, if the Lord help thee not, whence shall I help thee? what aileth thee?" Then follows that tale of horror: *the mothers had devoured their offspring for the famine!* "And it came to pass, when the king had heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh."

The ornithogalum grows wild in many countries. There are several pretty varieties in Spain and Portugal, but scarcely more agreeable to the sight than our own English Star of Bethlehem.

VIRGINIA.

In a speech recently made in the Virginia Legislature, in favour of a bill to incorporate the Virginia Coal Company, Mr. Faulkner, of Berkley, stated that the coal fields of that State covered 21,400 square miles out of the total area of 64,000—an extent equal to that of England, Ireland, Scotland and Wales combined! Cannel, or purely bituminous coal, abounds throughout the basin of the Kanhawha, and was so accessible that a single hand would dig with ease two hundred bushels per day.

There is not a State in the Union, enjoying so many advantages of position, climate, soil, mineral resources, water power, everything, in short, that may be reckoned necessary to the building up of a great prosperous Commonwealth, as Virginia; yet every census puts her lower and lower in the scale as compared with her sister States. Her once fertile fields are running to waste; and

are overgrown with briers; her rich valleys are many of them suffered to remain in their native wildness; the streams of her mountains, that would afford power enough to turn all the machinery in the world, leap in their courses, and glisten in the sun the same as they did three hundred years ago; the mines of iron and coal, that lie in such tempting proximity, and in inexhaustible richness, are unopened; her people grow poor and her statesmen are talking politics. Why does Virginia, once the seat of Empire, the mother of States and Statesmen, present such a marked contrast to the energetic, well directed enterprise and prosperity characterizing most of the other States? She is a slave-breeding State; and that fact tells the whole story.—*Buffalo Express.*

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 11, 1849.

In the 34th number of the present volume a brief notice was given of the appointment of our friend Thomas Wistar, Jr., as Commissioner, on behalf of the United States, to adjust and superintend the payment of forty thousand dollars, which the government was bound, by a treaty of last year, to pay to the mixed breed of the Menomonie Indians in the neighbourhood of Green Bay. Mention was made, that in this delicate and responsible mission, he was to be accompanied by Alfred Cope of this city. We have now the pleasure of informing our readers that our friends have been enabled to accomplish the service entrusted to them, to their own satisfaction, and, as they believe, with the entire approbation of the people for whose benefit the labour was undertaken.

As the Commissioner has not yet made his report to the Cabinet at Washington, any particular account of the proceedings in the case would be premature. It may, however, be mentioned, that it appears the President, a number of years ago, while holding the office of Colonel, was placed in command of a post in the vicinity of Green Bay, and had an opportunity of observing the frauds frequently practiced on the natives; and when the treaty in question came before the cabinet, he opened the discussion by the remark, that he wished to have a Pennsylvania Quaker to superintend the payment. It was intended that the funds should be transferred to the neighbourhood of Green Bay, and there placed at the disposal of the Commissioner; but some difficulty presenting, he returned to New York, after the preliminary measures were taken, and having converted the whole sum into gold, which was deposited in two valises, he retraced his course to Green Bay, by railroad and steamboat, where the money was distributed according to previous arrangement.

In the opening of the first council held with the Indians, our friends informed them who they were, and the object of their visit; acquainted them with the friendly intercourse which the people called Quakers have long maintained with the natives; expressed their desire to support the same amicable relations with them; and earnestly advised them to abstain entirely from intoxicating drink while the business on hand was in progress. So clearly convinced were they of the propriety of this counsel, that notwithstanding the efforts of the traders, who were watching for their prey, the Indians remained perfectly sober throughout their protracted session.

A curious circumstance, to which the local papers have given publicity, occurred, as our friends, after executing their mission, were on the point of setting out homeward. The steamer was expected to leave the harbour in a few minutes, when the sheriff accosted Thomas Wistar, and informed him that he was required to arrest him on a charge of having embezzled five hundred dollars of the public money. It was then evening, and they had been busily engaged during the day, yet they were under the necessity of spending nearly all the night in listening to the charge, and conducting the defence. As the Commissioner was the only one charged, Alfred Cope was a competent witness, and being intimately acquainted with every part of the proceedings, he gave an unequivocal testimony that every dollar had been appropriated to the use of the Indians. What then was the foundation of the charge? The government had made an appropriation for defraying the expense of carrying the treaty into effect; and the commissioner was at liberty to apply to his own use any part of that sum that remained after paying the actual cost; and he had managed to keep their expenditures considerably within the appropriation. After the business was finished, some women with children applied to him, and asserted that they ought to have been included among the receivers of the public money. He had no means of ascertaining whether their claims were just or not; but seeing they were very poor, he placed in the hands of three trustees, residing in the neighbourhood, five hundred dollars which he had saved out of the sum allowed for his own expenses, directing them to apply this donation to the benefit of these poor people. It therefore appeared, that so far from embezzling the public money, he had actually given to the Indians five hundred dollars which he was authorized to retain himself. We anticipate some interesting information respecting this visit, but must wait for it until the report shall be presented to the Cabinet at Washington.

The observations respecting the use of tea and coffee, which were communicated by a valued cor-

respondent, contain some sentiments which seem to require a grain of allowance. The Editor of the Review cannot agree to place tea and coffee in the same category with tobacco. The latter is certainly not merely an artificial luxury, but a very great nuisance, as now used, to those who are clear of it. It may be readily admitted, that if strict economy is consulted, the cost of tea and coffee is greatly beyond their value; and that they contribute very little to nourishment, whatever may be their effect upon health. It is, however, to be remembered, that before these articles were introduced, wines of some kind were frequently, if not commonly, brought upon the breakfast table; and that tea and coffee have had the honour of banishing intoxicating beverage from our morning and evening repasts. As a substitute for inebriating liquids, tea and coffee may be regarded as good things. If the temperance law has become sufficiently established to dispense with the substitute, we may go on to the exclusion of these also. The practice which many of our young people have adopted, of moistening their solid food with the beverage of nature, is certainly commendable; and if found conducive to health and longevity, we may hope for its general adoption.

MARRIED,—At Friends' Meeting House on Mulberry street, on the 2d inst., JOHN J. LYTLE to ANNA REEVES, both of this city.

DIED,—At her residence in this city, on Seventh day, the 4th inst., MARY R. CARPENTER, a member of Philadelphia Monthly Meeting, and widow of the late William Carpenter, of Salem, N. J., in the 71st year of her age.

——, In this city, Eighth month 3d, 1849, REBECCA WEBB, Sr., in the 90th year of her age. This aged Friend had been for about forty two years the widow of John Webb, a valued minister of North Meeting, and was the survivor of those whose signatures (242 in number*) were appended in 1784 to the Certificates granted to Rebecca Jones. She had outlived nearly all the companions of her youth, but was solaced and supported to the end of her race by her one unfailing Friend. Drawn by early conviction to the religious Society of Friends, she was concerned that her descendants should adhere to it and its principles. We trust that it may be said she loved the Lord Jesus in sincerity, and she was earnest in declaring her faith that "there is no other name given under Heaven whereby we can be saved." During her declining health her humility and patience were sweet and instructive, and many precious expressions at various times afford to her friends the consoling trust that she is now, through adorable mercy, gathered with the redeemed ones, "who have come out of *great tribulation*," having their robes made white by the only cleansing process which Divine Revelation has made known to man.

* See vol. 1, p. 818, of this Journal.

HAVERFORD SCHOOL.

The Winter Term will commence on Fourth day, the 10th of Tenth month next. It is important that early application be made for those who desire to enter the school at the time. No student is admitted for less than one year. Circulars, stating the terms and other information required by parents, may be had on application to CHARLES YARNALL, Secretary of the Board of Managers, No. 39 Market St., Philadelphia.

7th mo. 25th.

EPISTLE OF GEORGE FOX. 1667.

Concerning the worship of God.

There was a worship at Jerusalem; and a worship at the mountain, where Jacob's well was.

Jacob went down into Egypt with his family, and he died in Egypt, and his sons carried him out of Egypt, and buried him in the land of Canaan, in his grand-father Abraham's burying-place; and after several hundred years the children of Israel came out of Egypt into the land of Canaan, and there they built Jerusalem and the temple; and there was but one temple in the whole world commanded of God, and that was at Jerusalem. And before, in the days of Jacob, there was a worship set up at the mountain, near unto Samaria, where Jacob digged a well. Therefore when the woman of Samaria came out to fetch water at Jacob's well, the woman reasoned with Christ about worship, and she said—Our fathers worshipped at this mountain, but others at Jerusalem: and Christ answered her again: The hour cometh, that neither at Jerusalem, nor at this mountain shall God be worshipped.

There He denies the continuance of these two public places of worship; and when He had done that, He sets up another worship, for He said, God was a Spirit, and they that worshipped Him, must worship him in spirit and in truth; for the hour cometh, and now is, that God seeks such to worship Him. And this worship He set up, and preached up above sixteen hundred years since; many hundred years before Mass-book, Common-Prayer book, Directory, or Church Faith were. And this was the public worship that Christ set up in the Spirit and in the Truth; for God is a Spirit, and such He sought to worship Him, as worshipped Him in spirit and truth. So all are to mind the worship that God seeks, and not the worship that men seek. And Christ said, that the temple should be thrown down, and the city of Jerusalem; and the Jews scattered over all nations. And the apostle saith: "He is not a Jew that is one outwardly, but he is a Jew that is one inwardly, in the spirit, and not of the letter; for the letter killeth, but the Spirit makes alive." What, cries the world, do you deny temple worship? Nay; we say every man and woman must come into the temple, if he worship God in the Spirit and Truth. For, do not you know that your bodies are the temples of the

Holy Ghost, which is the Holy Spirit? And can any worship God, who is a Spirit, in the Truth, but they must come to the Spirit and the Truth of God in their own hearts? Here we set up the public and temple worship, which Christ set up, which every man and woman in the world must come to, Truth in the inward parts, and the Spirit of God within them, and worship in the Spirit.

And this is the public and universal worship; and this brings every man and woman in the world to Truth, and the Spirit of God in their own hearts. And so this brings all to know their bodies to be the temples of the Holy Spirit, in which they worship, as the Jew outwardly worshipped in his outward temple.

And they that offered in the Jews' temple, were to wear the holy garments; so are you to do that are the true Christians, and are called a royal priesthood. What! are all true Christians priests? Yes. What! are women priests? Yes; women priests. And can men and women offer sacrifices without they wear the holy garments? No. What are the holy garments men and women must wear? The fine linen; and they must go in white. What, is this the priest's surplice? Nay; the surplice got up when the fine linen, the righteousness of saints, and going in white, were lost. What is the fine linen and going in white, that this royal priesthood must wear, which are the royal garments? It is ths righteousness of Christ, which is the righteousnese of the saints; this is the royal garment of the royal priesthood, which every one must put on, men and women; so every one put on your robes, put on your garments, the righteousness of Christ, as a cloak, that you may offer to the Lord an offering in righteousness. You that are sensible of the Lord's mercies, offer to Him his praise, his glory and honour, his spiritual sacrifice in your temple, as the sweet odours, myrrh and frankincense. And when the Jews' temple was cleansed, and the rubbish cast out of it, the glory of the Lord filled the temple. And when your temples are cleansed, and the rubbish cast out of your temples by your High-priest, Jesus Christ, who destroys the devil and his works, you will witness a renewing up into the image of God, into righteousness and holiness. So here you are a royal priesthood, offering up the spiritual sacrifices. And was not the Jew outward, to have fire and lamps burn always in his temple? And are not the Jews in spirit always to have the Word, which is a fire in their temple, and the Light of Christ? For doth not Christ say, have oil in your lamps? And were not their bodies that lamp? And was there not to be salt in the Jew's temple, to season their sacrifices? And so, are not you to have always salt in yourselves (doth not Christ say so?) by which you may savour and be seasoned, that all your sacrifices may be seasoned with salt? And so Christ ends all the types, figures, and shadows, and variable things that were given to man since the fall, and held up by the law, which law of God they were not to add to, nor take from, and which stood very nigh two thousand years. This law served till Christ came, and was good in its place, and was added because of transgression; but Christ is come, who was the end of the law for righteousness' sake, to every one that believes; and in Christ is no shadow, variableness, nor turning: for He was before shadows were, glorified with the Father before the world began; the First and the Last, the Beginning and Ending, the Top and Corner Stone, the chief Master Builder, the Elect and Precious One, whom all the builders in all ages rejected, that were of men, and by men, and from men; whom the heirs of the world cast out, and could not abide that He should reign, whose right it is. But Christ is King of kings, and Lord of lords, above all principalities, powers, and thrones is He ascended; *He opens and no man shuts, and shuts and no man opens;* so Him that opens to you by his light, who filleth your lamps with oil of gladness, none can shut out from you.

From the Boston Chronotype.

STORY OF ELLEN CRAFTS.

In a city about nine hundred miles south of Mason and Dixon's line, Ellen Crafts was held as a slave. Because we find her in this degrading condition, let it not be understood that she is a negro. Ellen Crafts, though a slave, is white; or, rather to be strictly correct, a brunette. She is now about nineteen or twenty years of age, and will readily pass in any circle as a dark-coloured white girl. Girls dark as Ellen, are as often met with, as those of fairer skins. Firmness, intelligence and perseverance are distinctly and impressively marked upon her countenance. Her hair is long, straight, and dark-colored, nose prominent, eyes dark, large and expressive. We are thus particular, to show her connection with the Anglo-Saxon, and to show how little there is, of any feature, by which the enslaved race is so readily recognized.

In the city from which Ellen fled, she acted as body servant or slave to another young woman, possibly her sister—for our knowledge of the "patriarchal institution" leads readily and naturally to that inference.

While in this situation she married. The union contracted by Ellen proved to be a happy one. The husband, William, has proved himself to be every way worthy of her. By his industry, and by turning night into day, he contrived to procure enough money to purchase a portion of his time from the man who claimed him. It cost William all he had, but it procured him privileges which enabled him, by assiduous application, to lay by another store—a larger portion of which, the lion's share, went to swell the master's

ill-gotten gains,—for new and dear-bought privileges.

By dint of saving and starving, William contrived to accumulate for himself and wife enough to purchase for each many little comforts and privileges. They were thus enabled to ameliorate their condition, and were, for a time, happy. Though not permitted to see each other oftener than once a week, they had many secret meetings.

Thoughts of their condition, their hard lot, mingled with unavailing regrets, without doubt, were the principal ones exchanged between them. But this condition they were constrained to endure, almost joyfully, in view of the greater deprivation and sufferings of their fellow slaves.

Privileges like these, however, were destined to bear their rich harvest. Thoughts of liberty are never long absent from a slave or prisoner. Hope beckons forever, even through sorest ills. This was the great subject between Ellen and William. In the long, lone hours of the night, that were but ushering in, to them, another day of bondage, the Spirit of Liberty visited them.

It is quite certain that they could have escaped from the city in which they were. But whither could they flee? Without a place, without means of support, hunted by every slave-catcher, "like the partridge upon the mountains," surrounded by enemies, their capture was certain; and stripes, separation, accumulated woes, would be their lot.

These considerations filled their hearts with sadness. But Liberty, ever bright and fair, bade them hope on. For many weeks they thought over every plan of escape which promised success, but could find none.

They had heard vaguely of the Abolitionists of the North; but they had been represented to them as monsters more to be dreaded than the slave-driver himself, and their hopes led them not that way. Still they would inquire concerning them, and one day sufficient was learned to determine their course. They would flee to the Abolitionists.

Their Star in the East had indeed arisen, but how could they follow its glorious path? The nearest city to them was Philadelphia, a distance of 1,000 miles, a weary way for fugitives from slavery. But the determination once formed, every obstacle was to be overcome. Accordingly their sleeping and waking thoughts were given to find out the way to the spot where Liberty dwelt.

The first obstacle to be overcome was to secure the necessary funds for the proposed flight. By double toil, by a more than miserly saving, a sufficient sum was acquired. They were, for slaves, really rich; and now freedom or death, rather than slavery, was their joint language. The plan adopted, displays a degree of ingenuity which could not have been acquired under the ordinary circumstances of life. Solitary confinement, and a life of perpetual bondage, are the only incentives which bring out all the latent ingenuity of the man. The thoughts of the captive are upon one point. The whole energy and strength of his mind are directed to one aim. Let such an one see but the slightest probability of success, though it be but the faintest glimmer, and that faith secures the boon.

It was decided that Ellen should personate an invalid young man, and that William should represent the servant. The plan proposed involved a large expenditure, since young men who travel with their servants are supposed to be rich. But it secured this great, this abounding advantage.—By this disguise they could take the public highway, and the most rapid conveyances. Beside the very boldness, the originality of the plan was designed to be their greatest safeguard, for who would look for a fugitive from slavery under the hat of a *pale-faced, sickly youth*, pursuing his way North, in quest of health, attended by a serving man.

So far the plan. Its execution was now the great point. Could a disguise, impenetrable to the slave-catchers, whose scent is like the blood-hound's, and *with* the blood-hound, be procured? Over this vital question Ellen and William pondered day and night with palpitating hearts. But that genius which gave the bold scheme birth, was yet fertile in resources. The first idea was a prestige of its full accomplishment.

There was no point, however minute, in the habiliments of a young man, that was not studied with as much care as ever Newton or Herschel studied the heavens. This was necessary, for a young woman who first attempts the apparel of a boy is sure to be discovered at the first glance, by an accurate observer. Hence Ellen practiced nightly in her new garb until she had become thoroughly trained.

But to the dress itself. A slave cannot purchase a suit unquestioned, as another person may. Therefore extreme caution became necessary, else the cherished scheme of months would have been discovered and overthrown. Then they must die, for "if hope be dead, why seek to live."

William was the purchaser. At various places, and different times, under numerous pretexts he bought the required articles. The hat was a very high bell-crowned, or as he stated it, "a double-story hat." Next he bought a sack, which, on being put on, proved "a world too wide," but Ellen thought that was no objection, as "sacks never fit!" The vest proved to be a very long one, reaching below the hips, but fashionably cut; and as it was "all the go," was adopted without demur, especially as the sack could be buttoned over and hide the disproportion of its size. Then the pantaloons were of most liberal dimensions, and boots, more easily obtained, completed this part of the wardrobe. A pair of green glasses were procured for the purpose of making Ellen look older, for, when fitted out in her new rig, she looked exceedingly young, beside, her features might be recognized

by any person whom they might meet, that knew them, while upon their journey.

These preparations having been made, a day was appointed for their flight. That day, so fraught with all their wildest hopes, arrived. Nothing had been omitted. Two trunks were obtained, sufficiently ponderous for the baggage of a young man on his travels. Nothing had been forgotten. As it became necessary to register names at hotels and sign a certificate for the slave, "the servant who accompanied young master," a bandage and a sling for Ellen's right arm was thought of; why? She could not read nor write. As impertinent travellers might scan the young man's face too closely, a convenient swelling, which required poulticing, enveloped her cheeks. As voluble and inquisitive persons might be too particular in their inquiries, sickness, fatigue of travelling and the swelling would be a sufficient excuse against rudeness for not answering.

Thus equipped, William, having nerved his courage up, went boldly to the ticket office and purchased a "through ticket" for "young master" and myself to "filadelfy." No questions were asked and the tickets were obtained.

Next morning the fearful and dangerous passage was commenced. At the depot Ellen was not recognized. So complete was her disguise, a porter there, one of her early suitors, addressed her as "young master." She kindly bestowed upon him a small trifle to encourage him in politeness.

Along the road, at the various stopping-places, the "sickly youth" received the blessings of many for his liberality in rewarding any slight service. Their custom was to put up at the first hotels.

They passed through many perils and hair-breadth escapes, but not once did Ellen's courage fail, or her inimitable and unapproachable endurance and perseverance give way, during all their journey through the Slave States. After the cars left Baltimore for Philadelphia, William, wearied with anxiety and watching, laid himself down to sleep in the "Jim Crow car," where he invariably rode, for a slave could not presume to ride with his master. It was his invariable practice to run nervously back at every stopping-place to see that "young master was safe." For this affectionate attention he received the approbation of many passengers, and was rewarded with several presents. And from Washington to Baltimore, his devotedness to his master's health was pointed out to several Northern gentlemen as an evidence of the close bonds of affection subsisting between master and slave.

We left William sleeping in the "Jim Crow car." At Havre de Grace, where the Ferry is crossed, William remained sleeping. Ellen was called upon with other passengers to change cars. But, where was her husband? Her courage began to fail and despair to seize upon her. She dreaded the worst, a woeful disappointment, so near the goal of their desires. She could not be comforted until the baggage-master relieved her, by rudely waking the "black rascal" who so neglected his master. We will not attempt to describe Ellen's feelings when she was relieved from her fears.

They arrived in Philadelphia on Sabbath morning, a day of rest to them, from all their toils and sufferings! What an appropriate ending for such a journey. It was commenced on Wednesday, and they consequently travelled *one thousand* miles in *four days and a half*, through the enemy's country. An escape as difficult,—and to them far more glorious—than Bonaparte's journey from Egypt through a coast and sea studded with the British fleet.

Notice of ALFRED RICHARDSON, *of Sunderland, England, who died at the age of seventeen.*

This dear young man was endowed with a very amiable and affectionate disposition, which endeared him to a numerous circle of relations and friends. Having been affected by a severe attack of influenza, consumptive symptoms became apparent in the spring of 1847. Late in the autumn of that year, his medical attendant advised his removal, for a time, to the mild climate of Madeira, in the hope that, under its influence, the progress of the disease might be arrested, and that he might thus be ultimately restored to health.

Previous to his sailing from Southampton, in addressing his beloved parents, under date 16th of 1st month, he writes:—"Being now about to be [further] separated from you, I can assure you that at times I feel much; and, although I was enabled to part with you at Sunderland without much outward expression of grief, (which was, I think, for the best,) yet I did not less feel—and keenly too—the separation: for, although it is pleasant to mind and body to travel and see new things, yet the heart keenly feels the separation from those we tenderly love. It is a comfort to believe that we are in our right place, which is quite my feeling; and, I trust, what trouble is permitted to fall upon me, may tend to my spiritual growth." From Madeira his letters were very short, from his inability to write much, in consequence of increased indisposition; but, from brief remarks, he appeared to be very thoughtful. He was much affected by the decease of Cuthbert Wigham, who went out to Madeira with him. He was instructed and encouraged by observing the peaceful and resigned state of mind which was the happy experience of this dear young man; frequently, during his illness, he spoke of him with much affection, desiring that he also might become prepared for the final change.

After his return home, in the 5th month, although generally able to appear cheerful, yet, at times, he passed through much conflict, saying, "Oh that I had prepared, in time of health, for

the hour of death! I have been so forgetful of my Maker!" He often lamented his inability to settle his mind on anything that was good, saying, "Had I sought to do so in health, I think I should not now be thus tried." At another time, after an evening of much conflict, he was favoured to experience consolation, saying, "I feel that my Saviour loves me; how merciful! How great is the mercy of God! how unworthy am I! It is all of mercy; Jesus is sweet! Jesus is kind!" The following day, being First-day, he said, "I do not now wish to live to be a man, lest I should live to offend my Maker." For several days he continued to experience much sweet consolation.

One day, his mother, observing him weeping, inquired, what troubled him? He replied, "I feel so much at leaving you all; and, then, I know my poor father will fret." His mother remarked, that she hoped he would be made willing to leave us; on which he said, "Yes, if I were sure of going to heaven; I want a fuller assurance; I am so afraid the happy feelings I had a few days ago are all a delusion of the enemy to keep my mind easy." His mother replied, "The wicked one could not create such feelings as he had experienced, and that, as he endeavoured to keep watchful, the Saviour would come again to comfort him." At another time, he observed, "I always had a high veneration for religion, and for Friends' principles; and yet, for all that, days, weeks, months, and years rolled over, and I was forgetful of my Maker! How awful would it have been, had I then been snatched away! I was happy at my work, and happy in my amusements, which were innocent. I now feel thankful to the Almighty, that I was preserved from forming bad associates, or being led away by them, for I have, accidentally, been thrown in the way of such."

One day, speaking of the difficulties he had had to encounter in his travels and during the voyage, he thus finished the conversation:—"When I was far away from you I had many trials, but this sustained me—that 'Whom the Lord loveth he chasteneth;' and I feel thankful, I had not one repining thought, and was resigned to the Lord's dealings with me, and was willing to return home ill, or in health, as He might see meet."

On the last First-day of his life, he appeared to be enduring great conflict of mind, and said, "I fear I have been unwatchful; Satan has drawn me aside; he is cruel!" He then wished all the members of the family to sit around his bed. To his eldest brother and sister, he said, "Prepare in time of health. I have a little hope of being saved; had I been taken off suddenly, I should have been lost! Oh! do it in time of health—do it in time of health: try to live so that we may meet again. I have a little hope: you know I love you dearly." On Second-day morning, he said, he "felt relieved that he had been enabled to speak to his brother and sister; he felt so much for them all, leaving them in a world of temptation." On the following day, he was heavily afflicted, his cough being very severe; conflict of mind also appeared to be his portion, under which he said, "The little hope I had on First-day seems now almost gone." The Saviour's presence seemed to be withdrawn. and he was in anguish of soul: he lay for some time, repeating, in a plaintive tone—

"Return, O holy Dove,—return,
Sweet Messenger of rest;
I hate the sins that made Thee mourn,
And drove Thee from my breast."

Shortly afterwards, he said, "Oh, that I may have one gleam of hope before I sleep this night!" and, after a pause, he continued, "I think I can now pray:—Holy Father! grant me an evidence of acceptance with Thee: and, Oh! forgive the trespasses of this day, for thy dear Son's sake!" A few minutes afterwards, he said, "I feel consoled: Oh, Father! enable me to return Thee thanks for this favour; it is proper thanksgiving should arise."

On Fourth-day morning, he said to his father, "I am so thankful for this feeling of peace; Jesus is kind." To his mother, he said, "It is sweet to think of heaven—to meet to part no more; 'We know not what to pray for as we ought.'" Through the whole of the day, sweet peace was the covering of his mind. In the evening, this precious child was seized with acute pain in the chest, and, for some minutes appeared to be in the agonies of death, scarcely able to articulate, yet crying out in anguish, "Lord, have mercy! Lord, spare me this night! Mother, I have no acceptance at the last!" His mother replied, "Simply hang on Jesus, and I have not the shadow of a doubt of thy acceptance." Soon afterwards, he said, with sweet serenity, "Thy will, O Lord, be done;" and, after a few minutes, he added, "God *is* merciful! I now feel an humble confidence of final acceptance, through the atoning blood of the ever blessed Jesus. Heaven is a blessed place; no more pain—no more sickness—no more sorrow!"

On his uncle, aunt, and cousins coming into the room, he kissed them all, and said he was "going to heaven." He then turned to his father, and said, "I can now freely give you all up." He wished to see the servants, shook hands with them, and bid them farewell; after which he revived a little, and said, "Perhaps it is the Lord's will I should remain with you a little longer; if I do, I hope I shall be as willing to go then, as I am now." He became gradually weaker, though quite sensible to the last, and quietly fell asleep in Jesus, on Fifth-day morning, the 15th of 6th, month, 1848.

STATISTICS OF HUNGARY.

Hungary is divided into 5 circles or provinces, containing 57 counties. Its principal rivers are the Danube, the Drave, the Maresch, the March,

the White Doresch, the Izarnos, the Theyss, the Waag, and the Ternes.

It contains 56 large towns, 751 market towns, 11,707 villages, 1,307,172 houses, 2,885,500 families, 5,917,202 males, 6,179,000 females. Total population, 12,096,202. Of these, 5,500,000 are Roman Catholics, and about 2,000,000 of the Greek Church, about 1,000,000 Lutherans, 2,000,000 Calvanists, 250,000 Jews; and its regular army before the war 56,000 men. There are about 15,000,000 acres of arable land, American measure, 1,330,000 in vineyards, 4,800,000 in gardens, 4,850,000 in pastures, about 15,000,000 acres of woodland: 4,500,000 head of horned cattle, 650,000 horses, and 8,000,000 sheep.

Buda, the capital, stands on the right bank of the Danube, and has 25,000 inhabitants. It was once the residence of the kings of Hungary, when it was taken by the Turks. For 160 years it was contested between them and the Christians, and was finally surrendered to the latter in 1686. In 1810, 600 houses were destroyed by fire, but they have been replaced by improved buildings. Immediately opposite Buda, on the east side of the Danube is Pesth, or Presburg, which is the largest city in Hungary. It is well built, containing many elegant public buildings, and mansions of the Hungarian nobility. Its University is one of the most richly endowed on the continent of Europe, and this city of Pesth contains about 60,000 inhabitants; it is about 130 miles east south east of Vienna.

Throughout Hungary the Sclavonian population are the most numerous. The Magyars, or Majjars—the original Hungarians—though generally illiterate, are a spirited and intelligent race, fond of active employment and a military life. In 1837, there were in Hungary not less than 259,618 privileged noblemen. The number since that time has considerably increased; but they are, by a recent law of the Republic, placed on an equality with other citizens. No slaves of any kind are held.

From the New Haven Palladium.

IS THERE ANY CONNECTION BETWEEN THE ELECTRICAL STATE OF THE ATMOSPHERE AND CHOLERA?

The papers have recently given wide circulation to several articles, partly of foreign and partly of domestic origin, tracing new and singular conditions of atmospheric electricity, and implying an unusual and mysterious connection between those conditions and the cholera. One finds that sealing wax, when subjected to friction on woolen cloth, no longer affords the usual indications of electrical excitement by attracting light bodies; another, observing that his electrical machine gives shorter sparks than common, infers that the ordinary supply of the electrical fluid is withdrawn from the atmosphere; at one place where cholera prevails, thunder storms appear to have nearly ceased, while at another, where it rages more violently, they are frequent and severe.

Having, from the nature of my pursuits, been somewhat conversant with the phenomena of electricity, I have been very frequently interrogated as to my opinion on these points, and I have thought I might render some little service to those whose curiosity is excited on this subject, by offering a few suggestions; or at least, that I might be the means of a still greater benefit, should I be so fortunate, by opening the discussions, as to elicit the opinions of men of science, who are more capable than myself of enlightening the public.

On a close examination of the facts, I think it will be found that the atmospheric changes in question, are all such as are known to result from variations of heat and moisture, and that the apparent connection between electricity and cholera, consists in this—that *certain causes which change the electrical state of the atmosphere, tend also to increase or diminish the ravages of the cholera.* Let us then inquire, first, what causes change the electrical state of the atmosphere; and secondly, whether these causes have any tendency to aggravate or to allay the violence of the malady in question.

The relations of the atmosphere to electricity, are controlled chiefly by the combined agencies of heat and moisture. It is when air is both hot and damp, that thunderstorms usually occur. Every one has observed, that just before a thunderstorm, a cup or tumbler of cold water becomes covered with dew, which is sometimes so copious as to run down in streamlets. This shows that the "dew-point" is very high; that the air is so nearly saturated with watery vapour, as to require cooling only a few degrees in order to condense that vapour into water. If the air, when in such a state, becomes suddenly cooled by the influx of colder air, or by any other means, the condensed vapour descends in rain, attended, when the process is sudden, and the quantity of rain is considerable, by a copious evolution of electricity, with thunder and lightning. Favourable as such a state of the air is to the production of thunderstorms, it is nevertheless peculiarly unfavourable to the action of the electric machine and other kinds of apparatus used for producing electricity artificially. These work well only when the external air is dry, for it is then only that the electricity can be accumulated so as to discharge itself in long sparks, or to exhibit with energy electrical attractions and repulsions.

But the hot and humid air which generates thunderstorms, and which, at the same time impairs the action of electrical reception, is also remarkable for promoting chemical changes in bodies, especially in animal substances. In such a state of the air, meat becomes rapidly putrescent, bread sours, butter grows rancid, milk coagulates, and sweet-meats ferment and become acid. Such air also is sultry and oppressive to

our sensations. Being already nearly or quite saturated with moisture, it is peculiarly unfavourable to the process of insensible perspiration, and we lose the cooling evaporation from the surface of the body, which, when the air is dry as well as hot, tends exceedingly to refresh and exhilarate us, but when the air is hot and humid, the moisture, instead of going off in vapour, collects on the surface of the system, and produces languor and other oppressive sensations. A dry air of 90° is less oppressive than a humid air of 80°; and hence it is that we often find the temperature of the evening and night more intolerable than that of the day, although the thermometer is ten or fifteen degrees lower, the increased humidity of the air more than balancing the diminished intensity of the heat.

If we duly weigh these familiar facts, we shall readily perceive that the same state of the atmosphere which precedes and attends thunderstorms, and which impairs the action of electrical apparatus, has a tendency to aggravate malignant diseases; and if at any place where the pestilence is prevailing, there is an unusual absence of thunder and lightning, we may devoutly regard it as ordered in mercy to repress the march of the destroyer. Thunderstorms do indeed sometimes appear to "purify the air," but this is not owing to any direct agency of the electricity, but to the fact that, in such cases, the colder wind which, by its mingling with the hotter air that preceded the storm, generated the storm itself, prevails after the rain is over. But while thundershowers, preceded and attended as they are by a sultry humid air, have a tendency to aggravate pestilential diseases, a full and copious supply of rain, especially when attended by a reduction of temperature, has a tendency to arrest, or at least to lessen their ravages; for such an atmosphere does not promote but represses those chemical decompositions, which accompany a slight shower attended by thunder and lightning. Some regard to this principle, may usefully be had in sprinkling the floor or the streets with water in a hot day. When a floor is perfectly *clean*, we may find it promotes our comfort to sprinkle it, since the conversion of the water into vapour changes a portion of the sensible into latent heat, and cools the apartment; but if the floor is soiled or dusty, then, in a hot day, the rapid evaporation of the water carries up with it an offensive and noxious effluvium. A similar contamination of the air results from a slight sprinkling of the streets in hot weather, especially if they are in a filthy condition, since water is no sooner applied to such substances, than they begin to ferment and generate noxious effluvia, while, when perfectly dry, they would have remained inert and harmless. When, however, either the floor or the street is *drenched* with water, the offensive matter is held in solution, and only pure watery vapour is exhaled.

To conclude, we may remark, that ever since the grand discovery by Dr. Franklin of the identity between electricity and lightning, and the subsequent development of this mysterious agent in many of the processes of nature and art, there has existed a tendency to ascribe to its agency every phenomenon not otherwise accounted for; and I cannot but regard the hasty conclusions which, from a single, or at most a few, experiments or observations, have ascribed the production of the cholera, to variations in the electrical state of the atmosphere, as savoring of the same spirit, and as exemplifying one of the leading errors against which the philosophy of Lord Bacon was directed.

DENISON OLMSTEAD.

One of the most thorough students of nature and the elements, especially of the winds, in this city or land, expressed to us in conversation the other day, the same general sentiments as above, only in stronger terms. He said the electrical phenomena noticed by Dr. Audrand and others, proved nothing as to the relative quantity of electricity in the atmosphere,—but only as to its facility of manifestation, which was regulated chiefly by the combined influence of heat and moisture.

THE BRITISH EAST INDIA OVERLAND MAIL.

A writer in the Newark Daily Advertiser thus lays down the route of the Overland Mail the British keep established between Europe and their possessions in the East:

"A steamship leaves Southampton about the 19th of every month, passes through the Straits of Gibraltar and the Mediterranean to Alexandria, stopping a few hours each at Gibraltar and Malta, and making the voyage in about twenty days. From Alexandria, the traveller takes a small high pressure steamer fifty miles through the Mahmondye canal, which connects that city with Atfeh, a navigable point on the Nile—and thence up to Cairo, 120 miles farther. From Cairo vans are taken to Suez across the Desert, completing the whole journey from Alexandria in 72 hours. The distance being 86 miles, there are seven station houses for refreshments provided on the road. Near by Suez the steamer is ready every month for the regular passengers, and takes them immediately down the Red Sea, through the Straits of Babel-mandel, to their respective ports, stopping for coal at Aden, a British possession in southwest Arabia. The Bombay steamers sail directly for that port, making the whole voyage in less than forty days from England. Those carrying the mail to Calcutta and Hong Kong stop at Point de Galle, (pronounced de Gaul,) where they meet steamers of another line to these points, to whom the passengers and mails are transferred. It then returns to Suez. The one bound to Hong Kong goes through the Straits of Malacca, stopping at Singapore. Seventy-five days are all that is

required to carry the mail from New York to Canton, though, as this communication up the China coast is very irregular and uncertain, letters for us at Ningpo will be often long detained. The mail for Hong Kong reaches that port about the 20th, and the return mail leaves on the last of every month. Letters to the United States cost about six shillings the half ounce."

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1 KINGS, CHAP. III. 6, 9.

If Solomon for wisdom prayed,
The Lord before had made him wise;
Else he another choice had made,
And asked for what the worldlings prize.

Thus He invites His people still:
He first instructs them how to choose,
Then bids them ask whate'er they will,
Assured that He will not refuse.

Our wishes would our ruin prove,
Could we our wretched choice obtain,
Before we feel the Saviour's love
Kindle our love to him again.

But, when our hearts perceive his worth,
Desires, till then unknown, take place;
Our spirits cleave no more to earth,
But pant for holiness and grace.

And dost Thou say, "Ask what thou wilt?"—
Lord I would seize the golden hour,—
I pray to be released from guilt,—
And freed from sin and Satan's power.

More of Thy presence, Lord, impart,—
More of Thy image let me bear:
Erect Thy throne within my heart,
And reign without a rival there.

Give me to read my pardon sealed,
And from Thy joy to draw my strength;
To have Thy boundless love revealed
In all its height, and breadth, and length.

Grant these requests,—I ask no more,
But to Thy care the rest resign,—
Sick, or in health, or rich or poor,
All shall be well if Thou art mine.—NEWTON.

SUMMARY OF NEWS.

EUROPE.—By the steamer Cambria, we have Liverpool dates to the 21st ult. The cholera continues to increase in many parts of England. The deaths in London from this disease during the last week were 339. A riot took place in Down County, Ireland, on the 12th, growing out of the old Protestant and Catholic feud of that region. A procession of Orangemen, or Protestants, was attacked by a band of Ribbon-men, or Catholics, and a number are said to have been killed in the conflict. The potato disease does not appear to prevail to any great extent, and strong hopes are entertained that it will not be very destructive.

The French elections have resulted generally in favor of the government party, but the number of votes is said to be much smaller than usual. The late President of the Roman Constituent Assembly, who is a son of Lucien Bonaparte, and cousin to the French President, has been arrested in France,—for what reason does not appear.

The French army continues to hold possession of Rome. The authorities are busily employed in undoing what had been done by the Republican rulers. The Roman soldiery have generally disbanded, refusing to serve with the French, or under the Pope. Garibaldi is reported to be at Civita Castellan, in the mountains north of Rome.

The Republican movement in Baden appears to be put down, except that the fortress of Rastadt has not been taken.

An armistice has been concluded between Denmark and Prussia.

It appears now to be established that the Russians in Hungary have taken Debreczin, and that their main body has occupied Pesth and Buda. The main Hungarian army at Comorn is therefore between two hostile forces.

Richard O'Gorman, Jr., one of the most prominent Irish agitators, recently arrived in New York. He escaped from Ireland in disguise, after the failure of the insurrection, and went to Constantinople. From that city he went to France, and thence sailed for America.

CHOLERA.—St. Louis, 30th ult. 40 interments, 15 cholera; 31st, 14 interments, 3 cholera. The epidemic having almost disappeared, the daily reports have been discontinued. Cincinnati, 1st inst., 21 interments, 5 cholera; 2nd, 30 interments, 13 cholera; 3rd, 26 interments, 10 cholera; 4th, 34 interments, 11 cholera; 6th, 29 interments, 6 cholera. Buffalo, for 48 hours ending at noon on 4th inst, 110 cases, 33 deaths. Albany for same period, 31 cases, 10 deaths. Boston, same period, 30 deaths; for week ending 4th inst, 52 cholera interments. Montreal, for 24 hours previous to 4th, 20 interments, 10 cholera. Quebec, 1st, 30 cholera interments. From the 4th to the 27th ult., 522 deaths by cholera were reported. Toronto, from the first appearance of the disease, to the 27th ult., 105 deaths. In Sandusky, Ohio, the disease has been very destructive. On the 27th, 14 interments were reported; 28th, 31 deaths; 29th, 37 deaths. The population of this town, is we believe, about 4000, and of these it is asserted that at least 2000 have left the place. Physicians from Cleaveland and Cincinnati, have gone to the relief of the sick. Toledo and Oxford, Ohio, are said to be suffering severely with the disease; also Alamo and Covington, in Montgomery County, Indiana. New York, 1st inst., 170 cases, 60 deaths; 2d, 159 cases, 67 deaths, 4th, 142 cases, 58 deaths; 5th, 64 cases, 32 deaths; 6th, 97 cases, 45 deaths. Brooklyn, 3d, 36 cases, 10 deaths; 4th, 30 cases, 12 deaths. Philadelphia, 1st, 19 cases, 4 deaths; 2d, 19 cases, 3 deaths; 3d, 23 cases, 8 deaths; 4th, 19 cases, 7 deaths; 5th, 13 cases, 2 deaths; 6th, 24 cases, 3 deaths; 7th, 24 cases, 2 deaths. For the week ending 4th inst., 360 interments; cholera asphyxia 95, do. infantum 54, dysentery 40. Adults 171, children 189. For the week ending, 14th ult., there were 458 interments; cholera asphyxia 179; and for the week ending 21st ult., 505 interments; cholera asphyxia 195, cholera infantum 68, dysentery 28. Until last week the weekly interments of adults had exceeded those of children since the 23d of Sixth month.

The coinage at the U. S. Mint at Philadelphia, from First month 1st to Sixth month 30th, is officially stated as follows:

Gold	$2,375,379 00
Silver	598,590 00
Copper	25,805 89
	2,999,774 89

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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EXTRACTS FROM JOHN GRATTON'S ACCOUNT OF HIS EARLY RELIGIOUS EXPERIENCE.

This worthy minister was born about the year 1641, and consequently at a time when the Society of Friends was unknown. At the age of ten or eleven years, his mind was impressed with serious conviction of the sinfulness of many things in which he indulged; and he became, while quite young, an earnest inquirer after the right way of the Lord. Like many others, he ran to and fro, in search of some who could instruct him where to find the pearl of great price; but "neglecting the great Teacher in his own heart."

Of his youthful exercises, he speaks as follows:

"Sometimes I felt something in my inward parts that was very precious and sweet to me, yet I did not clearly understand what it was; but if at any time I did or said any thing that was not right, then I soon lost the sight and feeling of that. Oh! it hath been gone in a moment: I saw that every thing which offended the holy God and was reprovable, would not abide, but all defilement, and whatsoever was tinctured with evil was against it, and it let me see it and condemned it, and me too so far as I joined with it. Oh! this to enjoy is a comfort beyond utterance, to that heart which loves righteousness and hungers after it. When I have been talking with a person who saw not that I spoke a wrong word, yet I have seen it, and the Lord's spirit gave me to see it, though it may be, it slipped from me at unawares for want of diligent heed, and watching like a doorkeeper, as I ought to have done; and then my sorrows would be renewed upon me, and tears and fears in abundance. Yet a secret desire was in me, that I might die, and go out of this wicked, sinful world, where I found it rare to find a true hearted man or woman."

At one time, when walking out alone, he came to the top of a hill, when, he says, "it was showed me, that if I would be a true follower of the Lamb, I must forsake the world, its corrupt ways, fashions, customs, worships, and all the vain glory, love and friendship of it. I saw, if I now came into obedience to the Lord, who had thus graciously heard my cries, and answered my breathings, or rather, the breathings which he had begotten in me, that I must part with all the repute, friendship, love and praise of men, which I then had, and lived in; and must forsake my old companions, with whom I had wasted much precious time in vain sports and gaming, which we lived and delighted in, with many other things I prized highly; all which I must now let go for the Lord, if I would choose and follow him. At this I was much troubled, for I was very loath to lose either, and would gladly have had both the love of God and the love of men too: I would have enjoyed both God and the world; but could not. My love to these vanities was so great, and I prized them so much, that it went very hard with me, to think of losing all for Christ, yea, even as bitter as death almost to me in appearance; for the love and favour of the people I valued highly, and the cross seemed so great, that I could then by no means persuade myself to take it up. Great was the conflict I was in, and a very sharp war there was in me: yet I did not disclose my condition to any, but kept all in secret from man. But the All-seeing eye beheld me, and suffered me not to be overcome, nor the enemy to destroy my poor soul, though he suffered him to try and prove me, till the Lord was pleased to raise up his living witness in me, which I admired at, and could not tell what it should be, and did not know that it was the grace or gift of God that brings salvation, which appeared to me, though I had grieved it, and disobeyed it, till it seemed to grow less and less, and to withdraw so long that I could see but little of its appearance. Yet it never wholly left me, though I rebelled often against it; but still it rebuked, reproved and judged me, that I could not be at peace, because it loved me, and would not let me alone, but wanted to be gracious to me; but I was loath to take the counsel of it. I was greatly exercised in my mind, and was dissatisfied about the things of eternity, and my sorrows were deep, and no man knew them.

"Before I got home, the enemy came near as if he would have whispered in my ear these words,

'Who knows but this may be a trick of the enemy,' and presently there appeared a part in me which was seemingly pleased with this whisper, and said, It is very likely it may be so. Thus old self sought to save himself. Then I remembered that the priests of those days had preached down all such things, as not to be looked for in these days, but said, visions, revelations and miracles were all ceased, and that it was presumption for any man to look for the Spirit of God to be given him now as formerly. So I threw off all again, as a dangerous thing, and would take no further notice of it. I even desired, and was ready to say in my heart, Oh! that the Lord would please, in these perilous times, to speak audibly to some man, as he did to Moses, that we might assuredly know his mind; seeing one cries, Lo, here! and another, Lo, there! But Christ, the power of God is in none of them. So great blindness and darkness seized upon me, and woful ignorance, when I had rejected the Lord's counsel, and trampled such an extraordinary visitation under my feet, and turned my back on it, as the work of the enemy.

"I have great cause to admire the Lord's mercies towards me, that I was not wholly forsaken by him, for his eye was still over me, though for a time I was in deep darkness and distress, and my concern was very great. In which time I conferred with many men of several opinions, but I found none that could help me in this matter, because I came not to Him that is mighty, on whom help is laid. Thus was I like a bird alone in the wood, without a mate, joined to none."

Changing the place of his residence, he fell among the Anabaptists, of whom he says, "I conferred much with them, and took a liking to them, which brought me acquainted not only with their principles, but also with their practices in worship, which, when I saw, I could say little against them, but thought they came nearest the Scriptures of any I had yet tried; upon which I went to their meetings, and was almost persuaded, that I ought to be dipped into the water, for unless I was I must have no admittance into their church. Seeing no further, I could gladly have been so, it being a far more easy way to the flesh than to obey the gift of God in me. But I could not get to water baptism in faith; for finding them preach that water baptism is a sign of death, burial and resurrection, and that a man ought to be dead before he be buried; for said they, 'It is monstrous in nature to bury a man before he is dead;' and then finding the Holy Scripture saith, 'That he that is dead is freed from sin; and how can you that are dead to sin live any longer therein?' I examined myself, and found I was not free from sin, so I was not dead, therefore I was not fit to be buried, and before I was dead and buried, I could not know a rising unto holiness and righteousness: and if I should go and be buried under water as though I were dead, I should dissemble and lie, or deal falsely both with God and man.

"This kept me out of the water, but one of the chief of them came to me one day to ask me why I came not to be dipped? and I told him as above: he said to me, 'Many do come, that I believe are more unfit than you are.' I said, that was nothing to me; I durst not.

"After this I went to see my sister dipped in a river called the Wye; and after that two young men; and when they came up out of the water I spent some time with them, and observed them, who were passed from death to life, as they signified; but I saw no appearance of the Spirit, or newness of life, or power, or that they thereby received the Holy Ghost; their baptism being only with water, which can only wash away the filth of the flesh. But such as are baptized into Christ, must be baptized into his death, by dying unto sin, and be buried by his baptism into death, that being made free from sin, they may come to have a part in Christ, the resurrection and the life, by whom they are made alive unto God; for in Christ life is manifest, and we have seen it, and have tasted and handled of the good Word of life, that hath been as a fire, and as a hammer to break our rocky hearts asunder, and water hath gushed out, and we have felt our hearts made new, and our consciences clean, being washed with pure water, and to answer the pure requirings of the Lord. Our souls being baptized into Christ, and he being put on, in him we have a safe habitation, and come to see, that as none were saved by the ark of Noah but a few that were in it, so none can know salvation but those that are in Christ, the ark of the everlasting covenant; for he is given to be a covenant to the people, a light to lighten the Gentiles, to open their blind eyes, and to be God's salvation to the ends of the earth: and there is no other name under heaven, by which any can be saved but by Jesus Christ: to him be all glory given for ever."

(To be continued.)

M. DE LA MOTHE GUYON.

BY THOMAS C. UPHAM.

On the 29th of 1st month, 1688, M. Guyon was imprisoned by the order of Louis XIV., in the convent of St. Marie in the suburb of St. Antoine, on the charge of heresy, or of holding doctrines tending to subvert some of the received ideas and practices of the Catholic church.

Her place of confinement is thus described. It was a small room in an upper story of the building, which was entered by a single door that opened on the outside, and was secured by being locked and by a bar across it. It had an opening to the light and air only on one side, and this was so situated that the sun shone in upon it nearly the whole day, and rendered it exceedingly uncomfortable in the season of summer. Here she was enclosed in solitary imprisonment for eight months.

One result of her imprisonment was that her family was again broken up. Amid the varied trials and labours she passed through, she had one consolation which she valued much; it was the society of her little daughter, now in the 12th year of her age, and her constant companion. Wherever she had travelled, and wherever she had taken up her abode, on the Seine, and on the Leman Lake, at Gex, at Thonon, and at Grenoble, she had listened to her young voice, and found a mother's hopes and joys some compensation for the sorrows she was not permitted to escape. The child's affections were bound to herself, and she knew a palace would be far less acceptable to her and far less dear than her mother's prison. "I thought," she says, "it would be consistent with the objects of my imprisonment to permit my daughter to be left with me, but in this I was disappointed. My daughter was most at my heart, having cost me much care in her education. I had endeavoured, with divine assistance, to eradicate her faults and to dispose her to have no will of her own, which is the best disposition for a child. And I naturally desired that the results of these labours might not be lost by a too early and unrestricted exposure to the world. But they would not let her remain. My heart was deeply affected when they took her from me. She was taken away I knew not where, nor would they allow any person to bring any news of her, so that I was obliged to give her up and to sacrifice her, as it were, as if she were mine no longer."

Her feelings towards those who had injured her are worthy of notice. "I had not any feeling of resentment," she says, "against my persecutors. I was not insensible to the sorrows which they occasioned me, nor ignorant, as I think, of the spirit by which they were actuated, but I had no other feelings towards them, so far as I can judge, than those of forbearance and kindness. The reflection that they did only what God permitted them to do, which enabled me always to keep God in sight, supported me much. Jesus Christ and holy men in various ages of the church, have not only suffered, but have known well the evil dispositions of those who persecuted them; but they knew also that those men had 'no power except what was given them from above,' John xix. 11. When we suffer we should always remember that God inflicts the blow. Wicked men it is true are not unfrequently his instruments, and the fact of their instrumentality does not diminish, but simply developes their wickedness. But when we are so mentally disposed that we love the strokes we suffer, regarding them as coming from God, and as expressions of what he sees best for us, we are then in the proper state to look forgivingly and kindly upon the subordinate instrument which he permits to smite us."

Secondary incidents and instrumentalities, whether for good or for evil, passed easily from her mind. She seems to have forgot both herself and others, in her views of that mysterious wisdom and goodness which preside over all things, however afflicting. And hence we know more of the placid resignation of the prisoner than we do of the attributes of the prison. She herself has told it in one of her own sweet sonnets, which is striking by its simplicity, as well as its piety, and which we venture to give to the reader in a nearly literal translation.

A LITTLE BIRD I AM.

A little bird I am,
Shut from the fields of air;
And in my cage I sit and sing
To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleases thee.

Naught have I else to do;
I sing the whole day long;
And He, whom most I love to please,
Doth listen to my song;
He caught and bound my wandering wing,
But still He bends to hear me sing.

Thou hast an ear to hear;
A heart to love and bless;
And though my notes were e'er so rude,
Thou would'st not hear the less;
Because thou knowest as they fall,
That love, sweet love, inspires them all.

My cage confines me round;
Abroad I cannot fly;
But though my wing is closely bound,
My heart 's at liberty.
My prison walls cannot control
The flight, the freedom of the soul.

Oh! it is good to soar,
These bolts and bars above,
To Him whose purpose I adore,
Whose Providence I love;
And in thy mighty will to find,
The joy, the freedom of the mind.

She speaks in her autobiography of her state of mind when she first received notice that she was to be shut up. No sorrow or misgiving entered her heart—on the contrary, God was pleased to give her, not only entire resignation, but a triumphant and joyful peace; so much so that it shone upon her countenance and attracted the notice of the person who brought the King's order, and also of her friends who were with her. The same delightful peace continued after her imprisonment.

The doctrines of sanctification, to which she was so much attached, involve principles which are peculiarly adapted to such a situation. They strike at the root of all earthly desire as they do of all earthly support. They annihilate times and places, prosperities and adversities, friendships and enmities, by making them all equal in the will of God. They take away the differences of things which are external, whatever they may be, making the crooked straight and the rough plain, by a power flowing from the unity and perma-

nency within—so that to Joseph the prison and the throne are the same; to Daniel the lion's den and the monarch's palace are the same; because they have *that* in their believing and sanctified hearts, which subjects the outward to the inward, and because the inward has become incorporated by faith in that eternal will in which all things have their origin and their end.

It was in accordance with the wishes of those who had been the instruments of her imprisonment, that her captivity should be very strict, but still it appears that persons were allowed to see her from time to time. And what is worthy of notice, but few persons visited her without being religiously impressed by her appearance and conversation. Many of her poems were written during her confinement in this prison. And if we recollect, that she still kept up a written correspondence with her religious friends, and others, and add also the force of her example in thus willingly and triumphantly suffering for Christ's cause, I think we have reason for saying that probably no period of her life was really more useful than this.

Among those with whom she had become acquainted since her return from Paris, and for whose religious good she had begun to labour previous to her imprisonment, were a number of ladies, and a few persons of the other sex, who held a distinguished position in society. The following are extracts from a letter addressed to one of these ladies.

"When you are reading on religious subjects during any part of the day, you would do well to stop now and then a few moments, and betake yourself to meditation and prayer in silence; especially when any portion of what you read touches and affects you. The object of this is to let the reading have its appropriate effect. Such reading will be very likely to edify and nourish the soul. The soul needs nourishment, as well as the body. Its religious state, without something which is appropriate to its support, withers and decays."

"Do not resort to austerities or self inflicted mortifications. But there is another mortification which I most earnestly recommend. Mortify whatever remains of your corrupt affections and your disorderly will. Mortify your peculiar tastes, your propensities, your inclinations. Among other things learn to suffer with patience and resignation those frequent and severe pains which God sees fit to impose upon you. Learn also from the motive of love to God to suffer all that may happen of contradiction, ill manners, or negligence in those who serve you. In a word, mortify yourself by bearing, at all times, in a christian temper, whatever thwarts the natural life, whatever is displeasing and troublesome to the natural sensibilities; and thus place yourself in union and fellowship with the sufferings of Christ. By taking these bitter remedies you will honour the cross. And especially if you mortify yourself and die, in your inward experience, to every thing which is remarkable and showy. Learn the great lesson of becoming a little one, of becoming nothing."

Efforts were made during her imprisonment by her enemies to draw from her some retraction of her opinions, and some acknowledgment of wrong doing. She says, "neither their threats or their promises had the influence which they desired. I answered that I was content to suffer whatever it should please God to order or permit, and that I would sooner not only be imprisoned, but would rather die upon the scaffold, than utter the falsehoods they proposed."

Her biographer, Upham, says, "She makes some remarks in connection with these transactions which I think worthy of quoting, because they involve a distinction in religious things which is not often made." "During the period," she says, "of the Old Testament dispensations, there were several of the Lord's martyrs who suffered for asserting the existence of the one true God, and for trusting in Him. The doctrine of the one true God, in distinction from the heathen doctrine of a multiplicity of gods, was the test by which conflicting opinions were tried; and in supporting which there were some who were martyrs to this important truth. At a later period another truth was proclaimed, that of *Jesus Christ crucified for sinners.* This was a truth so much at variance, either in the principle or the facts of its announcement, with men's preconceived opinions and feelings, that it naturally arrested their attention and provoked their hostility; and accordingly in the primitive times of the Christian Church, there were those who suffered and who shed their blood for this truth." "At the present time there are those who are martyrs of the Holy Ghost. In other words, there are those who suffer for proclaiming the great truth, that the reign of the Holy Ghost in the souls of men has come, and especially for proclaiming their personal and entire dependance on his divine presence and influence. It is the doctrine of pure love, the doctrine of sanctification and of the Holy Ghost within us, as the life of our own life, which is to be the test of spiritual perception and fidelity in the present and future times. The spirit of God, in the language of the prophet Joel, is to be poured out upon all flesh."

"On these views," says Upham, "which indicate the intellectual insight, as well as the deep inward experience of this remarkable woman, I think it may be proper to add one or two remarks. At the time of its first announcement, no doctrine could be more important than that of the divine unity, considered in distinction from that of Polytheism. Like many other great truths, it was at first contested; it had its advocates and its martyrs; but it prevailed. The recognition of God, as one God, gave rise to the enquiry, How does this one God, who in being one, combines in himself all that is good and

true,—how must he, from his very nature, regard all sin; and on what principle does he forgive it? The question is solved in the announcement of the other doctrine to which she refers, namely, that of Christ crucified. 'Without the shedding of blood there is no remission. He was wounded for our transgressions and bruised for our iniquities.' Where there is sin there must be suffering, and suffering flowing from sin, and in consequence of sin, is something more than suffering—it is punishment. But in the mystery of the mission, person, and sufferings of his Son, (a mystery which even the angels unavailingly desire to look into,) God has so taken this suffering upon himself, that without any violation of the claims of unchangeable rectitude, he can now extend forgiveness to his rebellious creatures, take them once more to his bosom, and bid them live forever. This great doctrine also has had its martyrs, and though the contest has not entirely ended, it may be said, I think, to have had its day of triumph.

"But there is another great truth of which it may at length be said that *its hour has come*, namely, that of God in the person of the inward teacher and comforter, dwelling in the hearts of his people, and changing them by his divine operation into the holy and beautiful image of him who shed his blood for them. Christ received by faith came into the world to save men from the penalty of sin, but it has not been so fully understood, or at least not so fully recognized, that he came also to save them from sin itself. The time in which this latter work shall develope itself is sometimes spoken of as the period of the reign of the Holy Ghost. It is now some time since the voice has gone forth, an utterance from the eternal mind not as yet generally received, but which will never cease to be repeated:—Put away all sin—Be like Christ—Be ye holy.

"In announcing the coming of the dispensation of the Holy Ghost, in proclaiming the doctrine of entire sanctification, some have already suffered, and others may perhaps suffer in time to come. Until the secret history of dungeons is written, it will not be known how many in France, in Spain, in Italy, have suffered as 'martyrs of the Holy Ghost.' But that probably will never be done. And there is a reason for it which does not exist in other cases. The martyrs of the Holy Ghost, themselves the subjects of the inward power which they advocate, suffer and even die in silence. They make no cry; they know that what they suffer, whatever may be the guilt of the instruments of it, is one of the incidents in the developement of that eternal will which will never fail to be accomplished, and can never cease to be loved. And hence, they would not have it to be otherwise than it is; and without lifting up their voice, except in prayer for their enemies, they die as Christ died.

"The kingdom of the holy ghost has come. Its beginnings are feeble it is true. We see but here and there a single gleam of that glorious day which shall shine upon the world, and make 'all nations into one.' But the signs of its full approach are too marked, too evident, to be mistaken. There will be opposition from its enemies, and mistakes made by its friends. Happy will it be, if its friends shall remember that it is a kingdom which comes without observation. The kingdom of the Holy Ghost may be described as the kingdom of peace; of peace inward and outward, of peace individual and social. It is those in whom this divine kingdom is set up, whom Christ describes as the 'little ones;' men who move humbly and quietly in the sphere in which providence has placed them; the meek ones of the earth. Their light which shines in their example illuminates without attracting attention; like that of the sun which scarcely receives our notice, while meteors are gazed at with astonishment. They are men who 'resist not evil'—men that cast all their care upon Him who 'careth for them'—men who hold communion with God in that divine silence of the mind which results from sins forgiven, from passions subdued, and from faith victorious. Behold here the dominion of the Holy Ghost, the triumph of the true millenium, the reign of holy love."

[To be continued.]

ON THE SUFFERINGS OF CHRIST FOR OUR SAKE.

Consisting chiefly of selections from the writings of Archbishop Leighton.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 PETER iii. 18.

At the first, *Sin*, as the breach of God's command, separated man from God, and ever since, the soul remains naturally remote from Him. It is under a sentence of exile, pronounced by the justice of God—banishment from Him who is the light and the life of the soul, as the soul itself is of the body.

But Mercy's voice is heard—"Return, repent, and live." The Apostle says, "Ye who were far off are made nigh by the blood of Christ." But it is impossible for the soul led captive by sin, to break its chains and return by itself. Nothing but the power of Christ can effect this—can bring home a heart to God. Common mercies are little thought of—the judgments of God, without the power of Christ, spoken of, will not do it. Neither the works, nor the word sounding daily in his ear, Return, return! cause the soul to see the hand of God lifted up. Isaiah xxvi. 11.

How many are there who in their own particular, or in their families, have been sharply lashed by divers scourges, and yet are never a whit the nearer God for it all—their hearts have proved as earthly and vain as ever! Only a divine virtue going forth from Christ, "lifted up, draws men" unto Him—and being come unto him, he brings them unto the Father.

Before he ascended up on high, he promised to send the Holy Spirit, the comforter, to convince of sin, and guide unto all truth. It is His blessed work to humble and contrite the soul before the Lord, in a deep feeling of its sinful and alienated condition; and in proportion to the depth of this conviction, will be its estimate of the value of that redemption, which Christ has purchased for us, and the gratitude with which, in faith, it will accept the offers of his love and mercy. "For Christ also has once suffered for sins, the just for the unjust, that he might bring us to God." But this message of pardoning love, entirely free and unmerited as it is, and so precious to the broken-hearted believer, who feels he has no other refuge, is not calculated to quiet the sinner in his sins. The spirit that quickens in the beginning, is the same that carries on the heart-cleansing work. "If any man be in Christ, he is a new creature, old things are passed away, behold all things are become new." You who declare yourselves to be strangers to God, by living far off from Him, do not continue to abuse yourselves so grossly. Can you think any consolation yours that arises from the sufferings of Christ, while it is evident their end is not accomplished, they have not brought you to God? Hath he purchased you a liberty to sin; or is it not deliverance *from sin*, which alone *is true liberty*? the thing he aimed at, and agreed for, and laid down his life for?

Shall any man offer to bear the name of Christian, who places himself in the way of sin, and can delight and sport himself in it, when he considers this, that "Christ suffered for sin"—You who still account *that* sweet, which he found so bitter, and account *that* light which was heavy to him, and made his soul exceeding sorrowful even unto death, you are yet far from Him. If you were *in* him, and one with Him, there would be some harmony of your hearts with His, and some sympathy with those sufferings endured by your Lord for you. This makes the real Christian an avowed enemy to sin. He may be surprised by it, but there is no possibility of reconcilement between them.

Christ hath, by his blood, opened up our way to God, and yet we refuse to make use of it. Oh, how few come in! Those who are brought unto God, and received into friendship with him, entertain that friendship,—delight to draw near to him—love to be much with him. Is it so with us? By being so near, they become more like unto Him, know his will better every day, and grow more conformable to it.

Some of those who have felt the drawing influence of His Spirit, who was lifted up for their sakes, and been brought nigh unto God, may be neglecting so sweet a privilege. They can comply, and be too friendly with a vain world—can pass many days without a lively communion with God, not aspiring to an increase of that as the thing our Lord hath purchased for us, and that wherein all our happiness and welfare lie, here and hereafter. Your hearts are cleaving to folly—you are not delighting yourselves in the Lord, not refreshed with this nearness to him; your thoughts are not often on it, nor is it your study to walk conformably to it. Oh, endeavour that it may be thus with you! The true life of a Christian is to eye Christ in every step of his life; both as his rule and as his strength; looking to him as his pattern, both in doing and suffering, and drawing power from him for going through both.

His whole life is a steady aiming at conformity with Christ; so that there can be no argument so apposite and persuasive as this example, and no exercise of obedience either active or passive, so difficult, but the view and contemplation of that example, will powerfully sweeten it, for "Christ also suffered."

"No temptation has befallen you, but what is common to men." If we trace the lives of the most eminent saints, shall we not find every notable step that is recorded, marked with a new cross, one trouble following on another, as the waves of the sea do? Is not this manifest in the life of Abraham, and Jacob, and others? Why, then, dream of exemption? Would any one have a new, untrodden way cut for him, free of thorns, and strewed with flowers all along? Does he expect to meet with no contradictions, nor hard measure from the world, or imagine that there may be such a dexterity necessary as to keep its good will, and the friendship of God too? This will not be; all that will "live godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 12. This is the path to the kingdom, that which all the sons of God, the heirs of it, have gone in, even Christ; according to that well known word, "One son without sin, but not one without suffering"—"Christ also suffered."

Then let us learn to consider more deeply, and esteem more highly, *Christ and his sufferings*, to silence our grumbling at our petty, light crosses; for so they are, in comparison of His.

Art thou mean in thy birth and life, despised, misjudged, or reviled, on all hands? Look how it was with Him, who had more right than thou hast, to better entertainment in the world. Thou wilt not deny it was *His own;* it was made by *Him*, and He was in it, and it knew Him not. Are thy friends harsh to thee? He came unto his own, and His own received him not. Hast thou a mean cottage, or hast thou no dwelling, and art thou every way poor, and ill accommodated? He was as poor as thou canst be, and had not where to lay his head, worse provided than the birds and foxes. But then, consider to what a height his sufferings rose in the end; that most remarkable part of them meant by His once suffering for sins. Scourged, buffeted, and spit upon,—He endured all. He gave his back to the smiters; and then, as the same prophet hath it, He was numbered among the transgressors. While hanging between two thieves, they that

passed by wagged their heads, and, scoffing, said —"He saved others, himself he cannot save." He endured the cross, and despised the shame.

Thus we see the *outside* of his suffering. But the Christian is subject to grievous temptations and sad desertions; but even here the same argument holds: for our Saviour is not unacquainted with, or ignorant of them, though still without *sin*. If any of *that* had been in His sufferings, it had undone all our comfort in Him—but tempted He was, and the temptations were terrible as you know. And was there not some strong conflict, when He fell down, and prayed, in the garden, and sweat drops of blood? Was there not an awful eclipse, when He cried out on the cross, "My God, my God, why hast thou forsaken me?" So that even in them we may apply this comfort, and stay our souls on Him, and go to Him as a compassionate high priest. "For Christ also suffered:" Heb. iv. 15.

(To be continued.)

DOST THOU SMOKE?

"Dost thou smoke, Bill?" said a tall, lean, sickly looking youth to a fine, robust, healthy-looking lad, the other day, as they passed me in the street; while at the same time, a cloud of tobacco smoke came directly in my face, which made me wish most heartily that Bill did not smoke. I need not say how glad I was, to hear the rosy looking lad say, "NO, I don't." Just as this conversation took place, two dashing young men passed me, smoking cigars; the one about 17, and the other about 18 years of age. Turning my footsteps homeward, I could not help pondering on this almost universal practice of smoking, pursued alike by old and young, and ever and anon, some of the faces of my neighbours and acquaintances would present themselves to my recollection, and never was I more surprised to find, on reflection, how closely were linked together, great smokers and poverty—great smokers and pallid looks—great smokers and want of cleanliness. After all, said I to myself, as I reached my own door, What's the real use of tobacco? there must be some good in it; so I took down my Cyclopædia, and looked for the word tobacco.—"Tobacco," says the compiler of the book, "contains an oil, of a poisonous quality, which is used in some countries to destroy snakes, by putting a little on the tongue; on receiving it, the snake is seized with convulsions, coils itself up and dies, and what is very singular, becomes almost as stiff and hard as if it was dried in the sun." And is this all the worth of it? said I, as I shut the book—this fellow knows little about it; at all events, there must be some good property about it, or people would not like it; and though it may not be good for snakes, it may be good for man; so I stepped out, and bought myself a clean, new pipe, and half an ounce of the best tobacco, in general use, determined to try for myself, the boasted enjoyment I had heard great smokers say there was in a pipe. On my return home, I commenced puffing away in good earnest, and as I watched the smoke ascend in clouds above my head, I decided to persevere until my pipe was out, notwithstanding I began to feel queer, and it made my tongue smart sorely; however, I rued my determination, for long ere I had done puffing, my head began to ache, and just when my pipe was out, a cold sweat came over me, and then a shivering fit, and at last nature, offended with the trick I had played her, by a fit of sickness, threw off some of the effects of the tobacco smoke. "Bill, dost thou smoke?" was the first thing I said, when I was sufficiently recovered; No, nor ever will, said I, when I beheld my face in the glass, and observed that it was nearly as pale as death. Now, I readily understood why smokers frequently look so sickly, and why their skins are of a dingy hue, because their stomachs are generally out of order; then they fancy they must take a drop of drink to moisten the tongue, and wash down the tobacco smoke; and thus, step by step, they add drinking to smoking, until the one becomes as habitual as the other; and the victim of tobacco becomes the lover of strong drink. I was not however content with the experiment on myself, but enquiring of others, I found, what an eminent physician had asserted was quite true, "That when tobacco is taken into the mouth for the first time, it creates squeamishness and disgust—if swallowed, it excites violent convulsions of the stomach and bowels, in order to eject the poison; if it be not ejected very speedily, it produces great faintness, anxiety and prostration of the senses." The essential oil of tobacco is one of the strongest of vegetable poisons, insomuch that no animal has yet been known to resist its mortal effects. If these, then, be the valuable properties of tobacco, who would be a smoker? But let us hear what the great Boerhaave says, one of the most learned men of his day.

"The first effect of tobacco on those who use it, and have learnt to enjoy it, who either chew or smoke, is a waste or vitiation of the saliva. The saliva is secreted by a beautiful glandular apparatus, from the most refined, arterial blood, and constantly distils into the mouth, when a person is in health, and from the mouth into the stomach, at the rate of three-quarters of a pint a day. Whenever this saliva is lavishly spit away, we remove one of the strongest causes of hunger and digestion; the blood is vitiated for want of it and where it is much spit away, there is a want of appetite. Smoking is undoubtedly injurious to lean people, and causes indigestion. When tobacco was first brought into use, it was cried up, as it now sometimes is, as a great remover of hunger, but it was soon observed, that consumptive people increased."

If all this be true, said I to myself, then where's

the good of smoking—and how nasty it is, to see men and women, with a little, dirty, black pipe in their mouths, spitting about, and puffing out smoke, like a walking steam engine. Then as to the argument which I have heard used, that it does not cost much; why let us see what it does cost. Suppose a man should smoke four moderate pipes a day, that is about half an ounce a day—and half an ounce costs three-half-pence—three-half-pence a day is ten-pence half-penny a week: that sum would put five children to school for the week, and leave a half-penny to buy slate pencils with! Ten-pence half-penny per week is £2. 5s. 6d. a year, which sum will pay half-a-year's rent of a fair good cottage, or it will buy 22 stone of meal, at 2s. per stone, and leave 1s. 6d. for yeast, which will be to a vast deal more profit than 1460 pipes of tobacco; to say nothing of the saving of time. Again, how many useful articles of clothing would such a sum procure?

A word or two before I close, about cigars, and I would wish the young reader into whose hands these lines may fall, seriously to consider the following observations. "I have been," says a very eminent medical writer, "now 23 years in extensive practice, and I never observed so many pallid faces, and so many marks of declining health, nor ever knew so many hectical habits, and consumptive affections as of late years; and I trace this alarming inroad on young constitutions, principally, to the pernicious custom of smoking cigars. I am entirely convinced, that smoking and chewing tobacco injure, ultimately, the hearing, smell, taste and teeth. The practice of smoking is productive of indolence, it opens the pores of the head, throat, neck, and chest, and then going into the cold, your pores are suddenly closed—hence arise disorders of the head, throat, and lungs."

"The use of tobacco," says John Wesley, "is an uncleanly and unwholesome self-indulgence; and the more customary it is, the more resolutely should you break off from every degree of that evil custom." "Snuff-taking," continues he, "is a silly, nasty custom; a vile bondage, which we should break at once."

Dr. Adam Clarke says: "the common use of snuff has a direct tendency to dry up the brain, emaciate the body, enfeeble the memory, and destroy in a great measure the delicate sense of smelling—to produce apoplexies, abscesses, consumptions, cancer on the lip, and innumerable other diseases."

The tobacco smoker in public is the most selfish animal imaginable; he perseveres in contaminating the pure and fragrant air, careless whom he annoys, and is but the fitting inmate of a tavern. Smoking in the streets, or in other public places, is only practised by shop-boys, would-be-fashionables, and "swell mob."*

Men, women and youths, I have laid before you, in plain and simple garb, a few truths, on this alarmingly increasing and injurious practice. If there is not any real good, but much real evil, and waste both of money and time, in this pernicious, filthy practice, why persevere in it? for myself, from the day that I tried its effects, I have never allowed tobacco to enter my mouth, and whenever I am asked if I smoke, I have much real pleasure in saying, No, I do not.

Let none begin to smoke, who never smoked before,
And those who used to smoke, now SMOKE NO MORE.

Ipswich Temperance Tract.

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 18, 1849.

As our readers will find in the present number some extracts from Upham's Life of Lady Guyon; probably a brief notice of this remarkable woman may be acceptable to those who have not made themselves acquainted with her life and character.

She was born in the year 1648, at a town of little note, about fifty miles south of Paris. The family from which she sprang, appears to have been wealthy, and her education was suited to the sphere in which she was expected to move. Very early in life she became thoughtful respecting her eternal condition; but she was surrounded by the ceremonies and superstition of the age and nation. Though her father had a full share of paternal affection for her, he entertained too high an opinion of his parental authority, or of the soundness of his own judgment, to think it necessary, when she approached what was considered a marriageable age, to consult her in the choice of a husband. She was, therefore, when only in her sixteenth year, married to a man, twenty two years older than herself, whom she appears never to have seen, until after the engagement.

Subsequently to her marriage, she was tried with crosses of almost every kind, except poverty, which was never her lot. Her personal accomplishments, and the wealth of her husband, strongly inclined her to the vanities of the world; but the severe and continual mortifications to which she was subjected, had the happy effect of turning her affections towards an inheritance which never fades, and a consolation of which the things of time could not deprive her.

As her associations, as well as her education, were within the pale of the Roman Catholic church, her opinions, through life, were very much clouded with the errors of that communion; and probably

*Whatever may be said of English smokers, unhappily, in this country, the practice of smoking in the streets is not confined to shop boys, or persons of low characters; for some, and perhaps an increasing number, who in other particulars *appear* quite respectable, indulge in it.—[ED.

the sober reader of her autobiography, will find frequent occasion to attribute her declarations to an over ardent imagination; yet we cannot fail to discover in her narrative the evidence of deep religious experience, and of a piety at once active and subdued.

From an early period of her day, she evidently accustomed herself to regard the crosses to which she was subjected, as dispensations divinely appointed to withdraw her love from the things of the world, and fix it upon those that are above. Hence she considered the individuals who were mingling her cup of sorrows, as the instruments designed for her purification, rather than as conscious agents of perplexity to her.

After passing twelve years of married life, during which she endeavoured to requite the unkindness of her husband, with unvarying assiduity and mildness, she became a widow, at the age of 28. It was several years subsequent to this event, that her imprisonment occurred, to which our extract alludes.

In reading the life of this gifted and devoted woman, we can scarcely fail to regret that she had not an opportunity of conversing with those of her cotemporaries who had shaken off, or never known, the shackles of popish superstition.

To many of our subscribers, the extracts from John Gratton's journal will not be new, as the autobiography of that worthy Friend is contained in the ninth volume of the "Friends' Library." Yet as there are probably a considerable number to whom this journal is sent, who are not in possession of the volume in question, it may be presumed that our republication of a few of his impressive statements will not be unacceptable.

Notice was taken in our 40th number, that William Forster had offered to be the bearer of an address to the governments of Europe, on the subject of slavery and the slave-trade, which was prepared by the Meeting for Sufferings, and approved by the Yearly Meeting of London. A letter from a friend in England, received by the last steamer, contains the agreeable information, that this beloved Friend, accompanied by his brother Josiah, and Peter Bedford, has safely returned home from Belgium, the Hague, &c., where they have been satisfactorily engaged in the prosecution of this mission.

MARRIED,—At Friends' Meeting, in Salem, Iowa, on the 25th ult., BRINTON DARLINGTON to AMELIA C. HALL, both of that place.

DIED,—On the 16th of last month, at her father's residence, in this city, ELIZABETH D., daughter of Uriah and Elizabeth Hunt, in the 12th year of her age.

DIED,—On the morning of the 25th ult., in the 14th year of her age, REBECCA, daughter of George and Mary Evans, of Spiceland, Henry County, Indiana. The love which filled her heart, and her supplications to the Lord for forgiveness and acceptance, in one so young, afford to her relations and friends the consoling trust, that their loss is her eternal gain.

For Friends' Review.

The following letter is from a father to his only son, when about twelve years of age.

My dear F.—Thou art often, very often, my beloved son, brought to my remembrance, with many anxious desires for thy present and everlasting well-being; and precious is the hope that I sometimes feel, that these blessings may be thy portion. Let it, therefore, be thy concern, from time to time, to seek unto Him, from whom all our blessings emanate, with earnest prayer, that He will be with thee, and lead and direct thee through the devious paths of this present life, to those eternal mansions which our Saviour has prepared for all who love and serve him. I wish, my precious child, to impress upon thy tender mind, that the ways of true religion, although circumspect, are not, as some suppose, either gloomy or unsocial; no—they are ways of pleasantness, and her paths lead to peace and happiness. By religion, I do not mean, this or that name of profession, but the great, yet simple duty which we all owe to God; and which also includes the duty which we owe to ourselves, and to each other. In whatever character we view the Almighty, his love to man is conspicuous as our Creator, who made us; our Father, who provides for us; our Saviour, who has paid the price of our redemption from sin and iniquity; our comforter,—that Holy Spirit who strengthens us to every good work, and enlightens every one that cometh into the world. This, then, is our God; let us love Him, for he first loved us; let us serve, honour, and obey Him; then shall we find that whether in health or in sickness, in joy or in grief, in riches or in poverty, whatever be our lot, we shall find, that all His dispensations will be sanctified, and in all, and through all, we shall be enabled to bless His holy name. But my beloved boy should also remember that Satan, or by what other name the enemy of our souls' happiness may be called, is yet permitted to go to and fro through the earth, seeking whom he may deceive and destroy. His cunning is compared to the serpent, his rage to the roaring lion, and his hypocrisy and deceitfulness to the appearance of an angel of light: nevertheless, formidable as he is, and never to be trusted, the Lord hath said, "My grace is sufficient for thee"—and so it will be found, that in every time of trial, the grace of God bringeth salvation to those who sincerely seek him. Remember, my dear F., that every temptation to sin, is, at first, but as a seed in the heart of fallen man (by nature prone to evil)

which nevertheless, is not imputed to us as sin, until we join in with it—it is no sin to be tempted; if, however, we suffer this work of the enemy to take root, and bring forth fruit, we then become partakers, and are defiled thereby. (Read James i. 12–15.) It is, therefore, of the highest importance, that we resist the *first* attempts of the adversary. When the temptation is weak, it may be more easily overcome, and if resisted in time, a way will be made for our escape. If we keep a single eye to the good spirit in our minds, which helpeth our infirmities, we shall be safe in the hour of temptation; and exclaiming like pious Joseph, "How can I do this thing and sin against God?" the tempter will flee from us. I have written what has arisen in my affectionate heart, at this time, to say to my dear boy;—far, however, from a wish, to abate one jot or one tittle of those innocent recreations which thou art now pursuing. No—religion, as I believe, does not prohibit pleasure, although it circumscribes us in the pursuit of it; nevertheless, the more refined our pleasures are in their nature, the more shall we enjoy them. All gross pleasures are, to the mind, what gross appetites are to the body; if indulged in, they always enervate, and ultimately bring disease and death. Pleasure is to business, what sauce is to meat—to give it a relish: 'tis not *the food* of life. The great business of life is not what the world calls pleasure. Let our pleasure be, to do the will of Him who has placed us here for the purpose of His own glory, which is our true happiness. I am pleased with thy letter, it contains much information which was new to me. Thou didst quite right in returning Lord Byron's work. I have not read it myself; but from what I hear of it, I think it may very well be spared from our libraries.

Thy affectionately interested father, J. P.

Some remarks in his diary when about 14 *years of age, after having been sick.*

"The last Sabbath in the year 1834. In looking back, many, very many, pleasant hours has it contained. How many sources of enjoyment have opened to me! Even to the end, mercy has abounded. This visitation, I believe, if properly improved, though not at the time joyous, may produce good fruit: yet, situated as I am now—shut out from all pleasures which are not to be found at home—I spend in my study many happy hours, and have pleasures which they know nothing of, who do not look within themselves."

12*th mo.* 31.—Farewell to the year 1834! The pleasures, the sorrows, crowded into that little space—all are gone! If thou, Lord, shouldst mark iniquities, who shall stand? But there is forgiveness with thee, that thou mayst be feared.

1835.—My sixteenth year has come and gone. I look at the precarious state of my body; I think of an awful eternity. There is a solvent strong to subdue sin and win to Christ; I will pray; I will watch; I will strive; I will cast all my cares on Thee; I will try to believe, and Thou wilt help me. In the time of trouble and temptation I will cast my eye upwards, and Thou wilt deliver. Yes, there is hope, for thy word deceiveth not. I will pray for this grace. It has appeared—it will appear. It may be Thou wouldst try and prove me. O, Lord! leave me not, for without thee I shall fall. In the hope of the everlasting gospel, I commend myself to our God and Saviour Jesus Christ, and to the word of his grace. May my trust be ever placed on Him alone!"

Not long after, and a short time before his decease, in closing a letter to one of his friends, he says: "Now, farewell! As a playmate of my boyhood, companion of my youth, and friend of my early age, so forever be! Thy Frederic hails thee! And again farewell!"—F. J. P.

From the Diary of Frederick James Post.

THE TURKEY.

This well known fowl, from its name, may be supposed to be a native of Europe or Asia. But we have ample reason for believing that however the name may have been acquired, the fowl is a native of the New world, and totally unknown to the Europeans until the discovery of America. The following notices are extracted from Broderip's Zoological Recreations.

Mexico was discovered by Grijalva in the year 1518, and we soon after find a description of the turkey as one of the productions of the country by Gomara and Hernandez, the latter of whom gives its Mexican name "Huexolotl," and makes mention of the wild birds as well as the tame. Oviedo, whose work was published at Toledo in 1526, describes the turkey well as a kind of peacock of New Spain which had been carried over to the islands and the Spanish Main, and was about the houses of the Christian inhabitants; so that it is evident that, when Oviedo wrote, the bird had been domesticated. Heresbach states that they were brought into Germany about 1530, and Barnaby Googe (1614) declares that "those outlandish birds called ginny-cocks and turkey-cocks, before the year of our Lord 1530 were not seen with us." But Barnaby had without doubt Heresbach's book before him when he wrote; and, indeed, the observations of the German author may be traced throughout the pages of the English author on husbandry.

Pierre Gilles, in his additions to Ælian (1535,) gives a most accurate description of the turkey, as being then in Europe. Pierre had not at that time been farther from his native country than Venice, and he says that he had seen it, and that it was brought from the New World.

In 1541 we find a constitution of Archbishop Cranmer directing that of such large fowls as cranes, swans, and turkey cocks, there should be

but one dish; and we find the bird mentioned as no great rarity at the inauguration dinner of the serjeants-at-law in 1555.

We know that in 1573, they had become so common in England that they formed part of the usual Christmas fare at a farmer's table. Tusser in his "Five Hundred Points of Good Husbandry," remarks this, and also that they are *ill-neighbours* to peason and hops. Hakluyt, in 1582, mentions "turkey-cocks and hennes" as having been brought into England *about fifty years past.*

Upon the whole evidence, a verdict may, in our opinion, be given in favour of the Spaniards as the importers of this great addition to our poultry-yards; and we think that its introduction into this country must have taken place about the year 1530, and into other parts of Europe very nearly at the same time. Pennant, indeed, says, "It was first seen in France in the reign of Francis I., and in England in that of Henry VIII. By the date of the reign of these monarchs the first birds of this kind must have been brought from Mexico, whose conquest was completed A. D. 1521, the short-lived colony of the French in Florida not being attempted before 1562, nor our more successful one in Virginia till 1585, when both these monarchs were in their graves."

"The wild turkey has been found native from the north-western territory of the United States to the Isthmus of Panama. Towards the north, Canada appears to be the limit of its range; but from this country, as well as from the more densely peopled parts of the American Union, where it was once extremely abundant, it is gradually disappearing before the encroachments of the lord of creation. To the west, the Rocky Mountains seem to form a barrier that it has never passed, if, indeed, it has reached them; but the wooded districts of the western States are still plentifully supplied with this valuable game, which there forms an important part of the subsistence of the hunter and the traveller. In the north-eastern States it is now become extremely rare although it is still occasionally found in the mountainous parts of New Jersey and Pennsylvania; while in the South, Florida, Georgia, and the Carolinas, where, three centuries ago, it was most plentiful, have still a small supply."

The varied plumage of the bird in the domesticated state is well known to every one; and in no species is that sure mark of subjection to man more strongly seen. Every gradation of colour, from its original bronze, passing into buff, and, in many instances, into pure white, may be observed in these strutting denizens of our farm-yards.

We must insert the following anecdote of the sagacity of a half-reclaimed bird, from the pen of Audubon.

"While at Henderson, on the Ohio, I had, among many other wild birds, a fine male turkey, which had been reared from its earliest youth under my care, it having been caught by me when probably not more than two or three days old. It became so tame that it would follow any person who called it, and was the favourite of the little village. Yet it would never roost with the tame turkeys, but regularly betook itself at night to the roof of the house, where it remained until dawn. When two years old it began to fly to the woods, where it remained for a considerable part of the day, to return to the enclosure as night approached. It continued this practice until the following spring, when I saw it several times fly from its roosting-place to the top of a high cotton-tree, on the bank of the Ohio, from which, after resting a little, it would sail to the opposite shore, the river being there nearly half a mile wide, and return towards night. One morning I saw it fly off, at a very early hour, to the woods, in another direction, and took no particular notice of the circumstance. Several days elapsed, but the bird did not return. I was going towards some lakes near Green River, to shoot, when, having walked about five miles, I saw a fine large gobbler cross the path before me, moving leisurely along. Turkeys being then in prime condition for the table, I ordered my dog to chase it and put it up. The animal went off with great rapidity, and, as it approached the turkey, I saw, with surprise, that the latter paid little attention. Juno was on the point of seizing it, when she suddenly stopped, and turned her head towards me. I hastened to them, but you may easily conceive my surprise when I saw my own favorite bird, and discovered that it had recognised the dog, and, would not fly from it; although the sight of a strange dog would have caused it to run off at once. A friend of mine happening to be in search of a wounded deer, took the bird on his saddle before him, and carried it home for me. The following spring it was accidently shot, having been taken for a wild bird, and brought to me on being recognised by the red riband which it had around its neck. Pray, reader, by what word will you designate the recognition made by my favourite turkey of a dog which had been long associated with it in the yard and grounds? Was it the result of instinct or of reason—an unconsciously revived impression, or the act of an intelligent mind?"

HOUSES OF REFUGE.

The twenty-first annual report of the managers of the Philadelphia House of Refuge, has recently made its appearance. From this report, which contains many judicious observations, a few extracts are submitted to the readers of the Review. The original design of such institutions is declared to be, "not to inflict a penalty but to interpose a shield—not to bring suffering upon the guilty, but to supply instruction, wholesome dis-

cipline and kind offices to the neglected and exposed."

With regard to the class of inmates to be received in such establishments, it is remarked:

An institution designed to keep boys and girls in due order and subordination, ought to be able to dispense with some of the more revolting appendages of a prison—such as unscaleable walls—narrow stone cells—and massive bars and bolts. We admit that all these are necessary the moment it receives a sturdy, hardened, hackneyed rogue of eighteen, sixteen, or even fourteen; but it is a pity to force upon the whole establishment the gloomy appearance of a prison, rather than reject half a dozen youth of extra age and size, whom parents or friends naturally feel disposed to save from a felon's doom.

The inquiry of chief interest, however, relates to *character*. What has been his career up to this time? Who have been his associates? To what species of crime has he been chiefly addicted? Has he, in the fury of unbridled passion, attempted the life of another? of his parent, or associate, or enemy? Has he deliberately forged another's name? Has he been familiar with scenes of outrage and tumult? Is he a frequenter of the haunts of infamy? Has he good fellowship with a large circle of like characters with himself? These questions, or any of them, if answered affirmatively, would go far to turn the scale against his admission. The acts we have supposed, indicate in the perpetrator of them, a confirmed habit or propensity, which may, perhaps, be corrected; but not by the ordinary discipline of a proper House of Refuge. Nor should the attempt be made to employ it on so unpromising a subject, at the risk of introducing more evil than we can possibly hope to prevent.

We do not say that no cases of this class can occur, in which the admission of the party to a House of Refuge, would be expedient; but, as a general thing, we should be disposed to confine its benign influence to those whose proclivity to a criminal career is but feebly though decidedly developed; whose delinquencies exist rather in an impatience or contempt of domestic restraints, than in deliberate violations of public law. The discipline, as well as the construction of Refuge-buildings, and the usual means of safe custody, evidently contemplate a very young class of boys and girls, say from eight to twelve years of age, who may be incorrigible truants, disobedient to parents, insubordinate to masters, petty thieves, street-strollers, without a home or worse—uneducated, unaccustomed to any kind of restraint. Such youth come under the discipline of an establishment, like our Houses of Refuge, with a prospect of great advantage.

Even those who have acquired fixed habits of lying, stealing, deceit, and violence, are, at this age, physically reducible to order and industry. They are incapable of using dangerous weapons with effect—they are not likely to combine for outbreaks, nor to plot escapes. With wholesome food, and an hour or two's recreation every day, they can be made to conform to stringent regulations, without great or long continued severity of discipline. Active employment in some handicraft, daily schooling, and proper religious culture, soon work a wonderful transformation in such a class of children, and if they can only be continued long enough to make their new course of life *habitual*, so that to be idle shall be as irksome to them as it once was to work, and to speak the truth shall be as easy as it once was to lie, the benefit of such an institution could not be overrated.

It appears that in the Philadelphia House of Refuge, during the year 1848, one hundred and sixty-eight inmates were received, (129 boys and 39 girls,) and 153 discharged, (116 boys and 37 girls,) of whom, 89 were by indentures. Of the commitments, 86 were by request of parents or near friends. The average age of both sexes was a fraction over 14 years; but so far as the prospect of reformation is concerned, a girl is as old at 14 as a boy is at 18. There was only one death in the House during the year. Of the 65 boys indentured, 30 went to farmers; and of the 24 girls all were indentured to housewifery. The occupations of the inmates are, cane-chair seating, (48,) umbrella furniture, (57,) and razor-strop making, (71.) The income from the labour of boys during the year, was $5,598.88, and the total expenditures of the establishment, were $13,987.39. The principal of this institution has furnished some valuable suggestions respecting the methods of administration and discipline, in establishments of this class, of which we gladly avail ourselves in the present connection.

A boy, who has been unaccustomed to obey his parents, or respect his superiors, and has been allowed to spend most of his time in idleness before he is brought to the Refuge, if kept regularly at work, and at the same time compelled to obey those who have the care of him, will, in time, become so accustomed to labour, that he will even, in some cases, prefer it to idleness, and obedience will also become habitual. But this must be a work of time. He should be kept until he is thoroughly weaned from his former indolent ways. I have known boys who have remained three or four years in our institution and who have run away from their masters soon after they were bound out, come back to the city and resort to their old haunts and habits; but finding few if any of their old associates, they have soon felt that their former habits were not so pleasant, and having lost all relish for a vagabond life, have voluntarily returned to the house and asked admission and employment as a boon!

He justly animadverts upon the unreasonableness of those who expect "a House of Refuge will accomplish, in a few months, what respectable and even religious parents find it difficult to

do even in a series of years." They have their children from the first hour of their existence, and through all that precious period of childhood, while they are comparatively strangers to evil habits and associations, and yet how often do they fail to secure their standing in good habits and sound principles? How preposterous then, must be the expectation that the House of Refuge will take them, when their moral and intellectual nature is so completely perverted and corrupted, and thoroughly reform them in a few months!

If it were possible, I would keep every boy at least three years, and I would have him understand, when he comes into the Refuge, that he must not expect to be discharged in less than three years, so that his mind should be at ease on that point. I would have them employed at trades that would be useful to them after their discharge. In three years they would acquire so much knowledge of a common trade, that their services would become desirable to respectable mechanics. In three years, if properly disciplined, their habits of industry, obedience, &c., would acquire a degree of strength. They would become weaned from their old associates and habits. In three years the older ones, (if too old for apprentices,) would become sufficiently acquainted with their business to earn their living. Their parents would not feel that their time was lost. They would see, and the boys themselves would see, that they are acquiring that sort of knowledge that will be useful to them in after life. Many of our older boys think now, that their time is in a good degree lost. They know, indeed, that the intellectual education they acquire will be of service to them, but they feel, at the same time, that they are not learning any thing that will secure them a livelihood after their discharge.

We all know with how many chords the human heart is strung, which vibrate only to the soft breath of sympathy. A gentle accent—a trifling act of kindness, or even a glance of pity, will awaken their harmonies, and fill the heart of the rudest child with what may well pass for rapture. There is a period, however, at which these better feelings become comparatively incapable of excitement. They have either lost their vitality by abuse or neglect, or they have been overborne and swallowed up by the ebbless tide of vicious associations and indulgencies. The voice of virtuous charmers is no longer heard, charm they never so wisely.

REVIEW OF THE WEATHER,

For Seventh month, 1849.

The subsequent account of last month's weather was intended for insertion in the early part of the month, but was excluded by other matter. Though a little out of season it still appears worthy of insertion.

The meteorology of the past month presented nothing remarkable, if we except a tempest about the middle of the month, accompanied with rain, hail, and a very high wind. The rains in this vicinity were timely for vegetation, and the sunshine was seasonable for securing the plentiful wheat harvest.

From the morning of the 4th, when the mercury was 61, the weather grew gradually warmer, till, on the 12th, 13th, and the morning of the 14th, the temperature was considerably above 90 in the shade. At 1¼ P. M., of the latter day, the wind, which had been light from the west, sprung up from the north, and for a few minutes blew a gale, accompanied with an overwhelming cloud of dust; this was followed by a thunder shower, and the mercury fell 20 degrees in about thirty minutes. This cloud soon passed away, and the sun appeared; but another and darker cloud coming up from N. W., spread out rapidly, and by 4 o'clock had covered the whole visible heavens. The wind freshened to a gale, and rain began to fall; at 4¼ it blew a hurricane, and the rain seemed to fall in a torrent. This lasted for a few minutes only, but sufficiently long to injure materially several buildings, to prostrate some of our noblest shade trees, and to dismember many more.

Days were required to clear the ground in our public squares from the ruins this strife of the elements had made, and a quarter of a century will scarce suffice to restore the symmetry and supply the shade of which portions of these beautiful enclosures have been so suddenly despoiled; —yet, if we compare the weekly returns of mortality for the month, we shall find that this partial and seeming evil was incidental only to a far greater and common good.

All feel the invigorating effects upon their frames of a tempest with rains on a hot day, and rightly attribute it to an increased purity of the air; but all do not know that this element, when at a high temperature, is rendered impure by stagnation, as certainly as water is rendered impure under similar circumstances, and that agitation is one of nature's own modes of purifying both. All do not consider that every breathing animal is abstracting oxygen—the vital principle of animal life—from the atmosphere, and imparting carbonic acid—a deadly element—at every breath; they do not consider that every fire that is kindled throws out abundantly the same noxious gas; how abundantly, we may infer from the fact, that nearly three pounds of carbonic acid are given out by every pound of gas or pint of oil that is burned. They do not remember that this element, derived from these and other sources, would soon render the atmosphere utterly unfit for the support of animal life, were it not that this very poison—carbonic acid gas—is the proper pabulum or food of the vegetable kingdom; that from it is derived the carbon or charcoal, of which so large a portion of every plant is com-

posed; that plants have the power of decomposing this gas, of appropriating its carbon to their own growth, and restoring the resulting oxygen to the atmosphere, to be again used for the support of animal life. Thus, these grand classes, animal and vegetable, perpetually sustain a compensative action; each furnishing to the other that principle in the atmosphere without which the life of neither could be sustained.

An example will best show the enormous extent to which this process is carried on, and prepare us to appreciate the purifying effects of rain upon our atmosphere.

The Oregon pine is a giant product of the region that bears its name. One of these is described by Douglass as growing in nearly pure sand; it was 58 feet in circumference at the ground, and 250 feet high. By his estimate it contained 17,000 cubic feet of timber, and would weigh, when seasoned, if as heavy as white pine, 714,000 pounds. Nearly one-half of this, viz., 356,000 pounds, or about 159 tons, would, on analysis, be found to be carbon or charcoal; nearly all of which must have been derived from the air, through rain water, in the form of carbonic acid gas. To form this weight of charcoal, this tree must have abstracted from the atmosphere about 1,300,000 pounds of this gas, and replaced it with 950,000 pounds of oxygen gas, which is sufficient for the respiration of a single man for 1110 years; and as the age of the tree was found (by counting its concentric circles) to be 1100 years, it must have furnished daily, during its long life, about oxygen enough (over two pounds) to sustain one individual human being.

As our atmosphere, then, is washed by rains, of this and other impurities, as a fleece of wool, we need not marvel at the elastic and renovating influences imparted to it by a heavy rain. But the process of contamination is rapid in hot weather, and especially if it be calm; and hence the necessity of frequent rains, or high winds, to preserve its salubrity in summer.

Several electrical experiments, and tests of the magnetic power, carefully made during the month, have utterly failed to exhibit any extraordinary change in the manifestation of these forces.—*N. American and U. S. Gazette.*.

IMPROVED GAS LIGHT.

The following is an extract of a letter from a scientific gentleman in Worcester to a friend in this city, who has handed it to us for publication. If the light be such and so superior as is here represented, it will not long remain private property; but new inventions and improvements must have their properties plainly and publicly demonstrated before their pretensions are acknowledged and believed.—*N. Y. Sun.*

WORCESTER, (Mass.,) July 5, 1849.

My experiment last evening was of the most gratifying nature. I did not get my large reflectors ready, and was therefore obliged to use a parabola reflector of 13 inch diameter and 4 inch focus. With this reflector, the light produced a shadow in the full moon's light at a distance of three-quarters of a mile. Foxe's village, one mile east of the light house, was sensibly illuminated, although a full moon was shining on it through a clear atmosphere. But the most gratifying part of the experiment was the production of the gases during the day, the experiment being the first on a large scale. The labour of five minutes once in two hours during the day, in winding up a weight, produced 650 cubic feet of gas. There are some features in the discovery which interest forbids my disclosing, but the general description is as follows: Water, you are aware, is composed of the two gases, oxygen and hydrogen, and these two gases have been separated, or the water decomposed, for many years past, but at great expenditure of time and money, in order to obtain any quantity. Now my discovery produces them at no other expense than that of the interest on the cost of the machinery, the only material consumed being water. The apparatus now in use cost $300, and can be carried, with the exception of gasometers, in the arms of a man of ordinary strength, and the driving power is a weight of 96 lbs., which, in falling 20 feet, gives sufficient motion to the apparatus to produce 90 cubic feet of gas. In short, I decomposed water by a current of electricity evolved by mechanical action, in any required quantity, and the light produced from it is known as Paine's Hydro-Electric Light. I am now engaged in carrying wires down from the tower to the city for the purpose of lighting the stores and streets.

These gases are not limited to mere purposes of illumination, but can be employed as motive powers, and for all calorific purposes.

H. M. P.

THE BLUE YARN STOCKINGS.

When Dr. Franklin was received at the French court as American minister, he felt some scruples of conscience in complying with their fashion as to dress. "He hoped," he said to the minister, "that as he was himself a very plain man, and represented a plain republican people, the king would indulge his desire to appear at court in his usual dress. Independent of this, the season of the year, he said, rendered the change from warm yarn stockings to fine silk, somewhat dangerous."

The French minister made him a bow, but said that the *fashion* was too sacred a thing for him to meddle with, but he would do himself the honour to mention it to his majesty.

The King smiled, and returned word that Dr. Franklin was welcome to appear at court in any dress he pleased. In spite of that delicate respect for strangers, for which the French are so remarkable, the courtiers could not help staring

at first, at Dr. Franklin's quaker-like dress, and especially his "*blue yarn stockings.*" But it soon appeared as though he had been introduced upon this splendid theatre only to demonstrate that great genius, like true beauty, "needs not the foreign aid of ornament." The court were so dazzled with the brilliancy of his mind that they never looked at his stockings. And while many other ministers who figured in all the gaudy fashions of the day are now forgotten, the name of Franklin is still mentioned in Paris with all the ardour of the most affectionate enthusiasm.

EXPERIMENTS ON SALMON AND EELS.

Strange as it may seem, it would certainly appear from his [Mr. Young, manager of the Duke of Sutherland's fisheries] observations that a salmon may be kept for any length of time in a river without growing beyond the weight of two to four ounces, and he showed me specimens of salmon which, though of perfect form and condition, did not exceed that size; whereas, had they been allowed to reach the sea, they would at the same age have weighed from six to ten pounds each. The growth of salmon when in the sea is wonderful, it having been indisputably proved that a salmon has grown eleven pounds six ounces during the short period of five weeks and two days; the fish, having been marked on its passage to the sea, was caught again in the same river, when ascending after an interval of that duration. Mr. Young told me also that his young family of salmon fry, which he hatched and kept confined in ponds connected with the river always become perfectly tame, and the moment that he steps on the plank laid across the ponds for the purpose of feeding the fish from, they all flock around him, ready to dart at the food he puts in. In some of the ponds he had put a number of small eels, which soon grew in size, and became as tame and familiar as the young salmon; as the cold weather came on, the eels all disappeared, and he supposed they had managed to escape, led by their instinct to take refuge in some deeper pools. However, one fine day, when he had long ceased to think of his slimy pets, he happened to pass over one of the planks, when he was delighted to see them all issue out from under the stones, asking for food, as if a day only, instead of many weeks, had passed since he last had fed them. Does not this most clearly prove that eels lie dormant during cold weather?—*St. John's Tour in Sutherlandshire.*

We may have a rational apprehension of religious truths before they are realized in our experience, as of places on the globe, which we know nothing more of, than we have gathered from maps, and the accounts given of them by historians and travellers. Yet this, in both cases, is the kind of knowledge, on which we are apt to value ourselves and each other.—*Dillwyn.*

For Friends' Review.

"*And there was no room at the Inn.*"—Luke 11: 7.

"No room at the Inn" for the heavenly born;
The *stranger* hath filled it since early dawn.
"No room at the Inn"—and a manger bed
Was the cradle home of a Saviour's head!
And the Magi who followed to Bethlehem afar,
Bowed down in the light of that Eastern Star.

Is there room e'en now for the heavenly guest?
Within *our* hearts hath he home and rest?
Is there fitting place for that Holy One?
Is his presence welcomed, his bidding done?
To the heart that is beating, encrusted with sin,
Oh, comes not the watchword, "No room at the Inn?"

Thou, laden with fetters of earthly care,
Scarce lifting a morning or evening prayer,
One aim in view, one unreached goal
Absorbing thy very inmost soul,
Say, what is wealth *so* bought, but *sin*—
For thy Saviour, lo! is there "room at the Inn?"

Thou, glider along life's smoothest way,
Contented and filled with the toys of to-day,
Treading onward, right onward, with busy feet,
Where pleasure doth beckon, and smiles do greet,
Are these guests encompassing *all* within?
No room for the Saviour, no "room at the Inn?"

Thou, far removed from the world's strife and fray,
From the "thick air of multitudes" turning away,
To breathe that serene one, where study doth dwell,
Are thy mind's chambers furnished both wisely and well?
No *stranger guests*, filling the soul's home with sin—
Is there room for thy Saviour, "a room at the Inn?"

Yet, spirits are treading this wide world through,
Prepared their Master's bidding to do;
Using worthily, truly, His talents and grace,
For *His* presence reserving their heart's choicest place.
Oh ye steadily pass to your great reward—
There *was* "room at the Inn" for your Saviour Lord!

Philadelphia, 8th mo. 10th.

ASK WHAT I SHALL GIVE THEE.—1 Kings 3: 5.

Come, my soul, thy suit prepare,
Jesus loves to answer prayer;
He himself has bid thee pray,
Therefore will not say thee nay.

Thou art coming to a King,
Large petitions with thee bring;
For his grace and power are such,
None can ever ask too much.

With my burden I begin;
Lord, remove this load of sin!
Let thy blood, for sinners spilt,
Set my conscience free from guilt.

Lord! I come to thee for rest,
Take possession of my breast;
There thy blood-bought right maintain,
And without a rival reign.

As the image in the glass
Answers the beholder's face;
Thus unto my heart appear,
Print thy own resemblance there.

While I am a pilgrim here,
Let thy love my spirit cheer;
As my guide, my guard, my friend,
Lead me to my journey's end.

Show me what I have to do,
Every hour my strength renew;
Let me live a life of faith,—
Let me die thy prophet's death.—Newton.

At the sitting of the Paris Academy of Sciences of the 2d inst., M. Le Verrier read an extract from his first memoir, or *New Researches on the Movements of the Planets*. He has undertaken a series of labours highly important for Astronomy. He sets out with the remark, that none of the tables intended to represent the movements of the planets agree strictly with the observations, not excepting the most exact, those of the Earth and Mercury. He adds:—"The theory of the movements of a planet rests on these hypotheses—that each of them is subjected to the action of the sun and the other planets, and, moreover, that these actions are conformable to the principle of universal gravitation. Now-a-days, this principle has acquired such a degree of certitude, that we are no longer allowed to bend it, and if we meet a phenomenon which it does not perfectly explain, we must not charge this on the principle, but we must presume some inexactness in the application, or some material (physical) cause, the existence of which has escaped us." Le Verrier explains the reason for his undertaking new inquiries which shall give exactness to the tables of the planetary movements.—*Jour. of Gommerce.*

SUMMARY OF NEWS.

EUROPE.—The steamship America arrived at New York on the 9th inst., bringing news from England to the 28th ult. The cholera still increases, 678 deaths being reported in London, and 640 in Liverpool, for the last week. The prospects of the crops, both in England and Ireland, continue very good.

There is but little of interest from France. Charles Lucien Bonaparte, late of the Roman Assembly, came to France, by his own account, on a mission from Rome to the Governments of France, England, and the United States. At Orleans, he was met by an officer, who informed him that he would not be permitted to go to Paris, but might proceed to England. He accordingly went to the northern coast, and embarked for the latter country, the officer keeping him in view till the steamer was under way.

It appears that the authority of the Pope was formally proclaimed at Rome on the 15th ult., by the French commander. Garibaldi is reported to be on the frontiers of Tuscany, among the Appenine mountains.

The Russians in Transylvania are said to be again totally defeated, and driven almost completely out of the country, and Jellachich's army has also been routed, on the Sclavonian frontier, not far from Peterwarden. The Hungarian army under Gen. Georgey, also left Comorn, proceeded to Waitzen, and having joined with other forces near that town, attacked the Russians, about the 16th ult., drove them back nearly to Pesth, and then marched to the North, in fulfilment, as is supposed, of some general plan, yet undeveloped.

It is announced that a rebellion has broken out in the extreme north-western corner of Turkish Croatia, beyond the river Una.

Rastadt appears to have surrendered on the 23d ult., and the Baden insurrection may therefore be considered as at an end.

Peace seems now to be really concluded between Denmark and Prussia, and the German troops are withdrawing from their advanced positions.

CALIFORNIA.—The steamer Oregon left San Francisco on the 2d ult., and arrived at Panama on the 21st. The accounts by this arrival are more sanguine as to the prospects of the gold seekers, than the last previously received. All accounts agree that labour of all kinds commands very large wages, domestic servants at hotels, stores, &c., in San Francisco, receiving from 100 to $150 per month; sailors about the same; carpenters, masons, &c., $15 per day. Washing had *fallen* from 8 to $6 per dozen; lumber was selling at $250 per thousand feet, brick from $85 to $100 per thousand. Many articles were selling at little or nothing beyond cost. Flour is quoted at 6 to $8; pork (at auction) 8 to $10; hams 20 to 22c., and bacon at near the same price. Some jealousy exists between the Americans and foreigners, but the previous accounts of impending bloody collisions are treated as gross exaggerations. The order preserved at the mines is said to be good, each camp electing an alcalde, who decides civil suits; and criminal cases being decided by a jury, under a charge from the alcalde. The jury determine the question of guilt, and also fix the penalty, and some of their judgments would be looked upon in the States, as, at least, singular. The *Alta California* newspaper, estimates the population of the territory at the end of the Sixth month, at 30,000, of which about half had arrived since First month 1st. Of the whole number, 10,000 are set down as Americans, 9,000 Californians, 6,500 Mexicans, 2,500 Chilians, and 2,000 of other nations. About one hundred vessels were lying at San Francisco, most of them deserted. The movement for the formation of a constitution engages much attention, as the time for the election draws near. The *Alta California* takes decided ground in favour of the introduction of a clause prohibiting slavery. A private letter says, in relation to this subject, "The people here will settle the question for themselves, as to Slavery in California. There is but one opinion on the subject—every man appears to regard an attempt to introduce slaves as an *attack upon his rights*. They say slaves shall not be brought in to work the mines, in competition with them; nor will they allow planters to come here to monopolize the land, and degrade white labour. I have been surprised to find that men, who have no philanthropic views about it, the moment the idea of bringing slaves here is suggested, will exhibit so much feeling, or rather passion on the subject. The reason of this is that labour is the most valuable article in California—every man feels this—is willing to work, expects to enjoy the fruits, and is resolved not to be cheated out of it by an unequal and unjust competition."

Albert Gallatin died in New York on the 12th, aged nearly ninety.

CHOLERA.—New York, 8th inst., 101 cases, 44 deaths; 10th, 105 cases, 51 deaths; 12th, 57 cases, 35 deaths; 13th, 105 cases, 41 deaths. Boston, 8th, 20 deaths; 10th, 12 deaths; 11th, 16 deaths; 13th, for 48 hours, 29 deaths. For the week ending 11th, 240 deaths, cholera 64. Buffalo, 8th, 37 cases, 13 deaths. Cincinnati, 9th, for three days, 89 interments, 19 cholera; 11th, for 48 hours, 51 interments, 12 cholera. Albany, 11th, 11 cases, 4 deaths. St Louis, for the week ending 5th inst., 152, cholera 34. Philadelphia, 8th, 26 cases, 9 deaths; 9th, 13 cases, 3 deaths; 10th, 18 cases, 3 deaths; 11th, 16 cases, 4 deaths; 12th, 7 cases, 1 death; 13th, 17 cases, 10 deaths. For the week ending 11th inst., 303 interments; cholera asphyxia 40, cholera infantum 46, dysentery 42. Adults 124, children 179.

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EXTRACTS FROM JOHN GRATTON'S ACCOUNT OF HIS EARLY RELIGIOUS EXPERIENCE.

[Concluded from page 754.]

Not finding in those who had submitted to the baptism of water, the evidence, for which he looked, of death to sin, but that they pleaded for it, he plainly perceived that this ceremony did not confer the grace which he ardently desired. "Thus," says he, "the mercy of the Lord preserved me, and his long suffering was salvation to me. He drove me out of all the inventions and imaginations of men, and stripped me naked and bare; I had no hiding place, for these fig trees bear nothing but leaves, and it was bread I wanted, for these outward things brought no inward peace, power, or life, and could not, nor can ever sanctify or make the comers thereunto perfect as pertaining to the conscience, and therefore cannot satisfy the birth immortal.

"Yet I continued with them, till one day as I sat in the meeting, I observed that the elders and chief speakers were putting one another to preach and pray, saying, 'Pray do you, you are abler than I.' Thus they were urging one another, and as I saw and heard them, there arose a dislike in me of these doings, and I said in my heart, Why do ye put on one another? Let God put on whom he pleaseth.

"Afterwards there came a mighty power and weight over me, and it was in my heart to go and speak to the meeting. When I felt that it increased upon me, and I knew not how to contain if I did not yield to speak, I gave up and went through the meeting to them, who had been treating one another as aforesaid, and desired I might have liberty to speak a few words; and one of them told me that it was not their manner, to admit of any to speak among them before he was dipped, and entered in by the door, and had passed through the ordinances, or to this effect. 'But,' said he, 'we believe you are an honest man, and will come, and so you may take your liberty.' So I turned me to the meeting, and spake so that tears ran down. I admired at the condition I was then in, for I was like a bottle uncorked, and the power of the spirit flowed in me, and when it stopped I ceased to speak."

About this time the obsolete laws of Queen Elizabeth's time were revived, by which a heavy penalty was imposed upon those who held religious meetings in any other manner than according to the liturgy of the Church of England. This excited considerable discussion among the people with whom he was then associated, as to the means of holding their meetings, without incurring the penalty. Observing that they were not willing to expose themselves and their property to danger in support of their religion, his mind was soon settled under the conviction that they did not stand in the power of God. He therefore left them, and joined no more in their worship. He observes, "I was once more singled out, and durst join to none of those formalists, but was like a lost sheep, strayed from my Shepherd, whom, after a long time, I now came again to remember, and was persuaded that it was the gift of God, or the Spirit of Truth, that came to me to lead and guide me in the way of Truth. This wrought in me a great fear and dread, lest I should have sinned out my day of visitation; and I greatly questioned whether it would ever appear to me again or not. Yet I had a secret hope, which kept me from being quite hopeless; and I came again to be much exercised in mind, and the travail of my soul was truly to enjoy the Lord, and to be an instrument for his glory, and that I might know his will and worship, and perform the same, and be joined to those who were joined unto him.

"I was like a speckled bird, none like me, for as yet I had not been at a Quaker's meeting, but thought to live as holy and righteous as I could among men, and join with none in worship, for fear of being deceived, by joining in false or will-worship and idolatry." "I kept from all people, and joined with none, having tried almost all persuasions among Protestants, and much sorrow I had in secret, and was deeply baptized with the spirit of judgment and burning; and I saw the baptism with the Holy Ghost and fire; and my pride and empty knowledge, notions and opinions, yea, my faith that I had got by the wisdom of

man was burned up. Oh! the cup that I drank deeply of at that time, is unspeakable. When the holy Spirit appeared in me, Jordan overflowed her banks; it was deep at that moment of time, but in the midst of judgment the Lord showed mercy. It began to be much in my mind, and I was ready to conclude that what I had felt in me, was really the Spirit of the Lord that had waited on me long, and striven with me. As I once said to two professors, that something appeared in me, as one that had much mind to be received and entertained; but for want of my being open hearted, and inclined to embrace, receive, and mind it, I often lost the sight and feeling of it. Those to whom I told how it was with me, said nothing to me at all, nor could they tell me what it was, though I told them that they should inform me. The appearance of it was mild, meek, low and gentle, and full of good counsel, but stood firm always, and condemned evil, reproving, rebuking and judging it righteously; so that I was much persuaded, in the secret of my heart, that it was the pure, holy Spirit of God; and then I thought if it came not again, my state was dreadful, sad and deplorable. I mourned and lamented; but none knew my sorrows but the Lord alone.

"Now I knew not what to do; for my former resolution to live a holy life, and to be as righteous as ever I could, I found did not help me to peace with God; nor had I any true rest for my poor soul day or night; for I had no power to live as I desired to do, though no man could condemn me for any ill things; yet I saw that in myself, which others could not. I wanted the Lord's presence, for without that my soul could not be satisfied nor find true rest; though my life and conversation were such, that most loved me who knew me.

"After a time a cry arose in me to the Lord. Oh, that I knew his will, and what he would have me to do! that I knew his people, and his true worship, which he is well pleased with, that I might be joined unto those that were joined unto him. Oh, that I understood aright the things that belong to my peace! When I awoke in the morning, a secret cry arose in my heart; Oh! that this day may be my birth day: for I saw that I wanted to be born again, and to be made a new creature, and my exercise was very great: no comfort could I meet with in any thing that this world afforded, without the enjoyment of his presence. For this I travailed in spirit before the Lord, and had some hopes he would show mercy to me, which, blessed be his name, I witness. In his own time he caused the Spirit of his Son to arise in my heart, with that power and efficacy, that I clearly saw it was the Spirit of God indeed, which I had so long grieved, which begat a godly sorrow in me; and then I came to it to ask counsel, and it showed me the way of life, and gave me power to become a child of God. Blessed be the Lord for ever!

"One day, in corn harvest, as I was riding on the road to Sheldon, in deep exercise, and taking a view of my condition, being in deep tribulation and anguish, condemning and judging myself, it pleased the Lord, on a sudden, unexpectedly and unlooked for, to cause the Day Star to arise in my heart, and the Sun of Righteousness with healing in his wings, even when the sorrows of hell seemed to take hold on me. Then it pleased the Lord to appear in me, and to visit me with the day-spring from on high, in a very powerful and wonderful manner, in great mercy, goodness, wood-will and infinite loving kindness. I was, in my inward man, full of the power and presence of Almighty God, and his heavenly glorious light shone in me mightily; so that I may truly say, it far exceeded the brightness of the outward day, and the eye of my understanding was opened, and I saw that it was the Lord's holy Spirit that appeared in me, and I believed, and could do no otherwise.

"Oh! then I was glad, and my soul was filled with joy, because I had met with the Lord, who I knew was sufficient to teach me all things; and gave me to see that my sins would be remitted and forgiven, in and through Jesus Christ. Christ Jesus was now become my light and my salvation, and living faith sprang in me; for I felt power and strength to believe, and I then saw and felt what true faith was, and also that I never had had true, living faith before then; this was the free gift of God, for it sprang up in his power, and stands in it.

"I also saw life eternal manifested through Christ Jesus; so I tasted of the good word of God, and was made a partner of the Holy Ghost, and was enlightened: for the life was manifested, and I saw it, and that the Son of God was come, and gave me an understanding to know him that is true; for he revealed himself, or made himself known in me and to me.

"Now my soul was quickened and enlivened in Him and by Him, in whom is life; and I also heard him as the Shepherd and Bishop of my soul, who was come near, even to my own soul; and the holy Scriptures were opened to me to my admiration and joy, and I understood them far beyond what I had done before; and they became more sweet, comfortable and precious to me, that I wondered I had never seen them so before, having read them so much night and day. But now the Lord gave me in measure to understand them, for they were very plain, and that no man knows them but those to whom it is given, by the holy Spirit of him who hath the Key of David, and opens and shuts as he pleaseth. I kept what I had found that day, and it was to me as the pearl of great price, hid in my own field, that I had sought in divers forms and professions. And I now understood the parables of the lost piece of silver in my own house, and of the little leaven that lay hid in my three measures of meal, which I saw was my body, soul and spirit; and that it

had long been working in me, whilst I knew it not, in order to leaven my whole lump, with its own divine nature, that was capable of being leavened into good, by the working of that good and perfect gift which was come down from above, and was freely given me of God; for the sons of God were led and guided into all truth, by the holy Spirit of Truth.

"It was he that made David wiser than all his teachers, and did attend him from his youth, and enabled him to go against the lion, the bear, and great Goliah, in the name of the Lord; and I saw no man could be a child of God without his holy Spirit; and it was that I had wanted the knowledge of, all my days; and I was glad when I felt and knew that I had it freely given me.

"Now my great concern was to mind it, and be obedient to it; for this was my Master and Witness, that would either excuse or accuse, according to my deeds; and my Reprover and Instructor, which showed me all that ever I did, and no thought, word or action was hid from him. I was glad that I had found such a comforter, and that it was poured forth upon all flesh, according to his promise, in Joel ii. and Acts ii. The Apostle said, 'He that sanctifieth, and they that are sanctified, are all of one.' Great had been the work of this measure of grace in me, that was come by Jesus Christ, in order to make me a new creature in Christ, my life, light and salvation; or to leaven me into a new lump, and work a thorough change in me, who had great need of it, being in the corrupt nature a child of wrath, as well as others.

"But when I was brought to the knowledge of it, which was the Lord's doing, and it was marvellous in my eyes, my sorrow was turned into joy, and greatly was the love of God felt in me. Great love was raised in my heart unto the Lord; and I was deeply sorry that ever I had sinned against him; and felt true repentance given me, and saw that I never knew what true repentance was before. Now I had such a sense and assurance of the love, mercy and goodness of God to me in Christ Jesus, and for his sake, who now was become precious to me, that if I had died in that hour, I was satisfied of my soul's eternal happiness and peace. Oh! then all fear of death and hell was taken away; for I plainly felt my soul so affected with the love of God, that I was troubled that I had grieved his holy Spirit; and great was my desire that I might do so no more.

"I went on rejoicing with praises and thanks, which arose in my heart unto the Lord, my joy being great in him; and I was ready to think that my sorrows were ended, and my tears wiped away. A new song was given me that none could sing, but he that had it: and I was glad that I felt the precious Truth in my inward parts, which God loved; and he loves those that love it, live in it, and obey it.

"O happy day it was to my soul! I loved the holy Scriptures, which were never so sweet and precious to me before as they were now; and I loved all people, and greatly desired that they might be brought to the knowledge of the Truth as I was; for I knew that it was the will of God that all should be saved."

From the London Friend.

FIRST REPORT OF THE FRIENDS' FIRST-DAY SCHOOL.—MANCHESTER, (ENG.) 1849.

The Committee of Management of the Friends' First-day School, in presenting their first report to their subscribers and friends, consider it desirable to give a short account of the commencement of the undertaking. The Address issued by the First-day School Association, held at Birmingham in Twelfth month, 1847, inviting the co-operation of Friends in the formation of such schools, had a very encouraging effect on a few individuals who had previously taken some steps towards the establishment of one in Manchester. Several preliminary meetings were held, and a Committee of Management was appointed to have the general oversight of the School, which was opened in a room at a short distance from the meeting house, on the 30th of Fourth month, 1848. Seven boys attended in the morning, and in the afternoon one or two of the Teachers induced a number of others, who were loitering in the streets, to accompany them to the School, and the number amounted to 24, several of whom have continued to come to the School to the present time. The attendance of children progressively increased during the next few weeks, when a limited number of girls were admitted; and about two months after the opening of the boys' school, it was concluded to hire another room on the same premises for the accommodation of the girls. The number of scholars who have been admitted into the School since its commencement is 211 boys and 147 girls, of whom 131 boys and 97 girls are now on the list as attending at the present time. Many children, on the first opening of the School, attended only for a short time —probably from curiosity; but this irregularity has in a considerable degree subsided, and many of the children are now constant in their attendance, and evince an attachment to their Teachers.

The number of Teachers on register at the present time is 28, and, considering the distance from the School at which most Friends are situated in Manchester, the attendance has answered the expectations of the Committee; but, as the supply of Teachers is not adequate to the requirements of the School, they would encourage such of their young friends as have not yet given up any of their time to this service, to consider if they would not feel a satisfaction in lending a helping hand.

The important subject of the children's attendance at some place of worship early engaged the attention of the Committee, and it was decided, after serious consideration, to take them to our

meetings on First-day mornings, with the consent of their parents, where they sit in the gallery, each class being attended by its own Teacher. This practice has been continued to the present time, and notwithstanding some difficulties which have occasionally presented, the Committee think themselves warranted in saying, that the children have, on the whole, behaved satisfactorily, and they trust the effect of it may be salutary.

In the Sixth month, during the three days on which the races take place in Manchester, the Teachers adopted the almost universal practice in other schools of taking the children into the country, out of the way of the vice and folly which prevail on such occasions. On two of these days they were entertained at the houses of Friends who kindly afforded them the opportunity of cheerful recreation; and one of these Friends residing at a distance of several miles from Manchester, the children were conveyed there by railway, which was an additional source of gratification.

A ticket is given to each child who attends school punctually. These tickets are afterwards exchanged for suitable books at a certain value; but the tickets count for double value if a child choose a Bible or Testament: 104 Testaments and 18 Bibles have, in this way, been distributed among the children.

On the 1st of First month, 1849, nearly 200 of the children, with about 50 of their parents and friends, took tea together, and afterwards the Teachers and their friends, in number about 140, sat down to tea. The whole of the company were then assembled, when recitations by some of the scholars, addresses by a few friends, and lectures appropriately illustrated, occupied the remainder of the evening.

The expenses of the School, in the first year of its existence, have necessarily been heavy; nevertheless, through the liberality of our friends, there is a small balance remaining in the hands of our Treasurer. The Committee would express a hope, that Friends will continue to countenance the School, not only by annual subscriptions, but by occasionally visiting it, which they believe would have an encouraging effect both upon Teachers and scholars.

Though the Committee have not been without discouragements, among which is the removal, by death, of their late valued Secretary, William Benson, who was deeply interested in the formation and welfare of the School; yet, in looking at the condition of the School now and at its commencement, they entertain the belief that some improvement has taken place in the conduct of the children, and that the labours of those engaged in their instruction have not been in vain; they therefore desire the encouragement of all who have devoted themselves to this work, and that with an increased sense of the responsibility of the undertaking, there may be a closer dependence upon the Divine blessing, without which all our efforts are fruitless.

Signed on behalf of the Committee,

GEORGE SATTERTHWAITE, Secretary.

EARTHQUAKE AT NEW ZEALAND.

Humboldt has well observed, that "we are accustomed from early childhood to draw a contrast between the mobility of water and the immobility of the soil on which we tread;" when, therefore, we suddenly feel the ground move beneath us, a mysterious and natural force, with which we are previously unacquainted, is revealed to us as an active disturbance of stability. A moment destroys the illusion of a whole life—our deceptive faith in the repose of nature vanishes, aud we feel transported as it were into a realm of unknown destructive forces. Every sound—the faintest motion in the air—arrests our attention, and we no longer trust the ground on which we stand. Animals, especially dogs and swine, participate in the same anxious disquietude; and even the crocodiles of the Orinoco, which are at other times as dumb as our lizards, leave the trembling bed of the river, and run with loud cries into the adjacent forests.

"To man the earthquake conveys an idea of some universal and unlimited danger. We may flee from the crater of a volcano in active eruption, or from the dwelling whose destruction is threatened by the approach of the lava stream; but in an earthquake, direct our flight whithersoever we will, we still feel as if we trod upon the very focus of destruction."

From the comparatively few and slight notices of earthquakes scattered throughout the works of the ancient writers, we can glean but little information; though a brief reference of Thucydides to the earthquake of Eubœa, written four centuries previous to the Christian era, comprises the main features of those at Lisbon or Messina, which occurred twenty-one centuries afterwards. The earthquake at Lisbon, on the 1st of November, 1755, was indeed a fearful visitation. The city was almost destroyed, and the number of persons who perished in about five minutes—the time of duration of the shock—is estimated at 30,000. The area over which the effects of this earthquake were felt was most extraordinary; from good authority, it is said to have "turned some of the rivers in Switzerland suddenly muddy, without any rain, plainly showing a disturbance of their bed; and at Neufchatel, the lake swelled to the height of nearly two feet above its usual level. At Portsmouth, a ship in dock, and well secured, the *Gosport*, was pitched backwards and forwards several times by the sudden and violent motion of the water. In the moat around Sherburne Castle, in Oxfordshire, there was a regular flux and reflux of the water produced. Two men at work in one of the lead mines at Eyam, in Derbyshire, at a depth of more than six hundred

feet, noticed the vibration of the earth, which caused some loose pieces of material to drop from the roof and sides of the mine. The lakes of Scotland and Norway, the canals at the Hague, and the springs of Toplitz, in Bohemia, gave sensible indications of participating in the catastrophe, which suddenly, after the sun had risen in a serene sky over Portugal, half annihilated the capital, and left signal instances of physical change in that part of the peninsula, as monuments of its terrific energy."

Of this earthquake Humboldt has recorded that its effects were felt "in the Alps, on the coast of Sweden, in the Antilles, Antigua, Barbadoes, and Martinique; in the great Canadian lakes, in Thuringia, in the flat country of northern Germany, and in the small inland lakes on the shores of the Baltic;" altogether extending over an area of 700,000 miles, or the twelfth part of the circumference of the globe.

From the "Gallery of Nature" we quote an abridgement of Humboldt's description of the earthquake of the 26th of March, 1812, which destroyed the city of Caraccas, with 20,000 of the inhabitants of Venezuela:—

"Drought was prevalent through the province of Venezuela at the time, and not a drop of rain had fallen for five months around the capital. The day of its destruction broke with a calm air and a cloudless sky, and became excessively hot. It was Holy Thursday, and the population gathered to the churches as usual on the festival. Not any token of danger appeared till seven minutes after four in the afternoon, when a commotion was felt, sufficiently strong to make the bells of the churches ring. The ground continued in a state of undulation, heaving like a fluid under ebullition, till a noise was heard louder and more prolonged than the thunder of the fiercest tropical storm, when the undulations became more violent, and proceeding from opposite directions, and crossing each other, Caraccas was overthrown. Subsidences occurred at the churches of the Trinity and Alta Gracia, and the barracks called *El Quartel de San Carlos* almost entirely disappeared by the sinking of the ground."

Next to the direct ravages occasioned by earthquakes, and the terror inspired by the unaccustomed movement of the ground, must be the effect produced by the mysterious noise which usually accompanies these convulsions of the earth. This noise does not, however, invariably occur simultaneously with the shocks, but sometimes at a considerable interval of time afterwards; and instances are on record, wherein several shocks have been entirely unaccompanied by noise; while, on the other hand, the noise has been heard and has continued even for a month, unattended by a shock. The following extracts from Humboldt's "Cosmos" will fully illustrate this:—

"The intensity of the hollow noise which generally accompanies an earthquake does not increase in the same degree as the force of the oscillations. I have ascertained with certainty that the great shock of the earthquake of Riobamba (4th Feb., 1797),—one of the most fearful phenomena recorded in the physical history of our planet—was not accompanied by any noise whatever. The tremendous noise (*elgran ruido*) which was heard below the soil of the cities of Quito and Ibarra, but not at Tacunga and Hambato, nearer the centre of the motion, occurred between eighteen and twenty minutes *after* the actual catastrophe. In the celebrated earthquake of Lima and Callao (28th of October, 1746,) a noise resembling a subterranean thunderclap was heard at Truxillo a quarter of an hour after the shock, and unaccompanied by any trembling of the ground. In like manner, long after the great earthquake in New Granada, on the 16th of November, 1827, described by Boussingault, subterranean detonations were heard in the whole valley of Cauca, during twenty or thirty seconds, unattended by motion. The nature of the noise varies also very much, being either rolling, or rustling, or clanking like chains when moved, or like near thunder, as, for instance, in the city of Quito; or lastly, clear and ringing, as if obsidian or some other vitrified masses were struck in subterranean cavities. As solid bodies are excellent conductors of sound, which is propagated in burnt clay, for instance, ten or twelve times quicker than in the air, the subterranean noise may be heard at a great distance from the place where it has originated. In Caraccas, in the grassy plains of Calabozo, and on the banks of the Rio Apure, which falls into the Orinoco, a tremendously loud noise, resembling thunder, was heard, unaccompanied by an earthquake, over a district of land 9,200 square miles in extent, on the 30th of April, 1812, whilst at a distance of 632 miles to the north-east, the volcano of St. Vincent in the small Antilles, poured forth a copious stream of lava. With respect to distance, this was as if an eruption of Vesuvius had been heard in the north of France. In the year 1744, on the great eruption of the volcano of Cotopaxi, subterranean noises resembling the discharge of cannon, were heard in Honda, on the Magdalena river. The crater of Cotapaxi lies not only 18,000 feet higher than Honda, but these two points are separated by the colossal mountain chain of Quito, Pasto, and Popayan, no less than by numerous valleys and clefts, and they are 456 miles apart. The sound was certainly not propagated through the air, but through the earth, and at a great depth. During the violent earthquake of New Granada, in February, 1835, subterranean thunder was heard simultaneously at Popayan, Bogota, Santa Marta, and Caraccas (where it continued for seven hours without any movement of the ground,) in Haiti, Jamaica, and on the Lake of Nicaragua.

"These phenomena of sound, when unattended by any perceptible shocks, produce a peculiarly deep impression, even on persons who have lived in countries where the earth has been frequently

exposed to shocks. A striking and unparalleled instance of uninterrupted subterranean noise, unaccompanied by any trace of an earthquake, is the phenomenon known in the Mexican elevated plateaux by the name of the 'Roaring and subterranean thunder' (*bramidos y truenos subterraneos*) of Guanaxato. This celebrated and rich mountain city lies far removed from any active volcano. The noise began about midnight, on the 9th of January, 1784, and continued for a month. I have been enabled to give a circumstantial description of it from the report of many witnesses, and from the documents of the municipality, of which I was allowed to make use. From the 13th to 16th of January, it seemed to the inhabitants as if heavy clouds lay beneath their feet, from which issued alternate slow rolling sounds, and short quick claps of thunder. The noise abated as gradually as it had begun. It was limited to a small space, and was not heard in a basaltic district at the distance of a few miles. Almost all the inhabitants in terror left the city, in which large masses of silver ingots were stored; but the most courageous, and those more accustomed to subterranean thunder, soon returned, in order to drive off the bands of robbers who had attempted to possess themselves of the treasures of the city. Neither on the surface of the earth, nor in mines 1,600 feet in depth, was the slightest shock to be perceived. No similar noise had ever before been heard on the elevated table-land of Mexico, nor has this terrific phenomenon since occurred there."—*Cosmos*, vol. i. p. 203.

Although nothing certain is as yet known respecting the origin and cause of earthquakes, repeated observations render it extremely probable that they are intimately connected with volcanic action. Humboldt mentions, that on the edges of two craters—Vesuvius and Pichincha, near Quito—he felt "periodic and very regular shocks of earthquakes, on each occasion from twenty to thirty seconds before the burning scoriæ or gases were erupted;" and that "the intensity of the shocks increased in proportion to the time intervening between them, and consequently to the length of time in which the vapours were accumulating." Whence he concludes that active volcanoes are to be considered as safety-valves for their immediate neighbourhood; and this opinion is corroborated by the testimony of all travellers. The force of the shock is not, however, at all times the greatest in the neighbourhood of active volcanoes, as shown by the destruction of Lisbon, Caraccas, Lima, and so many cities of Calabria, Syria, and Asia Minor."—*Westminster Review.*

(To be continued.)

Though all we possess are the free gifts of the all bountiful hand; yet these gifts have their prices annexed. All our endowments of body, of mind, and of fortune, have their corresponding responsibilities; and are to be employed for the honour of the Giver, and the good of others.—L.

ON THE SUFFERINGS OF CHRIST FOR OUR SAKE.

Consisting chiefly of selections from the writings of Archbishop Leighton.

(Concluded from page 759.)

The Apostle having spoken of the sufferings of Christ and the utmost point of it,—"put to death in the flesh," adds this, "quickened by the spirit." This is at once the strongest engagement, and the strongest encouragement. Was He, our Head, crowned with thorns, and shall the body look for garlands? Are we redeemed from condemnation by Him, and can any such refuse any service He calls them to? They who are washed in the Lamb's blood, will "follow Him whithersoever He goes"—and, following Him through, they shall find their journey's end overpay all the troubles and sufferings of the way. "These are they," said the elder who appeared in vision to John, "who came out of great tribulation;"—yea, they *came out of it*, and gloriously, too, arrayed in white robes, washed in the blood of Him, "who, through the eternal spirit, offered *himself* without spot unto God."

He was put to death in the flesh, indeed, but quickened by the spirit. He burst the confines of the grave, because it was not possible He should be holden of it. They thought all was sure, they had rolled to the stone, and sealed it. It appeared a done business to them, and very complete in His enemies' eyes, and very desperate to his friends, His poor disciples and followers. Were they not near the point of giving over, when they said, "this is the third day, &c., and we trusted that it had been He which should have redeemed Israel?"—Luke xxiv. 21. And yet *He was then with them*, who was indeed the deliverer and salvation of Israel. That rolling of the stone to the grave, was as if they had rolled it towards the east in the night, to stop the rising of the sun the next morning: much further above all their watches and their power, was this Sun of righteousness in his rising again. That body that was entombed, was united to the spring of life: the divine spirit of the Godhead that quickened it.

Thus the Church, which is likewise his body, when it seems undone—when it is brought to the lowest posture and state, yet, by virtue of that mystical union with Jesus Christ, shall be preserved from destruction, and shall be delivered and raised in due time. Yea, as He was nearest his exaltation, in the lowest step of his humiliation, so it is with His church: when things are brought to the most hapless appearance, then shall light arise out of darkness.

Therefore, as we ought to seek a more humble sense of Zion's distress, so we should also be solicitous not to let go this hope, that her mighty Lord will in the end be glorious in her deliverance; and that all her sufferings and low estate shall be as a dark ground to set off the lustre of her restoration when the Lord shall visit her with

salvation; as, in the rising of Jesus Christ, his almighty power and deity were more manifested than if he had not died. And therefore, we may say confidently with the psalmist to his Lord: "Thou, who hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth; thou shalt increase my greatness, and comfort me on every side." Yea, the Church comes more beautiful out of the deepest distress; let it be overwhelmed with waves, yet it sinks not, but rises up as only washed. And, in this confidence we ought to rejoice, even in the midst of our sorrows; and though we live not to see them, yet, in beholding afar off to be gladdened with the great things the Lord will do for his Church in the latter times. He will certainly "make bare his holy arm in the eyes of the nations, and all the ends of the earth shall see the salvation of our God:"—Isaiah lii. 10.

Thus may a believing soul at the lowest, when to its own sense it is given over unto death, and swallowed up of it, as it were in hell, yet look up to this divine power. He whose soul was not left there, will not leave thine there. Yea, when thou art most sunk to thy sad apprehensions, and far off to thy thinking, then is he nearest to raise and comfort thee, as sometimes it grows darker immediately before day. Rest on His power and goodness, which never failed any who did so. It is He, as David says, "who lifts up the soul from the gates of death:"—Psalm ix. 13. "Casting all thy care upon Him, for He careth for thee."

In thy well-regulated affairs and desires, there is a diligent care and study of thy duty; this *He lays* on thee. There is a care of support in the work, and of the success of it; this thou oughtest to lay on Him. And this is the way to walk contentedly and cheerfully homewards, leaning and resting all the way on Him who is both our guide and our strength, who hath us and all our goods in his gracious hand. The care of duty thus carried, is small and light, doth not cut and divide the mind. It is united and gathered in God, and rests there, and walks in his hand all the way. He bears the weight of all our works, and works them in us and for us, and herein he ordains peace for us. If thou wouldst shake off the yoke of obedience, thou art likewise to be shaken off thyself; but, if in humble diligence in the ways of God, thou walk on in his strength, there is nothing that concerns thee and thy work, but He will take the charge and care of, thyself and all thine interests. Art thou troubled with fears, enemies, and snares? untrouble thyself of that, for He is with thee. He hath promised to lead thee in a straight and safe path; and to rebuke all thine enemies, to subdue thine iniquities for thee, and to fight against those that fight against thee; yea, when thou passest through the waters and through the fire He will be with thee. Doth thine own weakness discourage thee? Hath he not engaged for that too? So lay over that care upon Him. Hath he not spoken of strengthening the weak hands and feeble knees, and said, that "the lame shall leap as an hart?" And know, the more tender and weak thou art, the more tender he is over thee, and the more strong will he be *in* thee. He feeds his flock like a shepherd, and the weakest he is the most careful of—they are carried in his arms and in his bosom, and it is easy for the feeblest to go so. "Cast thy burden upon the Lord, and He shall sustain thee." The child of God has the only sweet life, though the world thinks not so. He lays his affairs on God, and so hath no pressing care—no care but the care of love; how to please, how to honour his Lord. "Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

The godly are much wanting to themselves when they do not improve this their privilege. They too often forget this their sweet way, and fret themselves to no purpose. They wrestle with their burdens themselves, instead of rolling them on God, and thus disobey and dishonour him; they find the griefs return on themselves, and yet will not learn to be wise. Why deal we thus with our God and our souls, grieving both at once? Let it never be, that for any outward thing thou perplex thyself, and ravel thy thoughts as in thickets, with the cares of this life. Oh how unsuitable to a child of God, for whom a life so far more excellent is provided! Hath He prepared a kingdom for thee, and will He not bestow thy charges in the way to it. He knoweth you have need of these things. Seek not *vain* things nor *great* things; for these, it is likely, are not fit for thee; but seek what is needful and convenient in his judgment, and refer thyself to that.

Then, as for thy spiritual estate, lay over upon God the care of that too. Be not so much in thorny questioning, doubting and disputing at every step, but apply thyself more simply to thy duty. Lamely—as it may be, halt on, and believe that He is gracious and pities thee, and lay the care of bringing thee through upon Him. Lie not complaining and arguing, but "arise therefore and be doing, and the Lord be with thee:"—1 Chron. xxii. 16. I am persuaded that many a soul that hath some truth of grace, falls much behind in the progress by this habit of endless questionings. Men can scarcely be brought to examine and suspect their own condition, being carnally secure, and satisfied that all is well; but when once they awaken and set to this, they are ready to entangle themselves in it, and neglect their way by poring upon their condition. They will not set cheerfully to anything, because they want assurances and height of joy; and this course they take is the way to

want it still. Walking humbly and sincerely, and offering at thy duty, and waiting on the Lord, is certainly the better way, and nearer that very purpose of thine; for "He meeteth Him that rejoiceth and worketh righteousness, those that remember Him in His ways:"—Isaiah lxiv. 5.

His gracious design is to make much room for grace by much humbling, and thus the time is not lost, as we are apt to imagine, but trials further the end, though we think the contrary. It is necessary time and pains that are given to unballasting a ship, the casting out of the earth and sand, when it is to be laden with spices; we must be emptied more, if we would have more of that fulness and riches which we are longing for. So long as we fume and chafe against His way, we are not in a posture for a favourable answer to our prayers. The language of humble submission is, Lord, I refer to thy will the thing, the measure, the time, and all; were we moulded to this composure, then were mercy near. When He hath broken our will, and tamed our stoutness, then he relents and pities us. "Because they called thee an outcast, thus saith the Lord, behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places. I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me, saith the Lord? And ye shall be my people, and I will be your God:"—Jeremiah xxx.

FROST SLEEP—ITS CURE.

In an excursion made in the winter 1792–3 from St. John's to the Bay of Bulls, North America, Captain (the late General) Skinner forming one of our party, we had on our return to cross a large lake over the ice some miles in extent. When about the middle, Captain Skinner informed me that he had long been severely pinched by the cold, and found an irresistible drowsy fit coming on. I urged him to exertions, representing the fatal consequences of giving way to this feeling, and pointing out the state in which his wife and family would be found should the party arrive at St. John's without him. These thoughts aroused him to exertion for some time; but when he had reached the margin of the lake he gave way, and declared he was utterly unable to struggle farther, delivering, at the same time, what he considered his dying message to his family. As there were some bushes near the spot I broke off a branch, and began to thrash my fellow-traveller with it; at first without much apparent effect, but at length I was delighted to find that my patient winced under my blows, and at length grew angry. I continued the application of the stick until he made an effort to get up and retaliate. He was soon relieved from the torpor, and as we were now but a few miles from St. John's I pushed on before the party, leaving the captain under special care. I left also the stick, with strong injunctions that it should be smartly applied in the event of the drowsiness returning. I soon reached the town, and had some warm porter, with spice, prepared against the arrival of my friends; with this and considerable friction he was enabled to proceed home, where he arrived perfectly recovered. He himself related the story at the Earl of St. Vincent's table, at Gibraltar, many years afterwards, expressing at the same time much gratitude for the beating he had received.—*Memoirs of Admiral Brenton.*

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 25, 1849.

The case of kidnapping, of which a brief notice is given in the present number, furnishes an illustration of the ductility of opinion which is sometimes entertained respecting the distinction between right and wrong. It would appear that a dealer in slaves was decidedly, perhaps conscientiously, opposed to trading in the persons of any who were not legally held in slavery. This is not the first instance of the kind which has come to our knowledge. And it is cause of satisfaction when we find persons who have no scruple in regard to holding or dealing in slaves who are legally held, still unwilling to be instrumental in the reduction of freemen to slavery. We may, perhaps, safely admit, that a large part of the slaveholders in the United States would regard with unmixed detestation the practice of kidnapping. More than twenty years ago, a number of coloured persons, chiefly boys, suddenly disappeared from this city; and no discovery was made as to what had become of them, until the mystery was solved by a letter addressed to the Mayor, from two gentlemen in Mississippi, from which it appeared that some of these boys had been offered for sale, to one of them, under circumstances which excited suspicion that they were not legally held as slaves. An investigation of the case proved that they had been kidnapped, and they were restored to freedom, through the instrumentality of the writers of the letter in question. A communication to the Mayor from the Attorney General of the State, in allusion to the case, expressed the conviction, that no other community held in greater abhorrence than theirs "the infamous traffic carried on by negro stealers; and that no expense would be spared in bringing such offenders to punishment." Yet Mississippi then held nearly fifty thousand slaves, whose ancestors, if not those then in slavery, were reduced to servitude by a proceeding as iniquitous, if not as illegal, as that which they were so ready to punish. And while the North and the South agree to hold in detestation, and to punish as a crime, the act of reducing

a freeman to slavery, without process of law, it seems to be forgotten, that to each generation of slaves, the slavery in which, from their birth, they find themselves placed, is essentially a new one. The essence of the crime which we are so unitedly willing to punish, consists in withholding from a part of the rational creation the right of personal freedom which has been divinely bestowed on each individual. And this is as effectually done in the case of the child whose ancestors were enslaved, as in that of the man whose parents were free.

In the Downingtown case, it appears that a coloured man was made the tool of a white man, in decoying their intended victim into the toils of slavery. We are not clearly informed who were the witnesses; but we may reasonably suppose that the kidnapped youth was the principal one. If the same rule of evidence had been in force in Pennsylvania, as in the slave states, that a white person shall not be convicted on the testimony of a coloured one, the coloured auxiliary might have been sent to the penitentiary on the evidence of the sufferer, while the principal in the crime might have been acquitted from the incompetency of the witness. These glaring anomalies in opinion and law may reasonably suggest the enquiry—and it is worthy of serious reflection—whether the wisest among us have not room for the rectification, both of opinion and practice, in relation to a class of people who have unquestionably suffered great injustice from our Anglo-Saxon race?

Married,—At White Lick, Morgan Co., Indiana, on the 21st of Third month last, Isaac Hadley to Susannah Hadley, both of Hendricks Co.

——, At West Union, Morgan Co., on the 16th of Fifth month last, Thomas Rubottam, of Park Co., Ia., to Elizabeth Thompson, of the former place, late of Orange Co., N. C.

——, At the same place, on the 26th ult., Aaron Hadley, of Morgan Co., to Ann Stanton, late from Friends' establishment among the Shawnee Indians.

Died,—On the morning of the 12th inst., of disease of the heart, at the residence of his uncle, Wm. A. Underhill, Croton Point, West Chester Co., N. Y., Frederick, son of George and Sally Ann Underhill, in the 14th year of his age.

——, At his residence in Pomfret, Conn., on the morning of the 8th inst., Daniel Clapp, an esteemed minister in the Society of Friends, and member of Uxbridge Monthly Meeting, aged 66 years.

——, Near Mooresville, Morgan Co., Indiana, of consumption, on the 3d inst., Simon Johnson, in the 20th year of his age, a member of White Lick Monthly Meeting.

This dear young Friend was deprived by death of both his parents before he had reached his 13th year; yet he was favoured so to conduct himself that many of his youthful associates might draw lessons of instruction from the example of self-denying rectitude which he has left behind. He bore a protracted illness with much patience and resignation, expressing at different times that he had no prospect of recovery, and that all he wished was patience, and, if consistent with the Divine will, a clearer evidence than had yet been afforded that his many sins were forgiven; and this seems to have been mercifully granted. On the day preceding his death he observed to the Friend with whom he had lived for the last six years, that there were many loved objects here, which it had been hard for him to give up, but he believed he had been enabled fully to resign them all—that there was nothing to regret in his being thus early taken; and that his weariness, which at this time was almost insupportable, would soon be followed by a rest, of which we could have no conception.

Died,—On the 26th ult., near Hanover, Columbiana Co., Ohio, William Pettit, in the 77th year of his age. He was a much esteemed member of Sandy Spring Monthly Meeting for about 42 years. During his protracted suffering from cancer and other afflictions, he manifested entire resignation to the Divine will, expressing a hope that he might be strengthened patiently to wait the Lord's time. Shortly before his close he was frequently heard to say, "come, Lord, thy poor servant is ready." He continued sensible to the last, and departed like one falling into a sweet sleep, leaving to his children and friends the comfortable trust, that their great loss is his eternal gain.

——, In this city, on the 11th inst., after a protracted illness, Elizabeth Powell, aged 42 years, an esteemed member of the Western District Monthly Meeting. Her friends have the consoling belief that her end was peace.

THE PEACE CONGRESS IN PARIS.

The French government has given a full authorisation for the holding of the congress in the French capital, and have expressed their warm approval of the object of the meeting, and the motives of the projectors. The English delegation will comprise some hundreds of gentlemen from different parts of the United Kingdom. Many also will attend as visitors, without being personally identified as members of the congress. The American people have responded warmly to the invitation sent over to them to unite in this movement. They have nominated nearly 100 men to represent them in the congress. The English and American delegates will proceed in one party from London by special train on the 21st of August, the cost of each delegate being £6 10s first class, and £5 10s second class, which will include all expenses to and from London and Paris, and a week's hotel accommodation in Paris.

Jour. of Com.

RUSSIAN POVERTY.

At a late meeting in London, convened for the purpose of expressing sympathy with the Hungarians in their struggle for independence, R. Cobden, urging the possibility of arresting the aggressions of Russia by refusing to lend money to the government for the purpose of defraying the expenses of the Hungarian invasion, gave the subsequent account of the incapacity of the Russian government to prosecute the war in which it has

engaged, without the aid of loans from the west of Europe. And probably a little reflection may suggest the belief that the power of preventing or promoting military measures, is in great measure held by those who have money to lend. The expenses of war are generally defrayed out of funds *to be* drawn from the industry of the people; and not from those already collected in the government treasury. The funds immediately applied to the support of war, must, in most cases, be obtained from loans. Consequently, if our money lenders could be prevailed upon to withhold their aid from the prosecution of war, those who wield the power of the sword would find themselves paralyzed for want of the means. If money is not the bone or sinew of war, it may be accounted the oil without which the machine must soon stop. A part of Cobden's speech is as follows:

"We may be asked, how can you bring moral force to bear on these armed despots? I will tell you. We can stop the supplies. Why, Russia can't carry on two campaigns beyond her own frontiers without coming to western Europe for a loan. She never has done so, without being either subsidized by England, or borrowing money from Amsterdam. I tell you I have paid a visit there, and I assert that they cannot carry on two campaigns in Hungary without either borrowing money in western Europe or robbing the Bank at St. Petersburgh. I know that the Russian party here and abroad, would rather that I should send against them a squadron of cavalry and a battery of cannon, than that I should fire off the facts that I am about to tell you. I say, then, that Russia cannot carry on two campaigns without a loan. In 1829, Russia was engaged in a war with Turkey; but after one compaign, she was obliged to go to Hope, of Amsterdam, and borrow 40,000,000 florins to carry on a war of two years duration. In 1831, when the Poles rose in insurrection against Russia, if it had not been for the assistance of Hope, of Amsterdam, Russia could not have carried on that nine months' war. The loan, I understand, was called in England the Pole-murdering loan. Well, now, I want to know, can't we, as a peace party, do something to prevent Russia or Austria raising a loan in Western Europe again? The whole contest depends upon that. I have told you they cannot carry on a war without either robbing the Bank of St. Petersburgh or borrowing money abroad. There is no one in their own country from whom they can borrow; there is not a citizen who can lend them a farthing. The rumors of the wealth of Russia exist, because their diplomatists, who are cunning men, invent falsehoods which no one who knows the real condition of the country would believe for a moment. They tell us that the Emperor has gold mines in Siberia, from which he can draw any possible amount of gold, and that is a story which is believed even by some honorable gentlemen in Threadneedle street. Now, I have been there, and I know what is the value of these mines. The Russian government does not work those mines itself. I am anxious to bring out facts, not only for the present meeting, but facts which will be listened to far more elsewhere. I wish to show the monstrous delusion that prevails among the people of Western Europe with regard to the resources of this power. Russia does not work an ounce of gold herself, but receives a per centage upon the working of these mines by others. And the raising of this gold is not more profitable than other branches of industry. The Russian government derives a revenue of £700,000 from these mines, while it raises ten times as much upon the excise duties upon spirits, consumed by its wretched and degraded population. After the gold mine delusion is dispelled, they tell you that the Emperor of Russia has a great amount of specie in the vaults of the fortress of St. Petersburgh. Yes, there is a reserve of specie there, precisely as we have a reserve of specie in the Bank of England; but it is a reserve of £14,000,000 to meet a paper circulation of £40,000,000 or £50,000,000; and bear in mind that the present paper money of Russia was issued to redeem another paper money, which had been depreciated one-third, or one-fourth, in value. Now the diplomatists and minions of Russia have spread this report among the easy and credulous, that because the Bank of Russia has £14,000,000 or 15,000,000 of specie on hand, the Russian nation is a wealthy one. If it comes to a war, Russia must either come for a foreign loan, or rob the bank; and if the Emperor takes that money, he takes what no more belongs to him, and what he has no more right to take, than if the Chancellor of the Exchequer came down to Threadneedle street, and took the reserve out of the vaults there. There are men here present who know I am speaking the truth. I know it, because I have been on the spot, and made it my business to understand these things. I should never have spoken thus of the poverty of Russia, if she had not violated a principle which every man who feels an interest in the cause of liberty and patriotism, is bound to further and uphold. Well, these are my moral means, by which I invite the peace party to put down this system of loaning. Now will any one in the city of London, dare to be a party to a loan to Russia, either directly or openly, or by agency and co-partnership with any house in Amsterdam or Paris? Will any one dare, I say, come before the citizens of this free country and avow that he has lent his money for the purpose of cutting the throats of the innocent people of Hungary? I have heard such a project talked of. But let it only assume a shape, and I promise you that we, the peace party, will have such a meeting as has not yet been held in London, for the purpose of denouncing the blood-stained project—for the purpose of pointing the finger of scorn at the houses or the individuals who would employ their money in such a manner—for the purpose of fix-

ing an indelible stigma of infamy upon the men who would lend their money for such a vile, unchristian, and barbarous purpose. This is my moral force."

THE CONVENTION.

The project for assembling a Convention to draft a State Constitution, to be submitted to the people for ratification, has now advanced so far toward a certain accomplishment, that we feel it our duty to offer a few suggestions relative to its composition, and the principles which should govern in selecting its members. We never had, and have not now, any desire to become a *politician* in the sense in which the word is usually understood, but we confess that it is a cherished wish with us to advance the true interests of California. We desire to see her take that rank which her commercial position on the Coast of the Pacific, her untold mineral wealth, and her great agricultural resources, point out as her destiny; and we desire that she on whom all eyes are turned, and from whom so much is expected, should not seem ignorant of her own illimitable resources, nor prove recreant to the great principles which were the first political lessons of her citizens, and which the world expects her to avow and maintain.

Every person appears to be convinced that the *Slavery question* under the complexion that it now wears in the Atlantic States, defeated the numerous attempts made in the last Congress to give to California a territorial organization, and all men ought to be as firmly assured that unless the citizens of California settle that question for themselves, and do so *at once*, that it will prevent, defeat, or at least protract, for some years to come, the establishment of any government in the country. Independent of the moral considerations which weigh so heavily against Slavery, and which we have neither time nor room to repeat, as a matter of *expediency*—as a means of giving to this country a government—it is necessary that the people should insert in their Constitution a clause forbidding the introduction of negro or other Slavery. The highest, noblest acts of humanity demand it—the progressive doctrines of Republicanism cannot be maintained without it—and the interest of the mass, the people—those who dig and delve, and earn their bread and learn self-respect and enterprise from the necessities of labour—render it imperative.

There must be no slurring over or avoiding the question. The South have contended that it is a question which should be left to the citizens of each State to decide, and they cannot complain if we decide against it; while the North have asserted that it was a principle with them which they are bound to maintain at any and all hazzards, and that, therefore, they can never consent to the *extension* of Slavery into California. True, the men who are most vociferous are probably the most sincere; but the political character of the question has become such that the great controlling mass of the North would undoubtedly agree with and sustain their Representatives.

We do not fear to assert, then, that a State Constitution for California, which does not contain a provision against Slavery, will never be allowed to go into effect by the Congress of the United States; and we are still more firm in our conviction that the people of California would never approve such a document.

It then follows, that the people of the different districts, in their primary meetings, must see that their opinions in this matter are expressed and understood. No man should go to the Convention whose feelings on this subject are unknown, and whose views do not coincide with the majority of those whom he represents, and every proper effort should therefore be made to accomplish this result. We abhor proscription, but we feel, at the same time, that great interests are at stake, which call for vigilance, firmness, and above all, a fair and full expression of public sentiment. Let us but have this, and the consequences will not be regretted.

Alta Californian, July 2.

THE MOST DEGRADED NOT THE MOST HOPELESS.

Many people run away with the notion that "so degraded a class" is beyond the reach of reformation or influence. Now, strange as the assertion may appear, we at once affirm that we entertain more hopes of fruit from the miserable than from the easier ranks; of that fruit, we mean, which is seen in the development and nurture of the feelings of the heart. Our difficulty does not lie in eliciting the affections of these neglected children, but the finding fit employment for the qualities we impart. Those born and placed in safer circumstances may withstand the temptations to which the pupil of the Ragged School might eventually yield; but, for the mere detail of teaching, we prefer the wild to the demurer classes.

Oppression and sorrow have, of themselves, taught to many submission and endurance. It may be seen in several instances, trivial, perhaps, in their nature, but illustrative of their habits of mind. "You must wait," said the missionary to a boy at one of those tea-parties, where, once in twelve months, the appetites of these novices learn what it is to approximate to a full meal—"you must wait, and then you shall be fed." "Oh, I can wait," said the boy, his teeth actually chattering with hunger, "I am more accustomed to that than to the other!" Nor has suffering failed in its frequent, though not invariable result,—an interchange of sympathy. We saw a gratifying instance in the school at Broadwall. One boy, of the most lawless life and insolent behaviour, was, after repeated expulsions, considered incorrigible. He was sentenced, there-

fore, to be finally dismissed. His circumstances, no doubt, were very deplorable; and much, it is true, could be said in extenuation, drawn from the misery and sinful neglect of his earliest and latest years. A public example was, however, necessary. But the six principal boys came, in a body, to the master, and made intercession for one more trial, engaging to use all their influence, and be responsible for his future conduct. The request was granted, and the lad was saved by the efforts of his ragged companions, who, only a few months before, neither knew nor cared to discern the difference between right and wrong!

S. S. Union.

MORTALITY AMONG THE PEOPLE OF THE SANDWICH ISLANDS.

About the first of October, 1848, the ship Independence, United States ship of war, arrived at Hilo, Hawaii, and remained several days. Soon after, the measles made their appearance, and multitudes of the people were down at once. It was said, however, that they were light; and, though it was nearly certain that the disease would spread through the entire group, we hoped that but few of the people would be carried off. The Independence next touched at Honolulu, carrying the infection to that large village. There being many of our Maui people at that place, they took the disease and carried it home, whence it spread from village to village, and soon reached Molokai and Lanai. You can conceive something of the distressing state of things among us, when you are told, that, with the exception of some two or three individuals, who accompanied Liholiho to England, none of the chiefs or people escaped. You will recollect that King Liholiho and his favourite Queen died of this disease in London; with that exception, all, from the King on the throne, to the most humble of his subjects, and from the oldest inhabitant to the new born babe, have been subject to this malady. Still, I hoped that God would graciously spare the people, though He might afflict them. We could hardly doubt that some, perhaps many, would die, the aged, the feeble, the vicious; but the vigorous, and those free from the influence of sinful habits, these I did believe would sustain the shock and survive. From the time that the measles were announced as having reached the Islands, up to the time of the convalescence, all that the friends of the nation and people could do for them was cheerfully done. Our old friend and fellow labourer, Doctor Judd, penned an article for the Elele, or Hawaiian Messenger, in which he described the disease; warned them of the danger of bathing, and eating fish—especially *raw* fish, of which they are inordinately fond, and meat of any kind, and directed them to the best methods of treatment. Messrs. Andrews and Smith, physicians of the mission, did all in their power to save the people around them. So did all the brethren, from one end of the group of Islands to the other. The number thus saved, God only knows—probably it was very great.

About the 1st of November, one of my neighbours returned from Honolulu, and informed me that many of the people at that place had died, and that they were still dying daily. I was startled at the hearing of this item of intelligence. I remarked, however, that I had strong hope that our people would be spared, as none of them had yet died, and quite a number had already recovered. He said in reply, that he feared the critical time had not come; adding that at Honolulu, and at Hawaii also, many who had seemingly quite recovered from the measles, were afterwards attacked by the diarrhœa and carried off suddenly. Soon after, we heard that the people of Lahaina were attacked in a similar manner, and were rapidly dying. A few days only elapsed ere cases began to appear among us. One and another fell before the destroyer, till in December some *eighty* in our field were numbered with the dead. In the meantime, the intelligence from Hawaii, from Lahaina, and from Honolulu was distressing, appalling. Not only were multitudes of all ages cut down by the measles, or its attendant maladies, but by the whooping-cough—introduced by an American child, who, accompanied by his mother, came down from California. This attacked the children with great violence, and multitudes of them died—quite a number of English and American children also. Many adults had the whooping-cough, but scarce had they recovered from the diarrhœa when they were attacked with the influenza. For several weeks nearly all the people were prostrated. To aggravate their distress, the winter rains set in with uncommon violence. At no season since my residence on the Islands, have the rains been so copious, and the weather so inclement. I scarcely need say that in their poor houses, and with the few comforts which they possess, the people have been great sufferers. Probably some 10,000 of them have died since October 1st, of last year; and though the sickness has much abated, still deaths I find to be frequent at Honolulu, and probably at other places. I am sorry to be obliged to add that many, *very many*, have died from imprudence, want of regard to the directions of their friends, the missionaries and physicians.—*American Missionary.*

THE DAKOTA OR SIOUX INDIANS.

This is one of the largest tribes in the country claimed by the United States. The country occupied by them is probably more extensive than that of any other tribe of the aboriginal inhabitants of North America. It extends from the Mississippi on the east to the Rocky Mountains on the west, full fifteen degrees of longitude, with an average of not less than four degrees of latitude, or 300 miles.

Their proper name, by which they are known among themselves, is Dakota, *a* being sounded as in father. It signifies Allies, or United, and implies that many clans are united into one nation. Among the white men they have been generally known by the name of Sioux, pronounced as if written *sooz*. The early French writers, who gave them this name, wrote it Scioux. Carver, who was among them upward of eighty years ago, and who claims to have been the first Englishman who ever entered their country, wrote it Naolowessioux. He estimated the number of their warriors at 4,000. If he was as correct in this estimate as in that of the other tribes he visited, instead of diminishing, as other tribes are supposed to have done, they have increased, and are now twice as numerous as they were eighty years ago. For many years the whole population of the tribe has been estimated, by those having the best opportunities of knowing, at not less than 25,000 or 30,000.

In form, colour, mode of life, religion, and the structure of their languages, there is a general resemblance among all the Aborigines of North America; but this is much less clearly marked than might be supposed from much of what has been published concerning them. The first inhabitants of the temperate zone of this continent with whom Europeans became acquainted, were of the Algonquin or Mobilian stock. Individuals of those families of nations are the models whence more than nine-tenths of the descriptions and pictures of Indians have been drawn. The prominent cheek bones, broad nose, projecting jaws, and large thick lips, which are so characteristic of these, and perhaps of other races of Red Men, are not particularly remarkable among the Dakotas. After residing many years among them, I am unable to specify any particular in the form of the Sioux face, from the eyes downward, which might serve to distinguish them from Europeans. From the eyes upward, in general, the form of their heads is distinguished from that of the White men, and approaches more nearly to that of the Red. The part of the face above the nose and between the eyebrows is full and prominent, and the upper part of the orbits, in many individuals, much more elevated above the eyes than is seen in Europeans; indicating that what Phrenologists call the perceptive faculties or organs, especially individuality and Locality, are very large. This prominence about the inner part of the brows makes the Dakota forehead appear narrower and lower than it really is. The upper part of the head is more round and conical, and less flattened on the sides and forehead, than that of the European. The diameter of the head of the latter is considerably greater from before backward than from side to side, and somewhat flattened on the top as well as sides, while in the former the several diameters seem to be about equal, and the central part of the top of the head comes to an apex near the place where Phrenologists locate the organ of firmness, considerably further forward than is the apex in the head of the African. The hair of the Sioux is generally black and straight, and men as well as women count it an honour to wear long hair. But I know several children, supposed to be full-blooded Dakotas, who have yellow hair; and, aside from what is artificial in both races, curled hair is nearly as common among their men as among white men.

The colour of their skins is a little whiter than that of the Chippewas, who are their neighbours on the Northeast. This is not always observable in the full blooded Indians, because in most of these the true colour of the skin is mostly concealed by paint or dirt. It is very obvious when we look at the half-breeds of the two tribes; many of the half-breed Sioux being as fair as the generality of Europeans. Some of the fairest skinned children I have ever seen have Sioux grandmothers as dark as the average of the tribe.

Owing to their mode of life the women are shorter and heavier built than most white women, and the men are generally lighter men. Their bodies are straight and well formed generally; and where there is any defect natural or accidental, they are very careful to conceal it, and their mode of dress is such as to exhibit their persons to the best advantage. Obesity is rare, and never, except from disease or starvation, do we see a Dakota so lean as are many laboring white men who enjoy good health—*Minesota Pioneer*.

TRIAL OF KIDNAPPERS—CONVICTION—SENTENCE.

CHESTER CO., PA., Aug. 11th, 1849.

West Chester has been the scene of quite an excitement during the past four days, owing to the trial of Amos B. McFarland and Solomon States, of Downingtown, in this county, charged with decoying a boy of some fifteen years of age from that place; and through the agency of one or two others, under the false pretence of procuring him a good place as a coachman, succeeded in landing him in a Baltimore slave prison, before the boy suspected any evil. Here he at once declared himself free born; told the proprietor where he was from, and the circumstances attending his arrival. The slave-trader being "as much opposed as any body" to enslaving *the free*, wrote to his employer at Downingtown, who at once took measures to secure the boy's safe return, and ferret out his guilty abductors. The boy's story soon fastened the guilt upon the above named persons, and they were arrested. This was in March, or early in April, since which McFarland has been at large under heavy bail, while States, a coloured man, without money or friends, has been in close confinement.

Witnesses were numerous, and several days were occupied in their examination, in the course

of which several persons were more or less implicated.

The evidence was overwhelming, and seemed to leave little for Judge Chapman in his charge to the jury, but to bring up to view, in justice to the ill-fated accused, any testimony adduced, which they could claim as at all militating in their favour. Judge Chapman has presided but a short time over the courts of this county; but long enough to win the confidence and respect of all; and in this case has acted a part that will teach slaveholders, their abettors and lackeys, that the laws of this State against kidnapping will be rigidly enforced.

The jury were out but a short time; were polled, and each gave the answer of "guilty." A plea in arrest of judgment, and motion for a new trial, was put in by the counsel for the prisoner, but it was over-ruled by the court; and at nine o'clock last night they were sentenced: McFarland to six, and States to five years solitary labour in the penitentiary, and *each* to five hundred dollars fine and costs of prosecution, and to remain in prison until the sentence is complied with.

The court made a distinction in the period of their imprisonment, on the ground that the evidence went to show that States was the tool of McFarland, and indeed to the last, to the bystanders, he protested his innocence, and supposed that he was only aiding McFarland to get the boy "a good place."

Still I believe our Downingtown friends had suspected both before, particularly in the case of the girl taken from Zebulon Thomas's some time ago.

This, I am told, is the first conviction in the State under the new law of 1847, and I trust it will prove a terrible warning to others. I forbear comment, and am compelled to close in haste.

Correspondence Pa. Freeman.

JUDGE O'NEALL ON LICENSE.

From the earliest history of our country, even so far back as two hundred years ago, there was *legislation* on the matter; and though licenses were granted to sell spirituous liquors, yet very stringent laws existed to punish the drunkard; and from that day to the present there has been constant legislation on the subject, especially in South Carolina, where the evils of selling liquors were terribly apparent. As the law now exists, town authorities have the power to *reject* or *grant* licenses, as may appear to them right and proper—the persons receiving them coming under bonds to "keep a good and orderly house"—a bond which in the nature of things *must be, and is,* constantly *broken.* Who ever heard of a "good and orderly house" in a *grog shop?* No one—it can't be. Where occur the *homicides,* the murders, which so often shock humanity? In grog shops and taverns. What causes the angry passions of man to rise above all restraint, and lead to deeds of blood? The ardent spirits sold by *legalized* and *lawful* retailers. What horrid cry comes from yonder place of fashionable amusement, and from that other scene of startling orgies? The death shriek of men stabbed to the heart by those who had lost reason and sense, in the *legalized cup.* Oh *dreadful, terrible* traffic, which, under *law,* sells that which makes a man a demon, and a murderer? And who benefits by this detestable trade? Certainly not the community as a mass; for facts have shown that for every dollar received for licenses, five are paid away to sustain the drunken pauper and to punish the drunken criminal. Individuals are not benefited. Experience exhibits the startling fact, that the curse of the Prophet of old rests upon drunkard makers to this day. They do not prosper in their "basket and store," nor do their families usually benefit by the morals of the trade; while the husband and father often becomes—alas, how very often—his own destroyer.

The judge states that in an experience of thirty-three years as a Lawyer and Judge, he had found that retailing liquors was the cause of more crime in South Carolina than anything else—and this is confirmed by the experience of every Judge in the land.—*Charleston Mercury.*

THE BEAUTIFUL TOTAL ABSTINENCE BOYS.

Ancient history tells us of four boys, of great beauty and intelligence, that were carried captives from their native country and presented to the king, a mighty monarch, to stand before him as his most honoured servants. These favoured youths were provided with every means which the court of this great monarch could furnish for making them skilful in all wisdom, cunning in knowledge, and understanding science, beautiful in person, and accomplished in manners. The richest fruits and most delicious wines were given to nourish them. But they were lads of greater wisdom than even those persons who were set to perfect and polish them. And when the wine was brought them to drink, they decided among themselves, "None for us." It is not said that they signed a pledge, but they formed a total abstinence society, and it was impossible for those who were set over them to break their rank. "If you pine away," said they, "we shall endanger our heads to the king." "But," said the boys, "give us WATER to drink ten days, and then if our countenances look not better than the countenances of those who drink wine, then deal with us as you see fit." The experiment was eminently successful. Their countenances were fairer than all the children who partook of the king's delicacies.

For the character of these youths, when they became men, look into your Bibles, in the book of Daniel.—*Bombay Temperance Advocate.*

AFRICA.

What a wonderful continent it is, this rounded, smooth-shored Africa; known from the earliest dawn of time, yet so unknown; the granary of nations, yet sterile and fruitless as the sea; swarming with life, yet dazzling the eyes of Moon-men with its vast tract of glittering sand. North America first seen but the other day, has been probed from end to end; its gallant and restive Phillips, Tecumsehs and Montezumas have been bridled and broken by the white man; but Africa has sent no Cortez, or even a De Soto or La Salle, "wringing favours from fate," as Santa Anna has it. Some solitary Mungo Park, or faithful Lander, or persevering Burckhardt, alone has tried to read the secret of the mother of civilization, the gray-haired Africa.

If we seek a land of romance and mystery, what quarter of the globe compares with that which holds the pyramids; the giant Theban temples, one roof of which clusters a modern village; the solemn, hewn mountain cliff of a Sphinx; the ruins of Carthage; the Nile with its hidden sources; the Niger, with its unknown outlet; the heaven-bearing Atlas; the dimly seen mountains of the moon?

There Joseph, the slave, rose romantically to be the ruler of millions; there, Moses, floating in his cradle, is saved, in the purest spirit of romance, by a king's daughter, and like the hero of some earlier chivalry, Arthur and Merlin in one, breaks the bonds of his people and founds a new and mighty nation; there was the home of Dido, of Hannibal, the scene of Scipio's triumphs, Jugurtha's crimes; there livid Tertullian, Athanasius, and Augustine; the romance of the Moors dwelt there; the last breath of the sainted Louis of France was drawn there; and but a year has elapsed since the last shout of the latest hero of romance, Abd-el-Kadir, came faintly across the Atlantic.

Africa is the home of the leviathan, the behemoth, the unicorn, the giraffe, the slight antelope scarce bigger than a cat, the earth shaking elephant, the unaccountable lion, the all-conquering buffalo. It is the home, too, of the mysterious negro races, races yet lying dormant in the germ; destined, perhaps, to rule this earth when our proud Anglo Saxon blood is as corrupt as that of the descendants of Homer and Pericles.

The past, present and future of Africa are alike wrapped in mystery. Who can tell us of the childhood of dark browed Egypt, square shouldered and energetic? Carthage, the England of the old world's ruler, has not even a romancing Livy, still less an unwearied Niebuhr, to explain her rise, and untangle the mysteries of her constitution. Of all the vast interior, the Abyssintas and Sondons, what do we know more than the Punic merchants, who, like us, dealt there, taking slaves, ivory and gold?

And what can we hope hereafter to see in those immense, unknown lands? God has enabled the European to drive the North American, step by step, toward extinction, and has given our great continent for the full developments and trial of whatever permanent power the Caucasian race possesses; but Africa he had preserved—for what? For future contest? For an imported, foreign civilization, to be entered through Liberias and Cape Colonies? France and Britain are watching each other now along those burning sands, as they once watched by the icy rocks of Canada and Acadia; is it to end in the same subjection of the aboriginal owners to one or both of these land pirates? Or does the dark race in all its varieties possess a capacity for understanding and living out the deep meaning of the world's ruler, Christianity, as the offspring of the followers of Odin never did, and never can, understand and act it?

If the old Egyptian Sesostris had paused amid his conquering and rock-hewing to contemplate the illiterate wanderers of Greece, to whom a Cadmus was just striving to make known the letters of Phœnicia, would not Plato and Aristotle have seemed as impossible to him, as the existence in Africa of a higher Christianity than has yet been seen, seems to us? Would not the present position of the Teutonic race have appeared equally incredible to the founder of the Parthenon, the loungers in the gardens of the Academy?—*North American Review.*

HAPPINESS.—This is the universal object and aim of all the human race; and the voice of nature declares that the design of the Creator is that happiness should be the possession of the creatures he has made; and yet the world is filled with misery. Can this be owing to any other cause, than that we, the lords of this nether world, are pursuing our happiness in opposition to the plan laid down by Infinite Wisdom? Will we contend with the Almighty? Are we stronger than He? L.

NIAGARA.

From the Spanish of Jose Maria Heredia.

My lyre! give me my lyre! my bosom feels
The glow of inspiration! O, how long
Have I been left in darkness, since this light
Last visited my brow! Niagara!
Thou, with thy rushing waters, dost restore
The heavenly gift that sorrow took away.
Tremendous torrent! for an instant hush
The terrors of thy voice, and cast aside
Those wide involving shadows, that my eyes
May see the fearful beauty of thy face.
I am not all unworthy of thy sight,
For, from my very boyhood, have I lov'd,
Shunning the meaner track of common minds,
To look on Nature in her loftier moods.
At the fierce rushing of the hurricane,
At the near bursting of the thunderbolt,
I have been touched with joy; and when the sea,
Lashed by the wind, hath rock'd my bark, and showed
Its yawning caves beneath me, I have loved
Its dangers, and the wrath of elements.
But never yet the madness of the sea
Hath moved me, as thy grandeur moves me now.

Thou flowest on in quiet, till thy waves
Grow broken midst the rocks; thy current then
Shoots onward, like the irresistible course
Of destiny. Ah, terribly they rage!
The hoarse and rapid whirlpools there! My brain
Grows wild, my senses wander, as I gaze
Upon the hurrying waters, and my sight
Vainly would follow, as toward the verge
Sweeps the wide torrent—waves innumerable
Meet there and madden—waves innumerable
Urge on, and overtake the waves before,
And disappear in thunder and in foam.

They reach—they leap the barrier—the abyss
Swallows, insatiable, the sinking waves.
A thousand rainbows arch them, and the woods
Are deafened with the roar. The violent shock
Shatters to vapour the descending sheets.
A cloudy whirlwind fills the gulf, and heaves
The mighty pyramid of circling mist
To Heaven. The solitary hunter near,
Pauses with terror, in the forest shades.

What seeks my restless eye? Why are not here,
About the jaws of this abyss, the palms?
Ah! the delicious palms, that on the plains
Of my own native Cuba spring, and spread
Their thickly foliaged summits to the sun;
And in the breathings of the ocean air,
Wave soft beneath the Heaven's unspotted blue.

But no, Niagara, thy forest pines
Are fitter coronal for thee. The palm,
The effeminate myrtle, and frail rose, may grow
In gardens, and give out their fragrance there,
Unmanning him who breathes it. Thine it is
To do a nobler office. Generous minds
Behold thee, and are moved, and learn to rise
Above earth's frivolous pleasures; they partake
Thy grandeur, at the utterance of thy name.

God of all truth! in other lands I've seen
Lying philosophers, blaspheming men,
Questioners of thy mysteries; that draw
Their fellows deep into impiety;
And, therefore, doth my spirit seek thy face
In earth's majestic solitudes. Even here,
My heart doth open all itself to thee.
In this immensity of loneliness,
I feel thy hand upon me. To my ear,
The eternal thunder of the cataract brings
Thy voice, and I am humbled as I hear.

Dread torrent! that with wonder and with fear
Dost overwhelm the soul of him that looks
Upon thee, and dost bear it from itself,
Whence hast thou thy beginning? Who supplies,
Age after age, thy unexhausted springs?
What power hath ordered, that, when all thy weight
Descends into the deep, the swollen waves
Rise not, and roll to overwhelm the earth?

The Lord hath opened his omnipotent hand,
Covered thy face with clouds, and given his voice
To thy down rushing waters; he hath girt
Thy terrible forehead with his radiant bow.
I see thy never resting waters run,
And I bethink me how the tide of time
Sweeps to eternity. So pass, of man—
Pass, like a noon-day dream—the blossoming days,
And he awakes to sorrow. I, alas!
Feel that my youth is withered, and my brow
Ploughed early with the lines of grief and care.

SUMMARY OF NEWS.

EUROPE.—By the steamer Hibernia, dates to the 4th inst. have been received. The British Parliament was prorogated on the 2d inst. The Queen had started on a visit to Ireland. The number of deaths in London during the week ending on the 28th ult., is stated at 1931, being 190 more than in the previous week, and 923 above the average of the preceding five summers. Of these, 783 were from cholera. In Liverpool, the total number of deaths was 601, of which 333 were from cholera.

Charles Albert, ex-King of Sardinia, died at Oporto on the 28th ult. It appears that the Austrian government have refused to ratify the treaty of peace with Sardinia.

The news from Hungary continues to be favourable to the Hungarians. Gen. Georgey, after leaving Waitzen, marched by way of Losonez, Rosenau and Kaschau, cutting off the Russian communication with Gallicia, and then crossed the Theiss at Tokay. The Hungarian armies are thus nearly all gathered along the banks of the Theiss, in communication with each other.

Considerable excitement has been caused by the seizure of a man at New Orleans, who is said to have fled thither from Cuba, and to have been forcibly carried back.

CHOLERA.—New York, 14th inst., 109 cases, 39 deaths; 15th, 81 cases, 31 deaths; 16th, 92 cases, 39 deaths; 17th, 86 cases, 41 deaths; 18th, 67 cases, 42 deaths; 19th, 58 cases, 26 deaths; 20th, 50 cases, 23 deaths. For the week ending the 18th, 968 interments; 389 cholera. Boston, 14th, 17 deaths; 15th, 17; 16th, 18; 18th, 20; 20th, (for 48 hours,) 36. For the week ending 18th, 257 deaths, 111 cholera. Buffalo, 15th, 40 cases, 16 deaths; 16th, 40 cases, 17 deaths; 17th, 22 cases, 12 deaths; 18th, 30 cases, 14 deaths. Albany, 18th, 8 cases, 4 deaths; 20th, 11 cases, 5 deaths. Philadelphia, 14th, 15 cases, 3 deaths; 15th, 12 cases, 3 deaths; 16th, 3 cases, 2 deaths; 17th, 5 cases, 1 death; 18th, 4 cases, 1 death. On the 19th and 20th, no cases or deaths were reported, and on the latter day the Board of Health resolved to discontinue the issue of daily bulletins, believing that the cholera no longer exists in this city as an epidemic. For the week ending 18th inst., 328 interments; cholera asphyxia 42; cholera infantum 56; dysentery 40. Adults 147, children 181.

POLITICAL.—Elections have recently taken place in several States. The returns, as far as received, indicate the following results. Indiana, for Congress, 8 Democrats, 1 Whig, 1 Free Soil. The deputation in the last Congress was composed of 6 Democrats, and 4 Whigs. Democratic candidate for Governor elected. Kentucky,—Congress, 6 Whigs, 4 Democrats, same as last Congress. The Emancipationist candidates for the Convention were all defeated. Tennessee,—Congress, 7 Democrats, 4 Whigs. Last Congress, 6 Democrats, 5 Whigs. Democratic Governor elected. North Carolina,—Congress, 6 Whigs, 3 Democrats; same as before. From Alabama the returns are not complete. It is probable that neither party will have a clear majority in the House of Representatives. The Senate now contains 31 Democrats, 24 Whigs, and 3 Free Soilers, and there are two vacancies. The Territorial Delegate from Minesota, H. Sibley, has been re-elected. There are said to be six candidates for this office in Oregon.

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For Friends' Review.

EXTRACTS FROM THE MEMORIALS OF MARIA FOX, FORMERLY MARIA MIDDLETON.

In the sixteenth and seventeenth numbers of the former volume, will be found the testimony of Tottenham Monthly Meeting respecting this valuable Friend. From the volume of her Memoirs published in this city by Henry Longstreth, in 1847, we may readily perceive that she possessed a mind of unusual energy, which was improved by such means of instruction as came within her reach. She had the important advantage of pious example and instruction in both her parents; and though they were removed by death while she was still in the morning of life, their early and assiduous attention to their parental duties, left on the mind of this daughter useful impressions, which remained through the succeeding periods of her day.

The memorandums which she left, some of which were written during her youth, manifesting the exercises through which she was led, and her experience in the work of sanctification and redemption; it is apprehended that a few extracts from them may prove acceptable and instructive to some readers of the Review. And the Editor takes the liberty of suggesting to the juvenile class of his readers, the expediency and benefit of frequently perusing the accounts which persons of deep religious experience have left of the exercises through which they have passed, and the snares which, by attention to the inspeaking word, they have been enabled to escape. In the view of the light and inconsiderate, the narratives of the quiet, humble followers of a crucified Saviour, may appear monotonous—for although such individuals frequently witness the truth of the prophetic declaration, that he leadeth the blind in a way they know not, yet the christian path is essentially one and the same—still those narratives, if frequently and seriously perused, often furnish lessons of permanent instruction to youth and others. Such writings have a tendency to infuse into the minds of the readers, a feeling and course of thought congenial to those of the writer. And when the end is found, as it usually is, to be peaceful and happy, the desire is naturally excited, "Let me die the death of the righteous and let my last end be like his." L.

Twelfth month 31*st*, 1823.—In reviewing the past year, and the numberless mercies which have been bestowed, may I not say, "All the paths of the Lord are mercy and truth?" He has been pleased to restore me from sickness, to give me increasing views of the excellency of the truth as it is in Jesus, and to confirm my feeble faith, by the experience, that his promises remain to be, yea and amen forever. And Oh! may the year now close, under a lively feeling of gratitude to the great Giver of all our spiritual and temporal blessings, and under a deeply humiliating view of my own unworthiness, and of the innumerable transgressions which have marked its course; and, in the opening of another, may there be a looking unto Him who seeth the end from the beginning; who only knoweth the varied trials and temptations it may bring; and who is infinitely able to deliver out of them all. I desire reverently to thank Him for the past, and to commit the future entirely to his disposal, confiding in the gracious care of a superintending Providence.

First month 8*th*, 1824.—And now, being brought into another year, permit me, O Lord! humbly and earnestly to ask of Thee the blessing of thy guidance and protection, that so I may be enabled to walk circumspectly before Thee, redeeming the time; and seeing it has been permitted to open with a particular and painful trial, be pleased to grant that this may be made a means of drawing me more closely to Thyself, and of conforming me, more and more, to the example of thy beloved Son, our blessed Saviour, who was made perfect through suffering; "who made Himself of no reputation, and took upon him the form of a servant," and "became obedient unto death, even the death of the cross." Oh! bring to this death of the cross, every thing within me that opposes itself to the coming of the Redeemer's kingdom, that so, he may reign

and rule in my heart, "over all, God blessed for ever. Amen."

Having been led to look back on many parts of my past conduct, wherein I have been betrayed into thoughts, words and actions, inconsistent with that holiness, whereunto we are called, it has appeared to me desirable, to make occasionally some memorandums which might tend to remind me of the constant necessity for watching unto prayer, and which may also serve to lay open the evils of my own heart, and the many subtilties of self love; and if, by recording some circumstances, I may be led to look closely into the dealing of divine Providence with me, and seek, in every chastening, to hear "the rod and who hath appointed it," fresh occasion may be administered, to trust in the Lord, and to give thanks unto Him, inasmuch as he is pleased to correct in measure, and in the midst of judgment to remember mercy. Being, at this time, under trial, from what I apprehend to be a misconstruction in the minds of some I love, Oh! that it may be permitted to work in me all that is designed, and that I may be willing to bow under it, and seek to have everything in myself removed, that is contrary to the nature of Christian love; remembering the example of Him, "who, when He was reviled, reviled not again." And, if there has been any cause, by me administered, for the enemy to exalt himself, Oh! that I may seek, in earnest prayer, to have it shown unto me, and removed by the power of divine grace.

Twelfth month 31*st*, 1824.—Although the design, expressed at the beginning of this year, has not been fulfilled, by a written record of its various scenes and circumstances, yet in looking back to the many interesting events which have marked its course, no language is adequate to express the loving-kindness of the Lord, who has brought me safely to its close, who has preserved me in many dangers, sustained in many trials; on occasions of importance, proved Himself to be "Wonderful, Counsellor," and so encompassed me with mercies, that I may indeed exclaim with the psalmist, "Thou crownest the year with thy goodness, and thy paths drop fatness." Oh! that the remembrance of all the unmerited blessings which have been bestowed, may stimulate me to greater diligence, in the pursuit of those things that are excellent, to a more active and faithful discharge of every duty towards a gracious Creator, and towards my fellow-creatures; looking singly unto Him, who only can qualify for any service, and whose must be the praise.

[To be continued.]

CHRISTIAN LIFE.

"It is not sufficient that a Christian should only abstain from actual transgressions, and avoid the society and amusements of the world, he must cultivate an habitual fervor of spirit, a constant spirituality of mind, an intimate communion with God, if he would enjoy the light of his countenance, or make any advances in the divine life. Incessant watchfulness is necessary, and constant supplies of wisdom, grace, and strength, must be sought for by earnest prayer; thus a renewed affection is experienced, and a cleaving to that gracious Saviour, whose grace is all sufficient in restoring the soul, and preserving it from the power of indwelling sin, and help is given to keep a close and familiar intercourse with our all sufficient Redeemer. "It hath pleased the Father that in him should all fulness dwell," and it is a delightful privilege to make use of him by faith in all his covenant offices. Beware of a lukewarm and undecided state, beware of following Christ afar off, for we shall never have solid peace till we abide in him by *means* of most intimate communion." ANON.

EARTHQUAKE AT NEW ZEALAND.

(Concluded fom page 774.)

Passing over the numerous examples of similar phenomena which have been recorded, we will now lay before our readers a journal of the events attending the late earthquakes in New Zealand, from the pen of H. S. C., an old contributer to the 'Westminster Review,' now holding a high judicial appointment in this rising colony. The journal was kept at Karori, a short distance from Wellington; it will be found exceedingly interesting, since it records the occurrence of all the phenomena of sound and motion stated by Humboldt to accompany earthquakes in other parts of the world. New Zealand, it will be recollected, bears, throughout the whole extent of the colony, abundant evidence of the prevalence of intense volcanic action at some previous period of its history; and the mountain Tongariro, mentioned in the following journal, may be regarded as the centre of the modern volcanic action in the northern island.

October 16th, 1848.

At twenty minutes before two this morning we were awakened by the shock of an earthquake, of greater force and duration than any we have hitherto felt in the colony. It was, moreover, the first of a series of shocks, which succeeded each other at short intervals during the morning and day. The house (fortunately of wood) rocked violently; the bells were set in motion, and clocks stopped. For about three quarters of a minute the shocks were so strong that it was with difficulty I could stand. It continued with some force for two or three minutes, and the whole vibration lasted ten minutes. For one hour the shocks scarcely ceased for a minute; during the whole morning, until between six and seven o'clock, the intervals were not long, and the tremulous motion of the earth was continuous, and nearly incessant. We feared for our chimneys, but they did not fall. They were, however, so much injured, that, to prevent accident, I had

them taken down. The wind was S.E. to N.W. during the night, blowing a fierce gale, with very heavy rain. I went down stairs to look at the barometer immediately after the first shock; at nine on the previous night the mercury stood at 29 inches, [our house is 500 feet above the harbour,] it had risen to 29.04. In the morning it had subsided to 29.02—a very insignificant variation.

Most of the shocks came from about N. by E., or N.N.E.; one or two seemed more easterly, say N.E.; and one seemed to have a double source, meeting about this neighbourhood. The twisted appearance of some of the chimneys confirms this.

17th.—The shocks continued all day, at varying intervals. At twenty minutes before four a shock took place of greater force than the first. I was at Government House; the house shook, jerked, and then vibrated so as to shake all loose articles to the ground. There was first a short shock of four or five seconds duration, and of moderate force; then came a loud sound from the northward and eastward, and then the strong shock. The French windows burst their fastenings and flew outwards. The chimney-piece was cleared of its ornaments—the bottles flew from the table. Its extreme force continued about a minute—perhaps rather less. Parnale, our carpenter, who was securing one of our chimneys at Karori, afterwards told me that the tremulous motion of the earth did not cease for eighteen minutes. Loud exclamations along the whole line of the beach indicated the wreck that was going on, and the general alarm that this severe shock occasioned. I had business at my chambers at four. On reaching the Court House, I found the short stout chimney had literally fallen down of itself: it could not fall outwards, being supported on one side by my room, and on the other by that of the Registrar. I next visited the Colonial Hospital—a well built brick building, only lately finished: it was not down because the walls and roof are held up by strong bond timbers; but the brickwork was split and rent, and starred in all directions, so as to make it untenable. The whole must come down. Mr. Eyne, with as much kindness as promptitude, caused the patients to be removed to the new rooms at Government House. Looking towards Te Aro with a glass, it was seen that most of the brick buildings were more or less injured. Chimneys lay prostrate in all directions. They are generally built outside, and against the gable ends of the houses, so that happily no harm was suffered by the inhabitants of the wooden houses.

18th. The shocks had continued all night and all day, but none of strength sufficient to do injury to undamaged buildings. The earth is in a constant state of tremulousness, and the dull sound of the earthquake is continually heard. This sound has been much exaggerated. It is something like the sound of a railway-train rumbling through a tunnel—I mean as heard by a person outside and near the mouth. I have also heard nearly a similar sound made by a very large steam-ship chimney—except that the earthquake sound is less sonorous. It has been compared with distant thunder and distant guns, but it is more rumbling in its nature: in short, it admits of no exact comparison. I have noted that when the shocks occur during a heavy gale, this dull rumbling sound is not perceptible: it is overcome by the nearer noise of the wind. When the shocks occur in calm, they are generally preceded and sometimes followed by a strong puff of wind.

I visited Te Aro this day. [Te Aro is the business portion of the town forming the head of Lampton Harbour.] It seems to have been the seat of the greatest force of the earthquake. All the large merchants' stores, the ordnance store, the Methodists' Chapel, and a great number of brick dwellings, are rent in pieces. The walls just hold up the roofs, but large masses of brickwork have fallen out: all must be taken down. The gables of Mr. Fitzherbert's store and of the ordnance store fell across Farish street, and unfortunately buried barrack master Lovell and his two children. The little girl, eight years of age, was dead when taken out; the boy, four years old, died at night; the father was taken to the Military Hospital much injured. [He died on Friday; the Government loses in him a very faithful servant, and he was much respected by every body.]

All the 17th a large volume of smoke was seen hanging over the Hute. It collected afterwards into a dense smoke-cloud. It looked like a bush-fire, but after so much rain no bush would burn. I should hardly have noted this, had it not been that at night the sky to the northward was said to be illuminated apparently by some distant fire; and it is suggested that Tongariro, about 140 miles north of Wellington, may have burst out.

19th. Precisely at five this morning we had a sharp shock, stronger than either of the two already noted. The extreme force of the shock lasted rather less than a minute, there was considerable motion for 3½ minutes, and the vibration lasted 8 minutes from the commencement of the shock. It has done us more damage than all the others together. It has split the solid bed of brick-work which forms the lower part of our oven, completed the destruction of the other chimneys, torn the plaster of our lower rooms to pieces (the upper are lined with wood,) and broken a great many loose articles. Our windows (French casements) flew open. After this, shock followed shock in quick succession all day and night.

In the evening, until about half-past nine, the sky to the south and south-west presented a remarkably lurid appearance: but I do not think it needed an eruption of a volcano to account for it. In very angry skies, during gales of wind at

sea, I have seen something of the kind. If the state of the atmosphere be such as to increase refraction, the sun's light may have some effect long after sunset (say 2½ or 3 hours in this case,) and falling on very dense clouds would produce a very angry appearance.

20th. The shocks have continued in quick succession all night. They have, I think rather diminished both in force and frequency during the day.

The Te Aro end of the town is a wreck. Rhode's large brick store is down to the ground. The front of the Methodist's Chapel is out. Ridgway's, the Ordnance, Fitzherbert's, all extensive brick buildings, are complete ruins; even the low wall around Fitzherbert's yard is down. There is considerable loss of property within. In one respect, the last shock has done good; it has thrown down many walls that were in a very dangerous condition. There is naturally a good deal of alarm in the town, owing to the continuance of the disturbance. Some people are encamping on the hills, under the impression that they are safer: I do not find anything in the result of the shocks to justify this. All wooden buildings have hitherto been safe; and much of the damage to the brick buildings is owing to the miserable manner in which they are built. Both lime and bond timber have been far too scantily used.

I learn that on the 18th there was an unusually high tide. Although the tides are at the neap, the tide rose over the beach-road, and flooded the lower parts of some houses. The continuance of S.E. gales would, in the absence of earthquakes, be enough to account for this, yet it seems to have produced a good deal of alarm.

21st. Weather fine, barometer rising, shocks frequent. It is noted that they come more frequently at or about low water. They are not of a dangerous character, and are, I think, weakening.

22d. Weather most beautiful; still the shocks continue about every hour. They only last two or three seconds, and are sometimes only heard, not felt. At four o'clock, rather a sharp shock (it is about low water.) People less agitated today—the splendid weather raises people's spirits.

There are some earth cracks on the beach near high-water mark, and some Pipi shells, or cockles have been thrown up.

23d. Day also fine, with fresh N.W. breeze. Shocks rather frequent, say about every half-hour, but not strong.

State of the weather previous to and during the shock.—During the latter part of September, and to the 6th of Oct. the weather had been remarkably fine and dry. The barometer ranged, during the first week of the month, from 29.42 to 29.80, with a N.W. wind, with which wind it is generally lower, and at about 500 feet above the harbour. In the night of the 6th, the barometer began to fall lower, (it had been slowly falling from the 1st,) and rain came on.

Our previous experience may here be noted. The shocks previously experienced here by the settlers, since 1840, as well as those reported by the natives, did not lead to any inference, either that they were likely to become serious, or that they were increasing. My own experience extends over a period of five years. In May 1840, there was one sharp shock which alarmed some people, and I believe even disturbed some clay chimneys, but it was not followed by any others. Some think it was as strong as that of the 17th, but it did not last thirty seconds. It had no brick buildings whereon to try its strength. Since I have been here, I have noted from twelve to twenty every year, but they were too trifling to do damage, or create alarm. Once only, on the 4th and 5th December, 1846, an unusual number, namely eight, between five o'clock in the afternoon and nine the next morning, occurred, and some were of considerable force. To these shocks the settlers had become accustomed, and they excited no alarm. The shock of May, 1840, having been the strongest up to the recent shocks, the idea of increased activity was negatived.

Several of the most intelligent natives say they never knew anything of the kind before. That they have had strong shocks, but never such a succession of shocks. They all say that at Wanganui and Taranake, shocks have been felt of greater force than here, and in those places the earth has been opened. As to the strength of a shock, their means of judging have been scanty. Lying on the ground under sheds of bull-rush, they would be comparatively insensible to a considerable shock. It was not until wooden and other buildings were erected, that the force of shocks could be estimated. Indeed, now, we are more impressed with the force of these shocks by the prostrate brick buildings, than by any mere sensations we have experienced.

As to the centre of the disturbance, I think it cannot be doubtful. Across the centre of this island is a chain of volcanic disturbance in constant activity. It commences at Tongariro—a conical mountain about 10,000 feet high, visible from Wanganui, and from Cook's Straits—which continually emits jets of steam and smoke.

If the heavy rains which we have experienced have extended to the northward, I apprehend they would be sufficient to produce such an increase of volcanic action. Any extraordinary mass of water suddenly disengaged from its accustomed channels and basins, and let loose upon these hot veins and fissures, would produce sudden changes in the relative density, elasticity of the air, and steam in the volcanic caverns, and be followed either by collapse, or by great efforts to escape, or perhaps both. If it be true that Tongariro has become active, *i. e.*, more than usually active, may we not rely on it as a safety valve?

Taking the whole of the shocks during the five weeks, only four have occurred of sufficient force and duration to do damage, though at times as

many as fifteen have been counted in an hour, and perhaps more than 150 in the twenty-four hours. During the present month* the number of shocks has ranged from two or three to seven or eight a day. They seem rather to increase in strength after rain, but this is hardly constant enough to warrant any general inference. Very frequently the sound is heard, without any perceptible motion, and the shocks have seldom (*i. e.* within the present month,) been strong enough to be felt out of doors. The day before yesterday, however, they were strong enough and while sitting or lying on the grass, from 3 to 3.30 P. M., four distinct shocks were noticed, accompanied by a distant booming sound, and the usual underground rumble.

The alarm which has prevailed during the first ten days has, I think, quite subsided: and as many as could obtain workmen, have put up their chimneys with rather more care than before, and keeping them as low as possible. The whole of the brick work as it lies in ruins is a disgrace to to the builders. Lime appears to have been very scantily used, and that of a weak and bad description. I am inclined to think that brick buildings will not be unsafe, if a ground floor only, with good bond-timber, and the work at least eighteen inches thick, with good stone lime. A more lofty building, will be of course dangerous, except of wood; for the late shocks were strong enough to have reduced half London to ruins. The experience of South America seems to establish that strong shocks do not occur more than three times in a century. This would nearly exhaust the memory of a generation, and certainly our natives recollect no such succession of shocks as those we have just experienced. Now, the inhabitants of the New Zealand towns should consider whether it is better to run the risk of an earthquake once in thirty-three years, or of a destructive fire any day. I dread the consequences of wooden towns. In the country, where buildings are isolated, the case is, of course different.

Testimony of Smithfield Monthly Meeting, New England, concerning our beloved friend, ALICE RATHBUN, *deceased.*

When those are removed from us whose examples are worthy of imitation, whose lives have been instructive, and who have given full evidence that they have been followers and servants of Christ, it seems right for the encouragement and benefit of the living, to preserve some memorial of them, that survivors may be incited to tread in their footsteps and follow them in the way of salvation.

Our beloved friend, Alice Rathbun, the subject of the following memoir, was the daughter of William and Mercy Peckham, and was born in South-Kingstown, 1st month 19th, 1780. Of her early life, we are not possessed of many particulars, to introduce into this notice. In the year, 1801, she was united in marriage to our friend, Rowland Rathbun, and removed to reside with her husband, within the limits of this Monthly Meeting.

She was naturally of quick and ardent feelings, which, in mercy, were brought under the restraining, regulating, and sanctifying power of Divine Grace, by which she was gradually reduced into a state of obedience to her heavenly Master, and made willing to submit to the requirements that he saw meet to lay upon her. And, in his wisdom, he was pleased to dispense to her a gift in the ministry, and she yielded to the Divine will, so as to open her mouth in public, about the thirtieth year of her age. As she continued faithful to her Lord and Master, her gift was enlarged, and her communications being evidently in that life and authority which produce edification, she was acknowledged as a minister of the Gospel by her friends, in the year 1814. In advocating the cause of our Redeemer, she was remarkably favoured to do it in a way that was calculated to interest, and win souls to him. Her manner was peculiarly dignified and persuasive; and the love which filled her heart and freely flowed to others, produced its effect upon those that were witnessess of it, inducing them to feel and to appreciate the loveliness of the Truth, and creating in them, through the Divine blessing, desires to be found walking in it.

In the social circle, she was attractive and her society was much sought, especially by the young, to whom she readily adapted herself, and who found in her a kind and sympathetic friend, one that could enter into their feelings, and interest, while she instructed them—and not a few can testify of the satisfaction and edification they have derived from the endearing intercourse they have been privileged to enjoy with her.

She was faithful in her maintenance of all the testimonies of Truth, which we are called upon, as a people, to bear; and when in the discharge of her duty, she was required to labour with those who had departed therefrom, the sweetness, tenderness, and restoring love, with which she approached them, the meekness and the wisdom which she manifested, were truly edifying and worthy of imitation.

She was much concerned that the young might be trained in the nurture and admonition of the Lord, and as a wife and mother, she was an example of faithfulness, affection and vigilance.

In the year eighteen hundred and thirty-seven, at the solicitation of their friends, she, with her husband, took charge of our Yearly Meeting Boarding School at Providence, as Superintendents. It was with much diffidence and hesitancy, that she entered upon this service, but she was favoured to discharge the varied and important duties that devolved upon her in this station, to the satisfaction of Friends.

* This was under date of Nov. 18.

She several times, with the full approval of Friends, paid religious visits within the limits of our own Yearly Meeting. In 1816, she received a certificate to visit Friends in Gospel love, in some parts of New York Yearly Meeting: and in 1820, to visit Friends within the Yearly Meeting of Ohio and some within the limits of Baltimore, Philadelphia and New York Yearly Meetings. All these services she was favoured to accomplish to the peace of her own mind, and to the comfort and edification of those whom she visited; as is fully testified by the various minutes made on her behalf by the several meetings she attended.

In her ministry, our beloved friend was engaged to set forth the necessity of holiness of life, of meekness and humble walking with God—to urge upon all the duty of faithfully following the good Shepherd whithersoever he is pleased to lead us; yet she fully felt and preached, that it is not from works of righteousness, that we can attain to salvation,—that we are unprofitable servants, and that we know remission of sins alone through the propitiatory offering of our Lord Jesus Christ on Calvary, and through faith and repentance come to receive acceptance in Him, the Lamb of God, that taketh away the sin of the world.

For several years before her decease, her health had been very delicate, and she travelled but little beyond the limits of her own Quarterly Meeting, although she was generally able to attend meetings at and near home, being very diligent in the discharge of this important duty. In the Sixth month, 1845, she attended our Yearly Meeting, and her spirit was deeply grieved with the course pursued by some whom she had long loved, in their yielding to a spirit of disaffection, which caused them to become alienated and to separate from the body of Friends, and while she was engaged most persuasively to entreat them to open their eyes to the error of their ways; yet, when she found this unavailing, she was firm in testifying against them, as having departed from the Truth; and united fully with her friends in the support of right order in the Church. In the Seventh month of this year, she laid before this Meeting a concern to visit, in Gospel love, the Quarterly Meetings of Dover, Vassalboro' and Fairfield, and some meetings within their limits, and received the unity of Friends for this service. It was during this visit, and while engaged in the work of her Lord and Master, that it pleased Him to remove her, as we reverently trust, from his church militant, to his church triumphant. Her last sickness was of but short duration, and with apparently but little physical suffering. We conclude this brief memoir with an extract from the minutes of this Monthly Meeting made 12th month, 1845. "Our beloved friend, Rowland Rathbun, returned to this meeting, the minute granted our dear friend, Alice Rathbun, in the 7th month last, informing that she had been favoured to attend the Quarterly Meetings of Dover and Falmouth, and a number of meetings constituting the same, and also one meeting within the limits of Fairfield Quarterly Meeting, and while thus ardently engaged in endeavoring to accomplish, in the love of the gospel, the service then in prospect, was taken unwell, and increasingly so, at the house of our friend, Samuel Taylor, in Belgrade, where, after a short illness, she peacefully closed her useful life on the 9th of the 9th month, 1845. Thus has it pleased Divine Providence, to remove from works to rewards, one who has long been a faithful labourer in the Lord's vineyard, a pillar in the Church greatly beloved and esteemed by us. And it seems right for us at this time to minute this memorial concerning her, "for the righteous shall be had in everlasting remembrance."

For Friends' Review.

REVOLUTION OF 1688.

It was with strict propriety that a correspondent in a former number of the Review,* designated this period as "unparalleled" in the annals of English history. It was pre-eminently remarkable for the introduction and practical application of many truths which the people—at least, ever since the death of Henry the VIII. in 1547—had been slowly learning to comprehend. The errors of the elder Charles—the confusion and instability of the Protectorate—the licentiousness which followed the Restoration—and the fearful abuse of power, and reckless subversion of the primary objects and fundamental principles of government under James, had disciplined the English mind in schools where the lessons of sober sense could scarcely fail to be availingly taught, and the idea inculcated that *Prerogative* did not inure to the Ruler, to the exclusion of *Rights* in the governed. The coming in at last of the Prince of Orange and his wife, is one of the most striking illustrations which history has given us of the inherent right of Englishmen, under their Constitution, to rectify abuses; and, if the obstinate persistence of their rulers render it necessary, not only to displace those Rulers themselves, but even to change the order of succession. Not only is it gratifying to contemplate this incident in the history of the mother country with reference to its momentous consequences, but its having been consummated almost without bloodshed, is a feature which strikes the Christian philanthropist as no less pleasing than remarkable.

"This revolution, of all revolutions the least violent, has been, of all revolutions, the most beneficent. It finally decided the great question whether the popular element should be destroyed by the monarchical element, or should be suffered to develop itself freely, and to become dominant. The strife between the two principles had been long, fierce and doubtful. It had lasted through four reigns. It had produced seditions, impeach-

* See page 425, current volume.

ments, rebellions, battles, sieges, proscriptions, judicial massacres. Sometimes liberty, sometimes royalty, had seemed to be on the point of perishing. During many years one half of the energy of England had been employed in counteracting the other half. The executive power and the legislative power had so effectually impeded each other, that the state had been of no account in Europe. The king-at-arms, who proclaimed William and Mary before Whitehall Gate, did in truth announce that this great struggle was over; that there was entire union between the throne and the Parliament; that England, long dependent and degraded, was again a power of the first rank; that the ancient laws by which the prerogative was bounded, would thenceforth be held as sacred as the prerogative itself, and would be followed out to all their consequences; that the executive administration would be conducted in conformity with the sense of the representatives of the nation; and that no reform which the two houses should, after mature deliberation, propose, would be obstinately withstood by the sovereign.* The Declaration of Right,† though it made nothing law which had not been law before, contained the germ of the law which gave religious freedom to the Dissenter; of the law which secured the independence of the judges; of the law which limited the duration of Parliaments; of the law which placed the liberty of the press under the protection of juries; of the law which prohibited the slave-trade; of the law which abolished the sacramental test; of the law which relieved the Roman Catholics from civil disabilities; of the law which reformed the representative system; of every good law which has been passed during a hundred and sixty years; of every good law which may hereafter, in the course of ages, be found necessary to promote the public weal, and to satisfy the demands of public opinion.

"The highest eulogy which can be pronounced on the revolution of 1688 is this, that it was our last revolution. Several generations have now passed away since any wise and patriotic Englishman has meditated resistance to the established government. In all honest and reflecting minds there is a conviction, daily strengthened by experience, that the means of effecting every improvement which the Constitution requires, may be found within the Constitution itself.

"Now, if ever, we ought to be able to appreciate the whole importance of the stand which was made by our forefathers against the house of Stuart. All around us the world is convulsed by the agonies of great nations. Governments which lately seemed likely to stand during ages have been on a sudden shaken and overthrown. The proudest capitals of Western Europe have streamed with civil blood. All evil passions, the thirst of gain and the thirst of vengeance, the antipathy of class to class, the antipathy of race to race, have broken loose from the control of divine and human laws. Fear and anxiety have clouded the faces and depressed the hearts of millions. Trade has been suspended, and industry paralyzed. The rich have become poor, and the poor have become poorer. Doctrines hostile to all sciences, to all arts, to all industry, to all domestic charities—doctrines which, if carried into effect, would in thirty years undo all that thirty centuries have done for mankind, and would make the fairest provinces of France and Germany as savage as Congo or Patagonia, have been avowed from the tribune and defended by the sword. Europe has been threatened with subjugation by barbarians, compared with whom the barbarians who marched under Attila and Alboin were enlightened and humane. The truest friends of the people have with deep sorrow owned that interests more precious than any political privileges were in jeopardy, and that it might be necessary to sacrifice even liberty in order to save civilization. Meanwhile in our island the regular course of government has never been for a day interrupted. The few bad men who longed for license and plunder have not had the courage to confront for one moment the strength of a loyal nation, rallied in firm array round a parental throne. And, if it be asked what has made us to differ from others, the answer is, that we never lost what others are wildly and blindly seeking to regain. It is because we had a preserving revolution in the seventeenth century, that we have not had a destroying revolution in the nineteenth. It is because we had freedom in the midst of servitude, that we have order in the midst of anarchy. For the authority of law, for the security of property, for the peace of our streets, for the happiness of our homes, our gratitude is due, under Him who raises and pulls down nations at his pleasure, to the Long Parliament, to the Convention, and to William of Orange."

These eloquent paragraphs are the closing ones of Macaulay's second volume of his History of England. They may in part, afford an answer to the question sometimes asked, why it is that England now remains so quiet, while the Continent is so thoroughly convulsed?

We must, however, look deeper than to the "Long Parliament" and the "Prince of Orange," if we would discover a cause competent to assure the perpetuity of political Institutions. There is in the breast, an inherent love of liberty. The main guarantee for the stability of any Government is to be sought in the full recognition of the rights of the citizen. Where these are properly recognized, and the system is really and essentially a Christian system, society has yet a right

* It has been said that our chief magistrate exercises more power over the legislation of this country, than the Crown does over that of Great Britain. While the President coustitutionally possesses the right of *veto*, and fearlessly applies it, the Monarch, though holding the prerogative, would not dare to exercise it.

† See page 605, Vol. 2, Macaulay's History.

to look for the stability of its Institutions, only in the fact, that its individual members are actuated by the principles of the Gospel. T. U.

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 1, 1849.

In this week's number our readers will find under the head, "The Tariff of Conscience,"* part of a dialogue, in which it will probably be conjectured that both sides of the argument are managed by a single disputant. In cases of this kind we naturally expect that the conductor of the discussion will be careful to give the greatest force of argument to the side which he favours; and that he will be careful to put no reasons into the mouth of the adverse party which the favourite disputant cannot easily refute. The present case will not be urged as an exception; yet the Editor cannot perceive that the writer of the dialogue has omitted or blunted any of the arguments usually advanced in support of the opinions and practice which he evidently disapproves.

Whatever opinions our readers, or Friends in general, may entertain on the question which this dialogue professes to examine, it can hardly be denied that the subject itself is of great practical importance. And the well known fact, that there is some difference, both in opinion and practice, among those who agree on the great question of slavery itself, furnishes a reason for its further examination, rather than for its exclusion from our columns. Where the attainment of the truth, not the maintenance of a particular dogma, is the object in view, the truth may probably be elicited by the collision of opposite opinions. Horace has somewhere advised to examine again and again such things as we would commend; and perhaps the admonition might be justly applied to such as we would condemn; at least where they have an important influence upon our practice. It is said one of the Pitts, probably the elder, had an able member of parliament pensioned upon the condition that he should oppose every measure which the former advanced while guiding the helm of the government. The object of which was to prevent the adoption of any proceeding which would not bear a rigid investigation. Let us apply the principle to the case before us.

Of the seven or eight millions of adults residing in the United States, an overwhelming majority unquestionably consider the African slave trade, and the detention of many of that race in slavery, as evident violations of the divine law: while in Western Europe similar opinions are almost universally prevalent. Yet slavery and the slave trade continue, and the means hitherto employed for the extinction of the latter are now well known to be inadequate to their purpose. While we agree that an enormous evil remains unredressed, we can hardly deny that an efficient remedy is still a desideratum. Besides the objection to the employment of a naval force, and the unavoidable sacrifice of life which it occasions, the impossibility of effecting its object in this manner is generally acknowledged. The attention of many philanthropists, on both sides of the Atlantic, is in consequence turned to the market. The question, whether the evils of slavery and the slave trade may not be effectually removed, by purging the channels of commerce, has arisen into importance.

* This dialogue is understood to be the production of a Friend in England. The copy from which this is printed, is a pamphlet of twelve pages, published in London.

By a letter from a friend of Columbiana Co., O., dated 19th ult., we are informed that our beloved friends, Benjamin Seebohm and Robert Lindsay, attended Springfield Quarterly Meeting on the 14th of that month.

DIED,—On Second day morning, the 13th of last month, of pulmonary consumption, near West Elkton, Preble Co., Ohio, KEZIAH J., wife of Eli Stubbs, a member of Elk Monthly Meeting, in the 25th year of her age. She had been afflicted for more than two years with this insidious disease, and for several months was confined mostly to her chamber. She bore her sufferings with great patience and resignation. On being asked if she felt satisfied, she answered, "I believe it will all be joy, joy." At another time she said, "I have lost all affection for earthly things; it is no trial to give you all up"—her only hope being in the mercies of God, through Christ her Saviour. Near the last she was heard to say, "O Lord, receive me into thy arms:" shortly after which she quietly passed away, into, as her friends reverently trust, her everlasting rest.

——, In this city, on the 20th ult., JOSIAH SMITH, aged about 24 years, a member of the Western District Monthly Meeting.

——, At his residence, Richmond, Ia., on the 28th of Seventh month last, DR. JAMES W. MARMON, of cholera; a member of White Water Monthly Meeting.

——, At the same place, on the 5th ult., GULIELMA, wife of Mordecai Parry, and daughter of Micajah Henley, aged about 21 years.

——, On the 11th of last month, of cholera, SAMUEL TEST, JR., aged 51 years. This dear Friend was a useful member of White Water Monthly Meeting, and discharged for a number of years the responsible duties of an overseer, much to the satisfaction of his friends. He was unassuming in his manners, diligent in business, serving the Lord. Soon after he was taken ill, he had his family collected, and informed them that for some time past he had been impressed with the belief that his end was approaching, and that the disease

with which he was then afflicted would close his life. With much composure and resignation he gave them the necessary instructions concerning his affairs, with suitable counsel. His memory is precious to all who knew him. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

——, At her father's, in Greenwich, N. J., on the 14th ult., Mary M. Sheppard, in the 40th year of her age; a minister and member of Greenwich Meeting.

——, At his residence in New York, of cholera, in the early part of last month, Wager Hull, aged about seventy years, an active and valuable member of New York Monthly Meeting. His sudden removal is a bereavement which will be sensibly felt by Friends of that city.

——, In Vassalboro, Me., on the 26th of Fifth month last, Lydia Taber, widow of Barnabas Taber, in the 78th year of her age, a member of Vassalboro Monthly Meeting. She remarked near the commencement of her illness, that it seemed as if it might be her last, and that for some time previous she had apprehended her time was short. Through Divine mercy, and faith in Christ, she was favoured with a comfortable evidence that her sins, both of omission and commission, were forgiven, and that a mansion of rest would be granted her. Her illness was borne with much patience, and her closing moments confirmed her expressed belief, that Death to her would have no sting, and the grave no victory.

——, At her residence near Azalia, Ia., on the 21st of last month, Milicent, wife of Isaac Cox, aged about 53 years, a member and elder of Driftwood Monthly Meeting. The Christian character of this valued Friend was manifested in her daily walk—in her regular attendance of our meetings for Divine worship—her zealous maintenance of our Christian testimonies, and in the correctness of her example, which is said to speak louder than words. As a wife and a mother, she was remarkable for the deep interest she took in the present and eternal welfare of those around her.

——, On the evening of the 9th ult., Mary, daughter of Dr. T. E. Beesley, of this city.

Through Divine aid she was enabled to bear her protracted ill health patiently and cheerfully. Her last hours seemed to accord with the declaration of Holy Writ, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

THE TARIFF OF CONSCIENCE.

Free Trade in Slave Produce Considered.

A DIALOGUE.

Consumer of Slave Produce.—I see neither sense nor beauty in this agitation against slave produce, which you style the "Free Labour Movement." I look upon your principle as a benevolent crotchet, incapable of being reduced to practice, involving manifest inconsistencies, and not more impracticable than inexpedient.

Abstainer from Slave Produce.—I believe the difficulties which appear at first sight will generally vanish on closer examination. If you will put your objections into a tangible form, I shall do my best to answer them, and perhaps a little friendly discussion may bring us nearer to one mind.

Consumer.—You will admit that sugar and coffee, for example, are the good creatures of God, intended for the use and benefit of man. The Spaniards and Brazilians choose to cultivate them by slave-labour, but that is their business and not mine, neither does it alter the intrinsic value of these productions. I cannot see that it would be right to reject them on this account, or that we should be held guiltless in allowing God's blessings to go to waste.

Abstainer.—My objections to these articles are entirely relative, and not based on any thing inherent in their nature.

1st. I cannot consume slave-produce without encouraging slavery, and slavery is a cruel and unrighteous system. If no one would consume slave-produce, there would be no slaves; consequently I am bound to reject slave-produce.

2nd. Slave-produce is of the character of stolen goods. Labour forms a principal item in the value of every commodity. Reason and Scripture alike declare that the labourer has a right to the wages of his own toil. But as the slave is robbed of his wages, slave-produce is clearly the result of stolen labour, and as far as it is so, must be stolen goods. Consequently if it be wrong to buy stolen goods, it must also be wrong to buy slave-produce.

Here, then, is our principle, and our mode of working is equally intelligible. As the legislature has abolished the prohibitory duties on slave-produce, we appeal to the individual consciences of the people to replace them by a wide-spread voluntary abstinence.

With regard to the rejection of God's blessings, I would ask, is not a *man* of more value than a *bale of coffee* or a *bag of sugar?* And if consuming the produce cause the enslavement or destruction of the producer, am I not justified in rejecting it? It is estimated that during the last 40 years, ten millions of our fellow-creatures have been either kidnapped or destroyed by the operation of the African Slave Trade. If Christendom had universally refused slave-produce, all this sin and suffering might have been spared. When David's three captains brought him water from the well of Bethlehem, he said, "Shall I drink the blood of these men that have put their lives in jeopardy?" and though parched with thirst, he poured it out before the Lord. The same self-denying spirit animated the apostle Paul when he used the memorable language, "Wherefore, if meat make my brother to offend, I will eat no meat while the world standeth." Thus you will see we have high examples for rejecting that which makes our brethren to offend, or which is watered with the blood and tears of our fellow creatures.

C.—I freely admit that the movement may be

useful in relieving individual consciences, but I do not see how you can expect to make it tell upon the slave system. The deepest wound you thus inflict upon the monster is like "the sting of a bee in the hide of an elephant." If I were to refuse to buy slave-grown sugar, my neighbour would buy it; and if all England were to reject it, France and Germany would buy it, and thus the demand would be kept up, and the slaveholder encouraged. Sugar, both free and slave-grown, would still be produced. The only difference would be that the former would come to us, and the latter would be sent to those who had no conscience in the matter.

A.—If all the world do wrong, it is no excuse for my not doing right. If free-grown sugar be as cheap as slave-grown, I have not even a pretext for buying the slave-grown; and if the slave-grown be actually cheaper, it is clear that any saving I may effect by purchasing it must be filched from the slave.

As Great Britain has emancipated all her own slaves, rejection of slave-produce is, speaking generally, the only *direct* means we have of opposing slavery. Doubtless it is well to use *other* means. Let us have no religious fellowship with the slaveholder. Let us plainly tell him that until he turn from his enormous sin, he is to us but as a heathen man and a publican. Let the pulpit on every fitting occasion denounce the system. Let the press hold up a faithful mirror to the slaveholder; let it also reflect upon him the righteous indignation of a civilized European community. The free-labour movement will still be required to give effect to the whole. Depend upon it our most emphatic protests will be little heeded so long as our own hands are not clean, which they can never be whilst we continue to participate in the gain of oppression.

The united kingdom, which probably contains less than a fiftieth part of the world's inhabitants, consumes, according to recent statistics, from one-third to one-fourth of the world's crop of sugar. This year, we are expected to take about a third, as the total production is below an average. It must surely be *some* discouragement to the slaveholder to be shut out, even partially, from such a market. But should there be no evident mercantile result from our rejection of the blood-stained produce of slavery, still the moral influence of such a testimony would be incalculable. The wrongs of the slave can never be forgotten at the table of an abstainer from slave-produce. The coffee-pot, the sugar-basin, and the pudding dish, all become eloquent in his cause, and continually stimulate to fresh efforts for his emancipation. Our little children thus drink in anti-slavery principles with their daily sustenance, and should the present race of abolitionists be defeated in the struggle, the next generation may be more successful.

But this agitation may tell more rapidly on the slaveholder than you think. We will suppose a family party at the breakfast table. A dear little girl, addressing her mother, says, "Mamma, do speak to the grocer, and tell him to send us none but free-labour sugar and coffee. I cannot enjoy my breakfast for the thought that the poor slave may have toiled and bled to provide it." Possibly mamma's conscience is not quite so tender, but she has no desire that her daughter should be made uneasy, and therefore at her next visit to the shop, she gives her orders accordingly. Perhaps the grocer has no scruples of his own; but he has a hundred customers, and ten of them refuse to take slave-grown sugar, while not one among them objects to the free. Being in general equally cheap, next time he makes his purchase, to save further trouble he takes care to select the *free* description. Again, the wholesale traveller as he goes his rounds, finds several of his samples objected to by the shopkeepers, and he ventures to suggest to his employers that they should only supply him with such as all will buy. The objection next penetrates the recesses of Mincing Lane. It reaches the Broker's sale room and the Merchant's counting house. At length the importer begins to find that while the dock-warehouses are cleared of British colonial sugar, the produce of Cuba and Brazil is suffered to accumulate. We may be sure the lesson will not be lost upon him, for the students of the ledger are pretty long-sighted. And now for the upshot of the whole. The child's simple protest, half whispered at the breakfast table, will be rung in the ears of the foreign slaveholder, in tones that he cannot misunderstand, and which may at last be reverberated from so many quarters as to shake the slave system itself to its foundations.

C.—I would have more respect for your practical protest, if it only were consistent; but total abstinence from slave-produce, in a country like this, is an impossibility, unless you betake yourself to the woods, and live on roots and berries. The gold in your purse is, in all probability, slave-produce. You cannot handle a penny without being in danger of using slave copper. Banish every grain of the polluted thing from your table, and it meets you in the form of fibre on every shelf of your wardrobe. Even if you succeed in proscribing American slave-cotton, and substituting East Indian or South African in its stead, your work is only half accomplished. You perhaps feel thankful that you have cleared your conscience, and are not as other men. You then thoughtlessly sit down upon a chair of Cuban mahogany, before a desk of Brazilian rosewood, and dipping your pen into an inkstand of slave-grown ebony, proceed to write upon paper made partly of slave-cotton, a philanthropic tirade against the use of slave-produce.

A.—The value of a principle is not to be judged of by the obstacles in the way of its application. Our present difficulty of applying the free-labour principle arises entirely from our long neglect of it. We are like a man who has

trespassed on his neighbour's fields, and is suddenly seized with compunction on discovering that he is damaging the crop. He cannot even go back without treading down corn, but if he go forward he will tread down more, and surely a good man will never hesitate which course to take. The principle against trespass is a good one, although he cannot act upon it at once. Having once diverged into a wrong path, it takes him some time to get back into the right one.

Though I should rejoice to see the day for a total and universal rejection of every grain, filament, and particle of slave-produce, I am conscious that to cleanse our hands from it, as a nation, must be a work of time. But the nation is made up of individuals, and I would say to each, "let us begin at home." In the department of cotton goods, let every friend of the negro be careful to select the free description, and where it is not to be had, inquire for a substitute. There is already some variety of free cotton in the market, and if we had never struck hands with the American slaveholder, we should probably by this time have had a large supply from the East and West Indies; and if any deficiency of clothing materials had still existed, we should have stimulated the industrial resources of Ireland for the cultivation of flax. The gains of the American slaveholder would have been less, but the poverty of India and the destitution of Ireland might not have been so manifiest.

Consistency is doubtless a good thing, but our inability to do all the good we wish is but a poor excuse for not doing all we can. We shall not be held responsible for that over which we have had no power. Should I ever have a vote on the exclusion of slave-gold from the mint, I shall know how to exercise it; in the meantime I shall have no great qualms of conscience about the few grains that may be rubbed off in my pocket. The same with ornamental woods. Our houses are perhaps already furnished, and a piece of furniture will last a life-time. It would do no good to go round and inquire into the pedigree of every chair and table, discarding all of suspicious origin. Yet if we ever buy furniture again, consistency requires that we prefer the mahogany of Honduras to that of the Spanish colonies or other slave states. But the most strenuous efforts ought certainly to be directed to the two great staples of slavery. If the broad brand of European condemnation could be stamped on every package of slave-grown sugar and cotton, there is good reason to believe that slavery in the west would quickly come to an end; for slave-labour would be rendered so unprofitable that the system would fall to pieces by its own weight.

C.—I should like to know how you mean the public to discriminate between the precious and the vile. There is so much trickery in trade that as soon as ever a preference for free goods is manifested, there will be many counterfeits. Shopkeepers will be tempted to tell untruths—marks and labels will be forged—and people will be gulled into the belief that they are dealing a blow at slavery, whilst unconsciously consuming the productions of slave countries.

A.—What good thing is there that has not its spurious imitations? Christianity itself has many counterfeits, yet who dares to object to our Holy Religion on this account? The obvious remedy for imposition on the free-labour purchaser, is to deal only with honourable tradesmen. A disregard of this rule would lay you open to many frauds besides that under consideration. Let the housekeeper who doubts her grocer's testimony, confine her puchases to a few descriptions of goods, and learn to distinguish them. In buying sugar, let her inquire for fine Bengal, Dhobah, Cossipore, or Chrystallized Demerara, none of which I have ever seen imitated in slave-grown. In lump sugar, let her ask to see the manufacturer's certificate. Coffee is difficult to discriminate, but it is of less consequence, as there is very little slave-grown consumed in this country. The free plantation Ceylon is a very useful sort, and to be found in most shops; it may generally be known by its short thick berries. An ordinary observer may distinguish Patna and Italian rice from the slave-grown Carolina. No grocer, who buys his foreign produce in original packages, need have much difficulty in identifying the slave-grown. The custom-house papers, furnished to the person who pays the duty, contain the name of the port of shipment. A reference to the map, and a glance at the list of free and slave-produce, which has been widely circulated, will generally solve the question.

With respect to cotton, the evidence is less direct, but the merchants, brokers and agents, now identified with the movement, are exercising great vigilance against deception. Even from America, excellent free cotton may be obtained under the guarantee of the "Philadelphia Free Produce Association," whose devoted agent traverses the slave States, ascertains which plantations are worked by free-labour, and sends off shipments of untainted produce from the very heart of the slave dominion. The question is thus agitated on many southern plantations, but in so open and business-like a manner, that the slaveholders themselves have failed to make a handle of it.

All that can be expected of the consumer is to select an honest tradesman, and see that the fabric, whether piece-goods or hosiery, bears the stamp of "free-labour," and the name of a respectable manufacturer. It is true that with the greatest caution we may still be liable to impositions, but such would probably, in most instances, be quickly exposed, and if not, they would still serve to give prominence to the slave question, which is one great end of the free-labour movement.

(To be continued.)

The New York tribune in speaking of a failure in New Jersey, expresses the following truthful sentiments respecting the morality of men who live in extravagant style, but never pay their honest debts:

"It is a lamentable truth that the popular morality in regard to debt and non-payment is disgracefully lax in this Christian land. We have become so habituated to look to the law for the collection of debts, that most men have no idea of the pressing obligation to pay a debt other than the legal obligation. We understand that a man who can't pay is not to be blamed for neglecting to pay, but our "can't" has a very slippery signification. Many a man can't pay because he lives extravagantly, hiring servants to do the work which belongs to his sons and daughters—because he lives in a more expensive house, and spends more money for food, clothing, &c., than he has any moral right thus to dispose of. Many a man can't pay because he does not half work, nor exert himself near so much to get out of debt as he did to get in. The man who can't pay an honest debt has no right to indulge in luxuries—keep his sons at college or his daughters at the piano. If he lives at the rate of three or four thousand dollars a year, while the frugal and industrious importune him for what is their honest due, he is an outright swindler, no matter how high the circle he moves in, nor how many churches he belongs to."

CINCINNATI LARD AND OIL MANUFACTURE.

We learn from the Cincinnati papers, that there are upwards of thirty large establishments in that city employed in the manufacture of Lard Oil, which is accomplished by divesting the lard of one of its constituent parts—stearine. The largest of these, whose operations are probably more extensive than any other in the United States, has manufactured heretofore into lard oil and stearine 140,000 pounds monthly, all the year round, and the great increase of hogs for the present season will probably enlarge that business this year 50 per cent. It is calculated that 11,000,000 lbs. lard will be run into lard oil this year, two-sevenths of which aggregate will make stearine, the residue oil, say about 24,000 barrels, of 42 gallons each. Much the larger share of this is of inferior lard, made of mast fed and still fed hogs, the material, to a great extent, coming from a distance—hence the poor quality of western lard oil. Lard oil, besides being sold for what it actually is, is also used for adulterating sperm oil, and in France serves to materially reduce the cost of olive oil, the skill of the French chemists enabling them to incorporate from 60 to 70 per cent. of lard oil with that of the olive. There is also an establishment in that city which, besides putting up hams, &c., is extensively engaged in extracting the grease from the rest of the hog, and will probably this year operate in this way on 30,000 hogs. It has seven large circular tanks, six of capacity to hold each 15,000 lbs., and one 6,000 lbs. These receive the entire carcase, with the exception of the hams, and the mass is subjected to steam process, under a pressure of 70 lbs. to the square inch, the effect of which operation is to reduce the whole to one consistence, and every bone to powder. The fat is drawn off by cocks, and the residuum, a mere earthy substance, is taken away for manure. Besides the hogs which reach this factory in entire carcases, the great mass of heads, ribs, back-bones, tail-pieces, feet and other trimmings of the hogs cut up at different pork-houses, are subjected to the same process, in order to extract every particle of grease. This concern alone is expected to turn out this season 3,600,000 lbs. of lard, five-sixths of which is No. 1. Six hundred hogs daily pass through these tanks one day with another.

The stearine expressed from the lard is used to make candles, by being subjected to hydraulic pressure, by which three-eighths of it is discharged as an impure oleine; this last is employed in the manufacture of soap. 3,000,000 lbs. of stearine have been made in one year into candles and soap in these factories, and they can make 6,000 lbs. of candles per average day throughout the year.—*Farmer and Mechanic.*

THE POWER OF TRUTH.

A philosopher, alike distinguished for genius and profound and varied learning, once said:—"Christianity alone can effect the universal brotherhood of nations, and bind the human family together in a rational, that is, a free moral society." He had watched the tide of human affairs, and observed, with disappointment and regret, how many efforts to burst the bonds of oppression and despotism had proved abortive. He had seen the ardent aspirations of enslaved thousands to be free, and his generous heart throbbed with intense emotion, in the prospect that their hopes would soon be realized. But speedily the light which glimmered on their pathway was quenched; their ardour was cooled, their plans frustrated, and again they were trodden down by the iron heel of oppression. This man, like a true philosopher, began to investigate the causes which led to such disastrous results. After long and patient inquiry he discovered, as he thought, the true reason. He saw that there was more of passion than principle mingled in these conflicts; that some confounded liberty with licentiousness, and sought a change in their social condition, without respect to those great axioms, those fundamental principles which lie at the foundation of a safe and well organized society. This led to a full conviction of the truth of the remark we have quoted. None more truly than ourselves, rejoice in the spread and the triumph of liberty. We anticipate with the highest exulta-

tion the time when the song of jubilee shall be heard on every mountain top and in every valley: when men shall rise to the true dignity of their intellectual and moral nature, and the nations of the earth shall be one vast brotherhood bound together by ties never to be severed. To the question, how shall these discordant elements, as they now exist, be harmonised, we are free to answer that our only hope is in the ameliorating, purifying, elevating, and restraining influences of Christianity.—*North American and United States Gazzette.*

OREGON MINERAL WEALTH.

Iron ore is known to exist in the country. It is said that there is an extensive bed of good pipe ore ten miles below the city, and one mile from the Willamette river. Other beds of iron ore, more or less extensive, are said to have been discovered. Extensive beds of rich lead ore have been discovered in different portions of the territory. Black lead of superior quality is known to exist in abundance in the middle portion of Oregon, between the Columbia and the British possessions. Copper of a very pure quality is said to exist in the Western portion of the Territory, between the British possessions and the Columbia. Eastern and northeastern Oregon abound in granite and marble. Sandstone is found in different portions of the country, some beds of which are sufficiently hard for building purposes, while others are soft. Limestone is also found in different portions of the country. Stone coal has been discovered in several places at the foot of the Cascade mountains in the neighbourhood of the Columbia, on the Cowlitz river, on the Columbia in Catalamet bay, and in the vicinity of the coast, about 70 miles below the mouth of the Columbia. The coal from these localities has been but imperfectly tested. A good article of coal exists in abundance on Vancouver's Island, and the same vein crops out on the coast south of the 49th parallel.

Platinum is said to exist in vast quantities in the Flathead country, in the neighbourhood of Fort Okanagan.

Gold has been discovered in several different places in Oregon, but nowhere as yet in great abundance. Within the last three weeks gold has been discovered on the Santiam river, a tributary of the Willamette, taking its rise in the neighbourhood of Mount Jefferson. Some persons engaged in gold digging on the Santiam are making $4 per day, and think the prospect good for finding the gold considerably abundant when, from the disappearance of the snow, they shall be able to penetrate into the mountains. We have conversed with several who have returned from the California gold mines, and all agree in ascribing a striking similarity in the geographical character of several portions of Eastern and Southern Oregon and the gold regions of California, and they all unite in the confident opinion that gold will be found in great abundance in Oregon.—*Oregon Spectator.*

THE USE OF FRUITS AND VEGETABLES.

As the question whether the use of fruits and vegetables may be prudently indulged in in those districts where the cholera prevails, is an important one, the following remarks on the subject may with propriety be submitted to our readers.

The idea of rejecting wholesome ripe fruits and vegetables is ridiculous. Eat them at proper times and in moderation, and they will prove salutary. Some persons cannot eat vegetables in ordinary times without suffering from flatulence. Of course they should avoid them during cholera. The danger is from excess. People sometimes forget that vegetables are nutritious; they eat their full allowance of meat and bread, and the potatoes, tomatoes, onions, beets, &c., they then stuff themselves with, are just so much extra—more than nature needs, or can well digest.

As to ripe fruits—raspberries, blackberries, apples, and peaches—they are wholesome, at the right time. But it must be remembered that they, too, require digestion. They don't evaporate in the stomach, nor are they absorbed. They are digested. After a man has eaten a full meal, and the process of digestion is going on, let him take a slice of the best baked bread and the sweetest butter, and the chances are, that if at all disposed to dyspepsia, it will disorder the process, and directly run into a state of decomposition. Acidity, pain, distention, oppression, disturbed bowels, will probably result. And yet, good bread is not poison: it has been eaten out of season. People seem to think, however, that they can take fruit at any time, even when the stomach is heavily engaged with the disposition of an ample meal. They cram themselves with apples or peaches just when the notion seizes them, and then, if decomposition should take the place of digestion, and the over-tasked stomach get rid of the indigested mass by throwing it off upon the bowels, thereby occasioning diarrhœa, they blame the Creators's gifts, instead of their own folly in abusing them. It was not the apple that did the mischief, it was the eating of it at the wrong time. There is a time to eat apples, and there is a time to let them alone. Either make fruit a part of the meal, using it as a dessert, or, take it after the stomach has completed the process of digestion, and has nothing else to do than to make a good report of whatever may be referred to it.—*National Era.*

BREAD STUFFS OF THE UNITED STATES.

A scientific report on this subject by Professor Lewis C. Beck, of Rutgers College, giving the results of some experiments made under the patronage of the Federal Government, has recently been published, and we are indebted to the polite

attention of the author for a copy of it. It is a valuable document on a topic of general interest. The fact that we sent forty-three millions of dollars' worth of food to relieve a famine in Europe in a single year—great as the amount really is—dwindles nevertheless into insignificance when compared with the profuse abundance we enjoy at home. The aggregate amount of the agricultural products of the United States, convertible into bread stuff or its substitutes, upon an average of three or four years, is about 900 millions of bushels, of which nearly one half is Indian corn. The quantity of wheat may be put down at 100 millions of bushels. The whole amount of this vast aggregate product required for home consumption does not probably exceed 300 millions. Of course the immense surplus is subject to exportation; so that it is not too much to assume that our country is destined to be the granary of the world.

In view, then, of the magnitude and importance of this great national interest, the late Commissioner of Patents did well to make it the subject of special scientific research; and he happily selected a gentleman every way qualified for the task, to ascertain how the intrinsic value of the various breadstuffs may be determined, their injury guarded against, and their adulterations detected.

Professor Beck received the appointment in April of last year, and his experiments thus far have been confined to wheat and wheat flour, which constitute the subject of the report before us. Indian corn and meal, which have now become such important articles of export, will receive due attention in the course of his researches. In entering upon the subject of his present report, his first object was to ascertain the amount of water in different kinds of wheat and flour, for all contain water in greater or lesser quantities. Its amount is greater in cold countries than in warm,

In Alsace, from 16 to 20 per cent.
In England, from 14 to 17 per cent.
In United States, from 12 to 14 per cent.
In Africa and Sicily, from 9 to 11 per cent.

This accounts for the fact that the same weight of Southern flour yields more bread than Northern. English wheat yields 13 pounds more to the quarter than Scotch. Alabama flour, it is said, yields 20 per cent. more than that of Cincinnati. And in general, American flour, according to the authority of one of the most extensive London bakers, absorbs 8 or 10 per cent. more of its own weight of water, in being made into bread, than the English. The English grain is fuller and rounder than the American, being in truth puffed up with moisture. All this is accounted for by temperature. The warmer the country, the more is the water dried out of the grain before it ripens, and hence, when made into bread, it absorbs more water again, and is therefore more valuable.

Water also unfits it for preservation. The books of a single inspector in New York city showed that in 1847 he inspected 218,679 barrels of sour and musty flour. In his opinion the loss on these was $250,000. Every year the total loss in the United States, from moisture in wheat and flour, is estimated from $3,000,000 to $5,000,000! To remedy this great evil, the grain should be well ripened before harvesting, and well dried before being stored in a good dry granary. Afterward, in grinding and in transporting, it should be carefully protected from wet, and the flour be kept from exposure to the atmosphere. The best precaution is kiln drying. By this process the wheat and flour are passed over iron plates heated by steam to the boiling point. From each barrel of flour 16 or 17 pounds of water are thus expelled, leaving still 4 or 5 per cent in the flour, an amount too small to do injury. If all the water be expelled, the quality of the flour is deteriorated.

The mode of ascertaining the amount of water in flour is this. Take a small sample, say 5 ounces, and weigh it carefully. Put it in a dry vessel, which should be heated by boiling water. After 6 or 7 hours weigh it carefully, until it loses no more weight. Its loss of weight shows the original amount of water.

The next object of Professor Beck was to ascertain the amount of gluten in the various samples of flour. Gluten is an adhesive, pasty mass, and consists of several different principles, though its constitution has not yet been satisfactorily determined. It is chiefly the nutritious portion of the flour. The remaining principles are mostly starch, sugar and gum. These three latter have been thought not to be nutritious, but this is probably an error. On an average, their relative amounts in 100 parts are about as follows:

	Average.	Kubanka Wheat, the best.
Water . . .	13	12
Gluten . . .	12	16
Starch . . .	67	60
Sugar and gum	8	9
	100	97

The professor examined, according to the present report, 33 different samples, from different parts of the United States and Europe, and he gives the preference to the Kubanka variety from the South of Russia. There would probably be a prejudice against it in this country, from the natural yellowish hue of its flour and bread.

The process for determining the relative amount of gluten, starch, sugar and gum is this: Put a few ounces of flour, carefully weighed, in a cotton or linen cloth. Pour cold water upon it and work up the dough with the fingers. All except the gluten strains through the cloth. This is then dried and weighed.

The gum and sugar become dissolved in the water, but the starch settles at the bottom of the

vessel. This water is poured off and the starch is thus obtained, and may be weighed. The water is next evaporated, and the gum and sugar also obtained in a dry state for weighing. This is not a perfect method;—other methods more complicated give different results; but this is sufficiently accurate in a practical way for ascertaining the relative values of different specimens.

The report contains some valuable remarks on agriculture in general. The inquiry is not simply how productive a field may be made, however important that may be, but concerns also the *cost* of such production. A man may astonish the country by the great abundance of his crops, and yet become bankrupt with his great returns,—simply because they cannot repay their cost. The questions therefore of economy of measures, and economy of treatment, are of the first importance. It should be known also that when raised on a rich soil it is more nutritious, taking the same quantity, than that raised on poor ground.

We hope these inquiries will be continued without delay. As yet, after so few months' labour, they are merely preliminary. Professor Beck has given abundant proof of his ability to pursue the subject, in his noble report on the mineralogy of New York, and his valuable works on chemistry and botany; and we may reasonably anticipate that his researches in organic analysis will be entitled to a place with those of Professor Horsford, of Cambridge, or of Professor Norton, of Yale.—*Newark Daily Advertiser.*

An estimate of the Crops of the United States as per Report of the Patent office, 1847.

Indian corn—bushels,		539,350,000
Wheat,	"	114,245,500
Oats,	"	167,867,000
Rye,	"	29,222,700
Buckwheat,	"	11,673,500
Barley,	"	5,649,950
		868,008,650
Potatoes	"	100,365,000
Total,		968,373,650
Hay,	tons,	13,819,900
Hemp,	"	27,750
Tobacco,	pounds,	220,164,000
Cotton,	pounds,	1,041,500,000
Rice,	"	103,040,500
Sugar,	"	324,940,500
Silk Cocoons,	"	404,600

Number of persons who emigrated from Europe and arrived in the United States in the year 1847, 300,000, and in the year 1849, probably 350,000.

Seneca, says, "a great deal of wickedness would be prevented, if, as men are about to sin, one single witness were to stand by." It would, therefore, be a profitable exercise for a person tempted to do evil, to pause and consider, whether he would yield to the temptation, if the friend whom he of all others thinks the most worthy of his regard, were present: if then the eye of a fellow mortal would deter him, still more might the consideration, that all our actions are naked and bare, before that omnipresent Being, on whose favour depends our peace in time and in eternity. —*Dillwyn.*

SINGULAR PROFILE.

A traveller who visited the White Mountains in New Hampshire, during the summer, gives the following account of a singular appearance which he witnessed on his return from the summit of the mountain. The article is extracted from the Massachusetts Spy.

After dinner we were impatient to pay our respects to the "Old Man of the Mountains." The Major, acting as guide, led the way to a small lake about one hundred rods south of the house, which, he said, was the old man's fishing pond. Here he directed us to look high up the mountain, and see one of the wonders of the world. We had heard much of the old man, but were not prepared for the shock and sensation of awe we experienced at first beholding him. We had supposed we should see a combination of rocks on the side of the mountain, which, by the aid of the imagination, could be made to bear some resemblance to "a fine old gentleman." Judge of our surprise when we beheld a most perfect profile of the human face, forehead, eyebrows, nose, mouth, tongue between the lips, (which are partly open, as if in the act of speaking), chin and neck, with "Adam's Apple" distinctly visible upon it. The length of the head from the top of the forehead to the lower part of the chin is said to be eighty feet. The appearance to the spectator is colossal, and measured by the eye where we stood, more than half a mile distant, apparently about four feet in length. It stands in bold relief against the sky, at the southern extremity of the mountain, about 1200 feet above the road, and looks out into the southeast over a deep valley below, with an expression of countenance so striking and so solemn, that, when once seen, it can never be forgotten. The profile is produced by the jutting out of five separate masses of rock; first the helmet on the crown of the head; second the forehead; third the nose; fourth the mouth and chin; and fifth the neck. It is said the resemblance is lost on approaching the ledge, and that it is not seen to advantage except at one particular point. A little north of this point, with the aid of the imagination, the outlines of his servant, wrapped in a cloak, with a round hat on his head, are distinctly seen standing in the back ground. Proceeding down the road, we soon came to a point where the figure lost its stern appearance, and assumed that of a toothless old woman in a mob cap.

"They that seek me early shall find me."

Come, while the blossoms of thy years are brightest,
Thou youthful wanderer in a flowery maze;
Come, while the restless heart is bounding lightest,
And joy's pure sunbeams tremble in thy ways;
Come, while sweet thoughts, like summer buds unfolding,
Waken rich feelings in the careless breast—
While yet thy hand the ephemeral wreath is holding,
Come, and secure interminable rest.

Soon will the freshness of thy days be over,
And thy free buoyancy of soul be flown;
Pleasure will fold her wing, and friend and lover
Will to the embraces of the worm have gone;
Those who now bless thee will have passed for ever;
Their looks of kindness will be lost to thee;
Thou wilt need balm to heal thy spirit's fever,
As thy sick heart broods over years to be!

Come, while the morning of thy life is glowing,
Ere the dim phantoms thou art chasing die—
Ere the gay spell, which earth is round thee throwing,
Fades like the crimson from a sunset sky.
Life is but shadow, save a promise given,
Which lights up sorrow with a fadeless ray:
O, touch the sceptre!—win a hope in heaven—
Come, turn thy spirit from the world away.

Then will the crosses of this brief existence
Seem airy nothings to thine ardent soul,
And, shining brightly in the forward distance,
Will of thy patient race appear the goal;
Home of the weary! where, in peace reposing,
The spirit lingers in unclouded bliss:
Though o'er its dust the curtained grave is closing,
Who would not early choose a lot like this?

Columbian Star.

SUMMARY OF NEWS.

EUROPE.—Dates to the 11th inst. have been received by the steamer Canada. The cholera continues to increase in London, in which city 926 deaths from this disease were reported for the previous week.

On the 3d inst., the French Minister of Finance laid before the Assembly a statement of the financial condition of the country, showing that during the last ten years the deficit in the treasury had been constantly increasing. The revolution added to the expenditure of 1848 not less than 265 millions of francs, while it reduced the proceeds of the indirect taxes by 150 millions, the direct tax of 45 centimes, laid by the Provisional Government, not covering the deficit. The final deficit in 1849 had been estimated at 91 millions, but he did not hesitate to carry it to 184 millions. The whole deficit on the first of First month next would exceed 550 millions. The expenditure for 1850 was fixed at 1,590 millions, and the receipts were estimated at 1,270 millions, leaving a deficit of 320 millions. To cover that difference, he asked to be allowed to negotiate a loan of 200 millions; to annul the reserve of the sinking fund; to create new taxes; and, in order to provide means to go on with the public works, to issue treasury bonds for the amount which might be required.

A commission, composed of three cardinals named by the Pope, has assumed the government at Rome. The Inquisition has been re-established, as has the Tribunal of the Vicar-General. The latter institution appears principally designed for the government of the clergy, and it is asserted that already fifty-three priests have been imprisoned by its authority for the *crime* of ministering to the wounded republicans; and also, that females have been prohibited from attending to the wants of the latter in the hospitals. Gen. Oudinot has been recalled by his government. Garibaldi is said to be near Rimini, which town had pronounced in his favour. It is said that through the mediation of England and France, peace has at length been concluded between Austria and Sardinia.

The Hungarian army under Georgey is supposed to be at Tokay, and it is said that the Russians have left Pesth and crossed the Theiss near Polgar. The main Austrian army has marched southward towards Szegedin. The Hungarian garrison at Comorn have taken the town and fortress of Raab, with a large quantity of military supplies. The Russian army in southern Transylvania, after advancing from Cronstadt through Hermanstadt, has been defeated and driven back by Gen. Bem, who has retaken both these towns.

CHOLERA.—New York, 21st inst., 70 cases, 30 deaths; 22d, 45 cases, 20 deaths; 23d, 64 cases, 26 deaths; 24th, 52 cases, 17 deaths; 25th, 19 deaths, (cases not reported;) 26th, 23 deaths; 27th, 24 deaths. Boston, 21st, 8 deaths; 22d, 13 deaths; 27th, for 48 hours, 26 deaths. For the week ending 25th, 215 deaths; 75 cholera. Albany, 21st, 8 cases, 7 deaths; 22d, 7 cases, 2 deaths; 24th, 10 cases, 1 death; 25th, 15 cases, 9 deaths. Buffalo, 21st, 23 cases, 6 deaths; 22d, 26 cases, 18 deaths; 24th, 43 cases, 17 deaths; 27th, for 48 hours, 64 cases, 30 deaths. Rochester, 20th, 4 deaths; 21st, 2 deaths; 24th, 5 deaths. The disease has prevailed with severity at the manufacturing village of Birmingham, near Pittsburg, but is now abating. St. Louis, for the week ending 19th, 105 interments, 5 cholera. Cincinnati, for the week ending 23d, 109 interments, 21 cholera. Philadelphia, for the week ending 25th, 248 interments; cholera asphyxia 16, cholera infantum 32, diarrhœa 12, dysentery 46. Adults 99, children 149.

The name of the individual abducted from New Orleans, as mentioned last week, is Juan Garcia Rey. He was keeper of the prison at Havana, and having permitted the escape of two prisoners, one of whom was confined for political offences, he himself fled to New Orleans, from whence he is alleged to have been forcibly and secretly taken back to Havana. The Spanish consul at New Orleans, and four other persons, have, after a long investigation, been bound over for trial, charged with participating in this outrage. It appears that Rey had an interview with the American consul at Havana, during which he declared that he had returned voluntarily, but that he subsequently found means to inform the consul that this declaration was made under the threats of the officers by whom he was surrounded, and that he was really a prisoner. The result of this affair is looked for with much interest.

An armed expedition is said to be secretly organizing in some of our chief cities, the destination of which is unknown, but which is supposed to be intended for the invasion of Cuba, and the establishment of the independence of that island. The President has issued a Proclamation, warning American citizens against taking part in the expedition, and instructing government officers to endeavor to prevent it from taking place.

FRIENDS' REVIEW.

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EXTRACTS FROM MEMORIALS OF MARIA FOX.

(Continued from page 786.)

1825. *First Month* 3*d.* Confined by a painful attack of illness, and my strength greatly reduced, but in unutterable kindness sustained in a degree of quiet dependence on the invisible Arm; and at times enabled, through the power of redeeming love, to rejoice in tribulation, and to acknowledge, that it is good to be afflicted. Took leave yesterday of a sailor boy, (the son of a Friend,) on whose account I had felt greatly interested. Gave him, on paper, a few friendly hints for the regulation of his conduct, in a situation of peculiar danger, from the temptations to evil, by which he is surrounded. Being First-day, he staid our family reading, when the hundred and seventh psalm was read, and afterwards, I was engaged to commend this interesting little wanderer to the care and keeping of the great and good Shepherd, in a few short petitions. My dear sister also addressed him with instructive counsel, encouraging his young mind to put its trust in the Lord.

(*Without date.*) Continued more or less an invalid, during the whole of this month; and in the course of it, met with some things which caused me great pain, from the unkindness or ingratitude of a person, from whom I had cause to expect far other treatment. Oh! that it may tend to deepen me in that humility and abasedness of self, of which I stand so much in need. But, alas! the subtilty of self-love, betrays us into innumerable evils, and so artfully winds itself into our actions, that we had need to say more often than the day, "Cleanse Thou me from secret faults."

Second Month 4*th.* Got to meeting for the first time this year, and found renewed cause to commemorate the goodness of Him who bringeth down and raiseth up, and who is worthy to be adored in all his dispensations; for we know that his judgments are right, and that in very faithfulness He doth afflict us; therefore, we esteem all his precepts, concerning all things, to be right.

6*th, First-day.* In the evening, heard some painful things, relative to the conduct of an individual, on whose account we are much interested; one, who possesses many qualities, which, if happily brought under the regulating influence of the divine fear, might not only adorn, but enrich society; but who appears to be in great danger of making shipwreck of faith and of a good conscience, on the fatal rock of sophistical speculation, may I not say, of a refined infidelity. Oh! that we may be favoured, in all our association with him, with that preservation, which only can keep us from the many transformations of evil, and enable us to detect the fallacy of what appears to be arrayed in brilliant colours. "Set a watch, O Lord! before my mouth, keep the door of my lips," that I sin not with my tongue.

7*th, Second-day.* Thy mercies, O Lord! are new every morning. How unutterable is thy love to thy poor erring creatures! How many gracious means dost Thou employ, to bring them to the saving knowledge of Thyself! This morning, we heard that the person alluded to in the memorandum of yesterday, had met with an alarming accident, by the running away of a spirited horse; but although so stunned by the fall, as to remain some time in an unconscious state, yet through the preserving care of divine Providence, not a bone is broken, and, we trust, no serious injury sustained. Oh! that it may be the occasion of exciting him to think of his ways; that so, by application to Him who only can give the victory, his feet may be inclined unto the Lord's testimonies.

9*th, Fourth-day.* Awoke in the morning, with a comforting conviction, that however the ways of man may be perverted, and the imagination of the thoughts of his heart be evil, yet the counsels of divine Wisdom are all faithfulness and truth; that all his dispensations are a part of a beautiful and harmonious system, regulated by an unerring and merciful hand. May we not, then, renew our trust and our confidence, and remember the words of our blessed Lord, "What I do, thou knowest not now, but thou shalt know hereafter." Went to meeting, where there was

an awful feeling of the importance of preparation for the solemn and final change, seeing we "know neither the day nor the hour, wherein the Son of man cometh." In conversation afterwards with some friends, suffered myself to speak with too much warmth, on a subject of moment to them, which it appeared to me, they treated too lightly. Regretted afterwards the *manner* of speaking, though I felt relieved, in some degree, by the discharge of a duty.

Letter to two of her friends, dated Third Month 26th, 1825, being the anniversary of her own and her correspondent's birth.

There is something so interesting in the return of a period important to us all, that it feels like a part of the duty of it, to remember those, who, through most of the past years of life, have been numbered amongst my loved and valued friends. Well, many swiftly revolving suns have rolled over us, and where are we now? Perhaps, this is the inquiry that befits this solemn season, for such it must be to all who feel the awfulness of life,—the value of the gift, and the uncertainty of its continuance. If we look back upon the path we have trodden, what a multitude and variety of reflections crowd upon the mind! whether we look at the pleasures tasted,—the sorrows dispensed,—the dangers that have been escaped, or the countless mercies which have so strewed our path, that, amidst all the vicissitudes of day and night, summer and winter, we may well exclaim, "Thou crownest the year with thy goodness, and thy paths drop fatness." And now, what shall we render to the great Giver for all his benefits? Shall we not take the offered cup of salvation, mingled, as it is, by the hand of infinite wisdom and perfect love, and call upon his name? The cup which our Heavenly Father is pleased to give us, shall we not drink it, of whatever ingredients composed? He knows best what is most salutary, and, like a skilful physician, proportions and modifies the medicine, according to every varying case and circumstance; designing, in all things, to accomplish the great work of our purification from those earthly mixtures, which impede the communion of the soul with her holy Creator. Oh, then! may we yield ourselves, fully, passively, unreservedly, to the discipline of the divine hand; accounting it an unspeakable favour to be chastened by one who knoweth our frame, and remembereth that we are dust, and whose fatherly compassions fail not. May we be willing, not only to yield ourselves to, but patiently to abide under, the forming hand; and then we shall assuredly know, that He who will not break the bruised reed, nor quench the smoking flax, is still able to bring forth judgment unto victory, in all those, who, in child-like simplicity, depend upon Him, and, in unquestioning obedience, seek to follow Him. . . . . I know not, what may be your present feelings; but in tender affection, and with, I trust, some sense of my own lamentable weakness, it seemed in my heart to desire, that we may all be encouraged to press after that which is most excellent, and which only will endure the storms and tempests of time. These we must expect to attend our path through this world; and, indeed, it is well for us that it should be so, so inclined are we to take up our rest amidst the pleasant things that are often permitted to cheer and refresh us. . . . . May the coming year be a season of renewed endeavour, to devote ourselves more fully to Him who has led us about and instructed us, and who has an undoubted right to the possession, and guidance, and direction of all we have and are.

Extract of Letter, 8th month 31, 1825.

It is a comfort to feel, from time to time, as we pass through the chequered paths of life, that the tie of friendship that bound us early, continues to bind us without slackening; and indeed, I trust it strengthens, as years roll on. May it be more and more the case, until we arrive at the end of this mortal pilgrimage; a state replete with sorrows and with snares, but in which, through unmerited mercy, many comforts and enjoyments are permitted. Oh! that we may, in all things, be endeavouring to look to the great Disposer, who wisely mingles the cup, and who, though it may at times consist with his wisdom, to pour in abundantly what may seem bitter ingredients, can make it of healing efficacy to the truly subjected mind; but indeed, my dear friend, so prone are we to shrink from every thing painful, that it is difficult to keep in this passive state,—a state, however, most desirable to press after, and one, we must believe, peculiarly acceptable in the divine sight Alas! how far is the poor unworthy writer from an attainment, which nevertheless appears the very essence of religion! When shall self be laid low, and the power of the Saviour be exalted, in a heart that seems at times the prey of the enemy! But enough of what cannot be cheering to thee, and is perhaps better locked up in secret.

Letter to a relative, Second month 12th, 1826.

It is a privilege to be permitted, some times, to salute our dear friends by the way, though we may have to commune principally of our sadness; but whilst I write this, I am forcibly struck with the conviction, that we are so encompassed with unmerited blessings and favours; so surrounded with proofs of that divine care and condescension, which is extended to the whole family of man, that surely, if our hearts were properly affected, we should find abundant cause to rejoice in the goodness of Him whose mercies are new every morning, and account all our trials and afflictions real favours, if they may but be made instrumental, to bring us nearer and nearer to

eagerly brought to her well-known store. When she came to reside in Truro, the nearest meeting of Friends was at Redruth, nine miles distant; and thither, for some years, she was in the habit of going, through the cold of winter and heat of summer, mounted on a little horse, kept for their business.

In order to attend the afternoon meeting, on First-day, she had to wait some hours, and was in the habit of carrying her crust of bread in her pocket; which, with a draught of water from the well, served to refresh her between the meeting-hours. Some of her little friends belonging to the meeting, being curious to know where their kind companion dined, she cheerfully answered, "with Christian content." This reply led to further inquiries, which resulted in the discovery of her plan of proceeding; and although her love of independence, and fear of intrusion, made her often shrink from the proffered kindness, she was thenceforth prevailed upon to accept the hospitality of her friends in entertaining her at their houses.

During her husband's last illness she was made very unhappy by the fear of his again falling into the habit which had been such a snare to him in earlier life, in consequence of his medical attendant ordering him the use of spirits, and observing in him a growing inclination to take them; in her distress she consulted a Friend, who advised her to lay the case before the doctor, as the only person who could prevent the evil consequences likely to accrue from his advice. He kindly entered into her solicitude, and quickly relieved her from this care, and his patient from the temptation, by altering his prescriptions. After this, in watching the death-bed of her husband, she had the consoling hope that, through the mercy of redeeming love, the spirit was prepared to return to Him who gave it.

She continued to carry on the same business some years after his death;—selling oranges also in their season; and prospered in her engagement. But the increasing infirmities of age, and a fall by which her leg was broken, rendered her unequal to the care of attending to it. She therefore opened a shop as a leather-cutter, an employment for which she was qualified by her early training in shoemaking.

As her helper, she kept a young servant-maid, for whose spiritual welfare she was always much concerned, and whom she took with her to meeting. The distance she had to travel was now only three miles, to an ancient meeting house at Come-to-good, in the parish of Rea.

Her zeal and devotedness in getting to meetings for worship were remarkably instructive; for at a time when her profits did not exceed about fourteen shillings in the week, she would cheerfully hire a man, horse and cart, at the cost of seven shillings, to carry her there; always shutting up her shop for the purpose of going in the middle of the week.

The blessing attending her labours enabled her, in the course of time, to do that which had long been the cherished desire of her heart;—to pay in full her surviving creditors with whom she had compounded before her marriage. Whilst her husband lived she did not feel she had a right to appropriate his property to this purpose; but when by his death it became her own, the Faithful Witness for God in the secret of her heart, showed it to be her duty to devote all her gains, beyond what she required for her own maintainance, in paying these debts, although no legal claim remained against her.

Some interesting circumstances attended this honourable act of justice. When she called on an aged man, and told him her business, tears filled his eyes; he had forgotten the debt, but having been reduced from prosperity to adversity, and being just then more than usually distressed, the sum of money thus unexpectedly brought to him proved a most seasonable assistance.

She had a great love for those she esteemed good people; and, after paying her debts, the next great object she ardently desired to attain, was to attend the Yearly Meeting of Friends in London. As soon as she had earned enough to defray her expenses and to have some cash in hand, she set off on this errand with a cheerful heart, and was highly gratified at meeting her friends in their large assembly there. She took up her abode in an humble lodging, not far from the meeting-house; and there she was in the practice of giving a cup of tea to such Friends, servants or others, as came under her notice, who might not be able to get this refreshment at home. She made it a point of contributing her mite to any deserving objects of charity to which her attention was directed; and after her death, the poor to whom she was a kind friend, much felt her loss.

Her strict integrity in dealing was remarkable. One who had listened to her, when sitting in her little shop, testifies that she often advised her customers for their benefit, and wholly against her own pecuniary interest. At one time she became very much dejected, her business having fallen off in consequence of her customers going to other trades-people, where they could procure their materials at a lower price than of her; but after a while they all returned, being satisfied that the articles purchased of her were better than those which they obtained elsewhere; thus giving testimony to the honesty of her dealings.

May we not say that by the grace of God, revealed within, which not only shows what is good and required of us by the Lord, but also gives power to the obedient to do his will, she was enabled to do justly, to love mercy, and to walk humbly with her God; thereby adorning the doctrine of God her Saviour in her lowly walk, and becoming a preacher of righteousness in conduct and conversation, according to the little that was committed to her?

By grace she was what she was; and by faith

in Christ, the author of this divine grace, she was preserved in integrity and humility through the remainder of her life, and after an illness which confined her for some months, she was mercifully brought to a good end:—the end that is peace;—and by faith "she being dead yet speaketh."

She died in the Seventh month, 1827, and was buried in Friends' burying ground, at Truro.

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 8, 1849.

In our 32d number, notice was given that the Committee, appointed by Philadelphia Yearly Meeting, to promote the civilization and improvement of the Indians, were very desirous of procuring the services of a suitably qualified man and his wife, to aid in the instruction and advancement of the natives. The object of publishing this notice in our Review, was to draw the attention of such Friends as might possess the requisite qualifications, to the subject; in order that if any of this class should feel their minds drawn to engage in this philanthropic work, they might be encouraged to make their prospects known to the Committee. We have now the satisfaction to state, that our friends Solomon and Susan Lukens, of Chester county, Pennsylvania, have offered their services in this responsible station; and having obtained from the Monthly Meeting of London Grove, to which they belong, a certificate of sympathy and concurrence with their prospect, the offer has been accepted by the committee; and they are expected, in the early part of next month, to leave their comfortable home in East Fallowfield, and set out for their lonely habitation on the borders of the Allegany. It is devoutly to be hoped, that this sacrifice of the comforts of a long settled country, and submission to the privations inseparable from a residence among the partially civilized aborigines of our land, may be promotive of lasting advantage to an oppressed and injured race, and of solid satisfaction to themselves.

Perhaps some fastidious republicans may consider the address of our Irish Friends to Queen Victoria, which we insert in the present number, as too redolent of the spirit of adulation to suit the proverbial plainness of Quakerism. It may, however, be remembered, that the Society of Friends, from their rise to the present time, have been accustomed to embrace opportunities, when they were afforded by measures or events of public notoriety, of bringing into the view of their rulers their fidelity to the governments under which they were placed; and their willingness to encourage such proceedings as are calculated to promote peace on earth, and good will among individuals and nations.

The circumstance, noted in one of our columns, of two respectable coloured men being arrested, fined and imprisoned, under authority of law, for no *offence*, unless visiting a sick parent may be deemed one, furnishes a renewed evidence of the cruel prejudice indulged in some parts of our land, against an inoffensive race; and suggests the consideration whether such laws ought to be permitted to work their mischievous purposes without having their validity subjected to a legal investigation. In the articles of confederation, it was provided that the "*free inhabitants* of these states shall be entitled to all the privileges and immunities of free citizens in the several states." In the congress of 1778, a motion was made to insert in this article the word *white*, so as to limit the provision to free *white* inhabitants. But the motion was negatived by an overwhelming majority. In the federal constitution of 1787, a provision of the same import was adopted, with a slight change in the phraseology. "The citizens of each state shall be entitled to all privileges and immunities of citizens in the several states." Art. 4, Sec. 2. According to Chancellor Kent, this provision "applies to natural born, or duly naturalized citizens; and if they remove from one state to another, they are entitled to the privileges that persons of the *same description* are entitled to in the state to which the removal is made, and to no other. Now, the free blacks who were born, or are resident in Maryland, have the right to remain there; and consequently those who go there from other states, have also the right to continue there.

"The proposed Constitution of the new state of Missouri required the Legislature to pass such laws as might be necessary 'to prevent free negroes and mulattoes from coming to settle in the state, under any pretext whatever.'"

"The Constitution being submitted to Congress, the article excluding coloured citizens, was deemed by the House of Representatives a violation of the national compact, and that body refused to receive Missouri into the Union. A compromise was at last agreed to, and Congress admitted Missouri on the express condition that the offensive clause in her Constitution should never authorize any law by which *any citizen* of any of the States should be excluded from the enjoyment of any of the privileges and immunities to which such citizen is entitled by the Constitution of the United States; and that the Legislature of Missouri should, by a solemn Act, declare their assent to this condition. The Legislature passed the Act required, and *thereupon* the State became a member of the Union."*

Hence it appears, that the Maryland act, under which the proceedings in question took place, is palpably unconstitutional.

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* See Jay's Inquiry.

no part of the orbit of any planet in which, *at some time or other*, it may not be seen from the earth. Every point of the path of each planet can therefore be observed; and although without waiting for such observation its course might be determined, yet it is material here to attend to the fact, that the whole orbit may be submitted to direct observation. The different planets also present peculiar features by which each may be distinguished. Thus they are observed to be spherical bodies of various magnitudes. The surfaces of some are marked by peculiar modes of light and shade, which, although variable and shifting, still, in each case, possess some prevailing and permanent characters by which the identity of the object may be established, even were there no other means of determining it. The sun is the common centre of attraction, the physical bond by which this planetary family are united, and prevented from wandering independently through the abyss of space. Each planet thus revolving in an orbit nearly circular, has the same tendency to fly from the centre that a stone has when whirled in a sling. Why then, it will be asked, do not the planets yield to this natural tendency? What enables them to resist it? To this question no satisfactory answer can be given; but the fact that the tendency *is* resisted, being certain, the existence of some physical principle in which the means of such resistance resides, is proved. As the tendency to fly off is directed from the centre the sun, the opposing physical influence must consequently be directed toward that centre. This central influence is what has been called gravitation. Although we are still ignorant of the nature or proximate cause of this force, and of its *modus operandi*, we have obtained a perfect knowledge of the laws by which it acts; and this is all that is necessary or material to enable us to follow out its consequences.

Besides these bodies, the greater part of which have been long known, and the motions of most of which have been in some degree understood, even from remote antiquity, there is a still more numerous class of objects, whose appearances in the system were of such a nature as to defy the powers of philosophical inquiry, until these powers received that prodigious accession of force which was conferred upon them by the discoveries of Newton. Unlike planets, comets do not present to us those individual characters above mentioned, by which their identity may be determined. None of them have been satisfactorily ascertained to be spherical bodies, nor indeed to have any definite shape. It is certain that many of them possess no solid matter, but are masses consisting entirely of aeriform or vaporous substances; others are so surrounded with this vaporous matter, that it is impossible, by any means of observation that we possess, to discover whether this vapour enshrouds within it any solid mass. The same vapour which thus envelops the body, (if such there be within it,) also conceals from us its features and individual character. Even the limits of the vapour itself are subject to great change in each individual comet. Within a few days they are sometimes observed to increase or diminish some hundred fold. A comet appearing at distant intervals, presents, therefore, no very obvious means of recognition. A like extent of surrounding vapour would evidently be a fallible test of identity; and not less inconclusive would it be to infer diversity from a different extent of nebulosity.

If a comet, like a planet, revolved round the sun in an orbit nearly circular, it might be seen in every part of its path, and its identity might thus be established independently of any peculiar characters in its appearance. But such is not the course which comets are observed to take. These bodies usually are observed to rush into our system suddenly and unexpectedly, from some particular quarter of the universe. They first follow in a line nearly straight, the course by which they entered; and this course is commonly directed to some point not far removed from the sun. As they approach that luminary, their path becomes more and more curved; the curve being concave toward the sun. Having arrived at a certain least distance from the centre of our system, they again begin to recede from the sun, and as their distance increases, their path becomes less and less curved; until at length they shoot off in a course nearly straight, and make their exit from our system towards some quarter of the universe wholly different from that from which they came.

We have stated that none of the planets depart much above or below the plane of the earth's orbit; it is quite otherwise with comets, which follow no certain law in this respect. Some of them sweep the system nearly in the plane in which the planets move; others rush through it in curves, oblique in various degrees to this plane; while some move in planes perpendicular to it. The planets also move round the sun all in one direction. Comets, on the other hand, move, some in one direction and some in another.

On the appearance of a comet, the first question which presents itself to the astronomical inquirer is, whether the same comet has ever appeared before? and the only means which he possesses of answering this inquiry is, by ascertaining, from such observations as may be made during its appearance, the exact path it follows; and this being known, to discover, by the principles of geometry, the nature of its orbit.

But a difficulty of a peculiar nature obstructs the solution of this question. So small a part of the entire orbit is described in which the comet is visible, that orbits of widely different natures may coincide within the limits of unavoidable error in the observations; and hence the astronomer may be unable to determine whether the comet moves in an elliptical orbit, or in one of

those conic sections which never return into themselves.

There is, nevertheless, a certain degree of definiteness in the observed course of the body, which, although insufficient to enable us to say what the nature of the entire orbit may be, is still sufficiently exact to enable us to recognize *any other comet*, which moves, while visible, nearly in the same course. If then, after the lapse of a certain time, a comet should be found following that course, there would be a strong presumption that it is the same comet returning again to our system, after having traversed the invisible part of its orbit. This probability would be strengthened, if, on the two occasions, the body should present a similar appearance; although this is not essential to the identity, since, as has been stated, the same comet is observed to undergo considerable changes, even during a single appearance.

The time between the appearances of comets following nearly the same path being noted, the interval—the identity of the bodies being assumed—must either consist of a single period, or of two or more complete periods. The epoch which is usually taken as the commencement of a new revolution being the instant of time at which the comet is at its least distance from the sun, the place of the comet at that moment is called its *perihelion*. The *period* of a comet may, therefore, be defined to be the interval of time between two successive arrivals at its perihelion.

Having succeeded in identifying the path of any two comets, we are then in a condition to predict with some degree of probability the time at which the next appearance may be expected. It is certain—providing that it be the same comet—that it will arrive at its perihelion after the same interval nearly; also that it *may* arrive at half the interval, or a third of the interval, or any other fraction corresponding to the possible number of unobserved appearances which may have taken place in the interval between those appearances from which its return has been predicted. The times, therefore, at which the comet may be looked for with a probability of finding it, may without difficulty be predicted; and if it has been a conspicuous body in the heavens on the occasion of its former appearances, there is a probability that the whole interval between these appearances constituted but one period, and that no return of the comet had escaped observation.

Such are the circumstances which may have been conceived to have presented themselves when the idea first occurred of attempting to ascertain the identity of former comets, and to discover the means of predicting their future return.

The *Principia* of Newton, which laid the foundation of all sound astronomical science was published about the year 1686; and Halley the cotemporary and friend of Newton, bestowed particular attention upon the physical inquiries suggested by that inestimable work.

One of the most curious and interesting of these questions was that to which we now allude. Halley, referring to the records of all former observers, with a view to obtain means of determining, so far as possible, the course of former comets, succeeded in identifying the one which he had himself observed in 1682, with comets which had appeared on several former occasions; and found, that the interval between its successive returns was from 75 to 76 years. This discovery has since been fully confirmed, and the comet has received the name of *Halley's comet*.

[To be continued.]

HONEST JANE BAWDEN.

"A woman that feareth the Lord, she shall be praised."—Proverbs xxxi. 30.

Jane Bawden, the subject of the following memoir, was far from making a show among the rich and great of this world; but her humble and hidden walk was marked by such integrity of purpose and religious concern to fulfil, under great and peculiar trials, the daily duties of life, as render it worthy to be recorded.

When a girl, she lived in service at Penzance, Cornwall, England, her native place, with a member of the Society of Friends, when she began to attend their religious meetings; and in course of time became convinced of their Christian principles, and was received into membership amongst them. Like many other young women in Cornwall, she learned, in early life, the art of shoemaking; and on quitting service, she pursued, for a time, this business. It would appear, however, that she did not succeed in it, for she became involved in pecuniary difficulties, and was obliged to compound with her creditors. Notwithstanding this circumstance, she continued her business, and afterwards entered into an imprudent marriage, a step which was followed by years of bitter suffering. Her husband was a man of impetuous character, and violent temper; and became sadly addicted to intemperance. From this evil habit the sharp retort of an apprentice boy was, in mercy, made a means of rescuing him. On being reproved by his master, the lad called him a "drunken sot;" upon which he replied, "You shall never have cause to call me so again;" a promise which he kept to the day of his death.

After their marriage, they removed to Truro, where the sale of the produce of a large fruit-garden, adjoining the cottage in which they lived, yielded them so much profit that they concluded to give up the shoemaking business, and turn their attention wholly to gardening, in which they became very successful. A large market-garden was then added; and the honest dealing and cheerful manners of Jane Bawden, at her stand in the market, where, on the appointed days, she was regularly found selling fruits and vegetables, secured her ready custom. She was very fond of children, and did not fail to gain their love, while they received from her many a useful lesson with the tempting fruit for which their pennies were

the great and inexhaustible Source of perfection and love. But how far removed am I from a state of mind, which appears so desirable to be pressed after! but which can only be wrought by the reduction of all that opposes itself to the divine government. But, amidst all our discouragements, from within or from without, may we not take comfort in the assurance, that "we have not a High Priest which cannot be touched with the feeling of our infirmities," but who, having borne our nature, and been "tempted like as we are, yet without sin," is abundantly able and willing to succour all them that are tempted; and who, as we are willing to come to Him, in living faith, will assuredly make us "more than conquerors through Him that loved us," and hath purchased us with his most precious blood. Oh! that we may withhold nothing He is pleased to call for, and then, I cannot doubt but He will be found strength in weakness, and a present help in the hour of trouble. I have suffered my pen to convey the feelings that have presented since I sat down, in the freedom of tender affection, greatly desiring that thou mayst be favoured with abundant supplies of that living virtue, which can strengthen the soul for every good word and work, and sustain it under every trial, that in the ordering of infinite wisdom, may be permitted. And when thou art favoured to approach that sacred place, where prayer is wont to be made, remember one of the feeblest and most unworthy of the flock; one, who in the pressure of multiplied infirmities, is often ready to exclaim,—Surely I shall one day fall by the hand of the enemy; and intercede, that when he cometh in like a flood, the Spirit of the Lord may availingly lift up a standard against him. . . .

Letter to two relatives, Second month 21, 1826.

So nearly and tenderly do our hearts sympathize with you in the present solemn circumstances, that language fails to give expression to those feelings, which, as it were, drink up our spirits; and yet we cannot be easy, without at least attempting to convey to yourselves some proof of our affectionate fellow-feeling. To be so distant from you, as not to be able personally to render you any assistance, in a conflict like that you have lately been called to sustain, is an augmentation of the trial, but we cannot doubt your receiving from those on the spot, all that friendship can supply; and what is much more, the secret support of that all-sufficient Arm of power which is wonderfully extended, for the stay of those, who feel it to be their only dependence. To you, my beloved cousins, what need we say? You know the springs of consolation,—you have not, now first, to seek that refuge which is the hiding-place of the Christian in the hour of adversity, but have proved it, in days past, to be an unfailing shelter, a covert from the storm, a rock against which the swelling floods of sorrow, though they may be permitted to rise high, will not be suffered to prevail. I doubt not it is your earnest desire to rest here, and to seek after a measure of that holy resignation, which breathes, in the deep prostration of the soul, the acceptable language, "Thy will be done." And when we turn to the consideration of the joy unspeakable and full of glory into which those are entered, who, through a course of years, have been endeavouring to fight the good fight of faith, how abundant is the consolation, and cause even of rejoicing on their account, that they have been permitted to enter the harbour of undisturbed rest! Well, my dear cousins, I cannot add much; but I trust this will find you surrounded by those who are peculiarly qualified to render you all that succour, that can be received through the medium of tenderly interested relatives. . . . . Accept all that can be conveyed, of tenderest love and sympathy.

[To be continued.]

For Friends' Review.

OPPRESSION OF THE COLOURED RACE UNDER SANCTION OF LAW.

A letter from a respectable inhabitant of Wilmington, Del., recently published in the Pennsylvania Freeman, gives in substance the following account of a case which occurred a few miles from that city, in the course of last month. A free coloured man, residing four or five miles from Elkton, Maryland, was taken sick, and sent for his son, who lived in Wilmington, to pay him a visit. The son, as well as the father, was a freeman, and had been raised in the neighbourhood of Elkton. Upon receiving the message, this son, in company with another coloured freeman, likewise a native of the same neighbourhood, took passage in the cars to Elkton, with the design of proceeding directly to the abode of the sick parent. But, immediately after leaving the cars, they were arrested by a constable, whose name is given, and taken before a magistrate, who fined each of them twenty dollars, for the *offence* of coming from another state into Maryland. As they had not with them the money to pay these penalties, they were committed to prison; but next day some person had the humanity to advance the amount of fine and costs, making together about forty-five dollars, and procured their release. Whether the coloured men were expected to refund the sum thus advanced, we are not informed.

Now, our readers will naturally inquire, what would have been the result, in case no person had appeared to pay this demand. An act of the State, passed in 1831, contains the following provisions,—

"No free negro or mulatto is permitted to emigrate to, or settle in this state: and no free negro or mulatto belonging to any other state, district or territory, is permitted to come into

this state, and therein remain for the space of ten successive days, whether such free negro or mulatto intends settling in this state or not;—under the penalty of fifty dollars for each and every week such person coming into, shall thereafter remain in this state;—the one-half to the informer and the other half to the sheriff for the use of the county, to be recovered on complaint and conviction before a *justice of the peace* of the county in which he shall be arrested."

"Any free negro or mulatto, refusing or neglecting to pay the fine above mentioned, shall be committed to the gaol of the county, and shall be sold by the sheriff at public sale, for such time as may be necessary to cover the aforesaid penalty, first giving ten days previous notice of said sale:—and the sheriff, after deducting prison charges and a commission of *ten per centum*, shall pay over one-half of the nett proceeds to the informer, and the balance he shall pay over to the levy court or commissioners, as the case may be, for the use of the county."

By this act the penalty would not be legally incurred till the *offender* had remained ten days in the state. But in 1839 a supplement to the act of 1831 was passed, in which the following provision appears:

"Sec. 1. After the passage of this act, no free negro or mulatto, belonging to or residing in any other state, shall come into this state, whether such free negro or mulatto intends settling in this state or not, under the penalty of twenty dollars for the first offence; and no free negro or mulatto shall come into this state a second time where he or she has been arrested under the provisions of this act, under the penalty of five hundred dollars, the one-half of the said sum of five hundred dollars to the informer, and the other half to the sheriff, for the use of the Colonization Society of the state of Maryland, to be recovered on complaint and conviction before the county court of the county, or during the recess, the orphans' court of said county in which he or she shall be arrested; and any free negro or mulatto refusing or neglecting to pay said fine, shall be committed to the jail of the county, and shall be sold by the sheriff at public sale, to the highest bidder, whether a resident of this state or not, first giving ten days' notice of such sale, to serve in the character and capacity of a slave; and the said sheriff, after deducting prison charges and a commission of ten per cent. shall pay over one-half of the nett proceeds to the informer, and the balance he shall pay over, if sold in a county on the eastern shore, to the treasurer of said shore, or if sold in a county on the western shore, to the treasurer of the western shore, for the use of the Colonization Society of the state of Maryland; and for all sums of money so received by the said sheriff, his bond shall be answerable on his failure to pay the same over, in an action at law in the name of the state of Maryland, for the use of the parties entitled to receive the same by this act; and all sheriffs and constables are hereby required to arrest any free negro or mulatto, who may come into this state contrary to the provisions of this act, and all other persons are authorized to arrest any such free negro or mulatto; and such sheriff, constable, or any other person as may arrest any free negro or mulatto, who shall have come once into the state contrary to the provisions of this act, shall be entitled to the penalty of twenty dollars hereby inflicted, to be recovered on complaint and conviction as before stated, and such free negro or mulatto shall pay the said penalty of twenty dollars, and all jail fees and expenses incident to his or her arrest and detention, or upon his or her failure to do so, he or she shall be committed and sold as herein provided in relation to those who have incurred the penalty of five hundred dollars; *Provided*, that if said negro or mulatto shall not remove out of the state within five days after he shall have paid the said sum of twenty dollars, he shall be deemed to have come a second time into the state, and shall be liable as if he had so done."

Such is the law in our sister republic, in regard to this oppressed part of our race; and yet in the same act, care was taken to prevent white persons coming into, and travelling through the state, from being deprived of the service of coloured servants, or attendants, whom they might wish to employ. That such laws could be enacted in our age and country, may appear incredible; but my readers may be assured that the volume (Latrobe's Justices' Practice) containing these acts lies before me. E. L.

HALLEY'S COMET.

Among the multitude of appearances which succeed each other in their appointed order, and of the times and manner of which the perfect knowledge of the astronomer enables him to advertise us, there are some which more powerfully seize upon the popular mind, as well by reason of their infrequency and the circumstances which attend them, as by the imaginary consequences with which ignorance and superstition have, in times past and present, invested them. Among these, Solar Eclipses had a prominent place; but a still more interesting position must be assigned to Comets.

It is well known that the solar system, of which our planet forms a part, consists of a number of smaller bodies revolving in paths, which are very nearly circular, round the great mass of the sun placed in the centre. These paths, or orbits, are very nearly in the same plane; that is to say, if the earth, for example be conceived to be moving on a flat surface, extending as well beyond its orbit as within it, then the other planets never depart much above or below this plane. A spectator placed upon the earth keeps within his view each of the other planets of the system throughout nearly the whole of its course. Indeed, there is

good, it clashes with another of still wider application, and which I hold to be indispensable to the happiness of mankind. I allude to the cardinal principle of Free Trade, which gives every man a right to buy in the cheapest market and sell in the dearest.

A.—It is not my intention either to assail or defend the great maxim of free trade, but until you can show that there ought to be free trade in stolen goods, I am prepared to maintain that it has nothing to do with the question. Let us suppose a case in point. I am in want of a house, and advertise for tenders. Several are sent in, and one is much lower than the rest. But I happen to know that the builder, who makes the offer, steals the timber out of Lord B.'s forest. Should I be justified in accepting it? Or would the case be mended if the builder paid for the timber, and kept back the wages, that is, stole the labour of his men? Such is the fact with slave-grown sugar. The planter may pay the rent of the land that grows it; the mill that grinds it may have been honestly obtained; but the manual labour, which gives value to the whole, is stolen from the negro. What the planter has obtained by robbery, he can have no right to sell, and what he has no right to sell, I can have no right to buy. But this is putting the case in the mildest form. The slaveholder is no common burglar or highwayman. It is not merely *property* he steals—it is not merely *labour*—he steals *men*. The negro has committed no crime, but because his skin is dark he is enslaved. He marries a wife, and she brings him children. His master wants money, or perhaps dies. The family are placed upon the auction-block, handled like cattle, knocked off to the highest bidders, and separated, perhaps hundreds of miles, for life. Nor is the worst yet told. "Slavery," as John Wesley rightly expresses it, "is the sum of all villainies." The slaveholder not only pursues his victim in this life, but would place him under ban in the world to come! He makes it penal to teach a slave to read, and throws a man into prison for giving him a Bible! Shall the Christians of Great Britain freight their vessels with his wares, because they cannot find a cheaper market? Shall we make ourselves the accomplices of the slaveholder by furnishing him with the grand motive to his crimes—money?

The political economy which would enact free trade in slave produce is passing strange. Labour is the poor man's merchandize. Abstractedly, every man may have a right to buy in the cheapest, and sell in the dearest market; but if the Englishman, by buying his merchandise in the cheapest market, prevents the negro from selling his in the dearest, or, indeed, from selling it at all, the least that can be said of the transaction is that a good principle has been misapplied. If political economists are prepared to ride free trade, roughshod, over the dearest interests of our race, we appeal to the political economy of the gospel, and deny their right. If human law allow of such procedure, we carry our objection to that high court of equity, which is presided over by an enlightened conscience—we appeal to the chancery of Heaven, whose injunctions are embodied in that book which says, "Whatsoever ye would that men should do unto you, do ye even so to them."

(To be continued.)

RELIGION AMONG THE INDIANS.

Amongst the many instances which might be mentioned, a particular one appeared, some years ago, in these parts, through the effectual workings of grace, on a number of our neighbouring Indians. These people were very earnest for the promotion of piety among themselves, which they apprehended to be the effect of an inward work, whereby the heart became changed from bad to good. When they were solicited to join the other Indians in the war against the English, they absolutely refused, whatever might be the consequence to themselves, even if the fighting Indians should make *slaves*, or as they expressed it, *negroes of them*, rendering this reason for it, *That when God made men, he did not intend they should hurt or kill one another.* Upon being farther conversed with, in respect to their religious prospect, he who had been the principal instrument in raising them to a sense of good, gave in substance, the following accounts. That being by a particular providence brought under difficulty and sorrow, he was led into a deep consideration of the state of things in the world, when seeing the folly and wickedness which prevailed amongst men, his sorrows increased. Nevertheless, being impressed with a belief that there was a great power, who had created all things, his mind was turned from beholding this lower world, to look towards him who had created it, and strong desires were begot in his heart for a further knowledge of his Creator. He was then made sensible, that evil not only prevailed in the world, but that he himself partook much of its baneful influence, and he at last found that his own heart was bad and hard. Upon this, great dejection and trouble seized his mind, with an inquiry, What would become of his soul? In this situation he cried unto that powerful Being who he was sensible had made the heart of man; and after a long time of sorrow and perseverance in seeking for help, God was pleased to reveal himself to his mind, and to put his goodness in his heart:—He found he was, as he expressed it, raised above himself and above the world, and felt that his heart had undergone some great change; the hardness and badness he had so long groaned under, were taken away, it was now become soft and good; he found so much love to prevail in it, to all men, that he thought he could bear with their revilings and abuses without re-

sentment, appearing sensible that as the hearts of all men were bad and hard, till God made them good, the ill usage he received from them, proceeded from the same evil seed under which he himself had so long groaned. This sense of the corruption of the human heart, accompanied with a constant application to his Maker, to take away the badness and hardness of the heart, and make it soft and good, was what he called religion; and what, upon feeling the power of God to his comfort in his heart, he was concerned to exhort his brethren to seek the experience of, in themselves. And farther said, that under this dispensation he was made sensible that the spirit of religion, was a spirit of love, which led those who obeyed it, into love to all men; but that men not keeping to this spirit of love, an opposite spirit got entrance in their hearts; that it was from hence, that arose all those disorders which so much prevail amongst men. That he was also sensible there was still an evil spirit labouring to get the mastery in his heart, in opposition to the gospel spirit; but that those who had been visited by a power from God, and were obedient to the degree of light and love, he was pleased to favour them with, would be more and more strengthened and established therein. He had also a prospect of the necessity of that baptism of spirit and fire which the scriptures and the experience of the faithful, in all ages, have testified every true disciple of Christ must undergo; whereby, through mortification, and death to self, the root of sin is destroyed. This he described by the prospect he had of something like as an outward fire would be to the natural body; which he must pass through in order to attain to that purity of heart he desired to attain. He farther observed, that whilst he was anxiously beholding this fire, he saw a very small path close to the fire, by walking in which, he might go round the fire, and the painful trial be avoided.—This he understood to represent the way by which those who were esteemed wise had found means to avoid that probation they ought to have passed through, and yet retained a name amongst men, as though they had been purified by it. Thus this Indian, untaught by books, and unlearned in what is called divinity, explained the mystery of godliness in a plain and sensible manner, and in that child-like simplicity, which our Saviour recommends as the badge of acceptance with God. This is the wisdom which, on account of its plainness and simplicity, has in all ages been hid from the wise and prudent, and revealed only to babes, who in honest sincerity of heart look solely to God in their distress.—*A. Benezet.*

TURNING LOOSE.

"Here we have presented evidences which we think are entitled to consideration, that we may not hope for aid in this emancipation movement from the South—that they will bar their gates against our slaves, and we must, if we emancipate them at all, keep them in our midst or send them to Liberia. The scheme of colonization in Liberia, says the *National Era*, will certainly prove a failure. Is there a man in Kentucky who is willing to turn loose upon the State two hundred thousand free negroes? Look at it as we will, *that* is the true and only question."—*Frankfort Commonwealth.*

Is there a man in Kentucky who does not see that there is more danger in turning loose two hundred slaves than the same number of free negroes? It is amusing to hear the opponents of emancipation talking all the while as if their slaves were shut up in a menagerie, or going about handcuffed, yoked in a team, or tethered. Why, the slaves have been turned loose in Kentucky from the time when the forest first echoed the crack of old Boone's rifle; they are running at large every day. Suppose them *free*, instead of *bond*, where would be the difference? What harm could happen? *Now*, they feel a sense of wrong and degradation, and, being "turned loose" all the while, may be tempted at times to acts of revenge; and they will not work unless looked after. *Then*, being free, they would have no wrong to complain of, no motive to revenge, but the strongest motive in the world to work well, without overseership—that is, the necessity of supporting themselves.

"Turn loose upon the State two hundred thousand free negroes!" This is an unfair presentation of the question. Two hundred thousand men are "turned loose" upon the State of Kentucky, with all the ignorance, and degradation, and dangerous passions engendered by slavery: the question is, not whether you will *turn them loose*, but whether you will continue them *slaves*, and therefore hostile to the State, or make them *men*, and thereby convert them into friends.

National Era.

CHRISTIANITY IN TURKEY.

Rev. H. O. Dwight, who has recently returned to the United States, speaks in gratifying terms of the progress of the Gospel in Turkey. When he first went to Constantinople, some years since, the enemies of Christianity were found every where, and its friends were regarded with distrust and hatred. Now, the religion of the Bible is not only tolerated, but it is actually protected by the Sultan! The influence of the foreign ambassadors has been successfully exerted in behalf of the missions, and has done much to allay Turkish prejudice; English, German and French residents show the most friendly spirit to the missionaries. A few years since, female education was unknown in Turkey. Now the mission has a flourishing Female Seminary, and there are quite a number of other female schools.—*American Missionary.*

our fellow-countrymen in the satisfaction afforded by this, the first visit of our beloved Sovereign. May it please Divine Providence to make her the harbinger of good to this afflicted land. Thy sympathy and commiseration for thy suffering people, have been evinced by repeated acts of kindness and benevolence during the season of famine and distress with which this country has been visited, and we would gladly hope that the desire of thy heart may be mercifully granted, in thy being even now permitted to witness the dawning of a brighter day on this part of thy dominions.

We are sensible of the privilege we enjoy in the protection of a government administered under thy gentle sway; and regard it as a cause of reverent gratitude to the Most High, that the blessings of civil and religious liberty, withheld in a great measure from our early predecessors in religious profession, are so largely enjoyed by us in common with all classes of our fellow-subjects; and especially do we feel it incumbent on us to cherish a thankful sense of these blessings, and of their kindred benefits of domestic peace and social order, when we behold in neighbouring nations commotion and bloodshed, the bitter fruits of an imperfect recognition, both by rulers and people, of the true principles of civil and religious liberty, which are none other than those developed in the gospel of our Lord and Saviour Jesus Christ. It is our earnest desire and prayer, that it may please Him who ruleth in the kingdoms of men, yet more to honour thee in making thy government an example and an arbiter of peace to other nations—that His wisdom may dignify thee and thy counsellors, and be the stability of thy throne—and that being preserved through His grace from taking up thy rest in the unsatisfying enjoyments of this fading world, He may, at the termination of thy earthly course, be thy portion for ever.

Signed, by authority and on behalf of the Society of Friends in Ireland, at a meeting held in Dublin, the 4th of Eighth month, 1849,

THOMAS BEWLEY,	HENRY O'NEILL,
HENRY RUSSELL,	SAMUEL BEWLEY,
FRANCIS DAVIS, JUNR.	JONATHAN PIM,
WILLIAM MALONE,	THOMAS PIM,
ROBERT CHAPMAN,	NATHANIEL WILLIAMS,
WILLIAM PILLAR,	JAMES CHRISTY,
JOSHUA HARVEY,	THOMAS HARVEY,
JOSEPH BEWLEY,	WILLIAM DOYLE,
THOMAS WHITE JACOB,	JOHN ABELL,
THOMAS THACKER PIM,	JOSHUA WM. STRANGMAN.

The foregoing address was presented to the Queen on the throne, at Dublin Castle, on the 8th of Eighth month, 1849, by a deputation of twelve friends, viz :—Joseph Bewley, Thomas Harvey, James Christy, Joshua W. Strangman, Thomas T. Pim, Joshua Harvey, M. D., Thomas W. Jacob, Jonathan Pim, John Abell, Henry Russell, Thomas Bewley and Francis Davis, junr.

The Queen's Reply.

The assurance of the dutiful and loyal attachment of the Society of Friends in Ireland to my person and government is very gratifying to me, and I sincerely thank you for your warm and affectionate desires for the welfare and happiness of myself and of every branch of my family.

I heartily join in your prayer for the removal of those severe sufferings, in the mitigation of which the Society of Friends has, with characteristic benevolence, taken so active a part: and I trust that your anticipation of the commencement of a brighter day for this portion of my dominions may, by God's blessing, be fully realized.

THE TARIFF OF CONSCIENCE.

Free Trade in Slave Produce Considered.

A DIALOGUE.

(Continued from page 795.)

Consumer.—If your scheme were ever so practicable, I do not think it would be expedient. By refusing to buy slave-produce, you impoverish the slaveholder, and deprive him of the means of making his slaves comfortable. Such a principle, extensively carried out, might even deprive the slaves of their means of subsistence.

Abstainer.—I have no fear of any such catastrophe. The fertility of most slave countries is proverbial, and forms indeed their great attraction to the slaveholder. It is a complaint frequently brought against free negroes that they prefer the cultivation of their own provision grounds to that of their masters' fields, doubtless because the former presents an easier or more remunerative means of livelihood. So attached are the negroes in the West Indies to their little plots, that some of them have been heard to say that they would rather have gardens and no wages, than high wages without gardens! If the slaveholder had not full employment for all his slaves, he would at any rate have no inducement to purchase more; and if he did not actually emancipate the surplus, he would have a strong inducement to divide a portion of his unproductive estate into provision grounds, and allow his people to raise yams and plaintains for themselves, when their services were not required for other purposes. In either case the negroes would be gainers by the change, for it is but seldom they obtain more from their masters than the most meagre subsistence that will maintain them in working condition.

C.—It seems to me that your object is good, but you do not go about it in the right way. Instead of keeping ourselves at a distance from the Spaniards and Brazilians, and refusing to trade with them, it would be better to cultivate their acquaintance, and treat them with kindness and generosity. After we had in this manner won their confidence, they would be far more

likely to listen to our counsel, and relax their hold on the victims of their avarice.

A.—Undoubtedly the slaveholder, like all other delinquents, should be dealt with in the spirit of Christian charity, but while approaching him with kindness, we must carefully avoid being partakers in his sin. It will be readily perceived that so long as we consume slave-produce, the slave is toiling and suffering *for us!* It has been calculated that every *seven* families employ at least *one slave*. The sincerity of our protest against any wickedness may well be questioned while we share the spoils! The Cotton Trade is a case in point. We have long been accustomed to denounce American slavery, yet have gone on increasing our purchases of slave cotton. The Americans, looking more to our deeds than to our words, have increased the number of their slaves in a corresponding ratio. How then can we look for the very opposite result from our trade with the Spanish and Brazilian slaveholders?

C.—I am still of opinion that a comprehensive view of the subject would lead to another mode of grappling with slavery. It strikes me that the free-labour movement argues a want of faith in the moral government of the world. If honesty be the best policy, free-labour must be preferable to slave-labour, and will prove itself so in the long run. But by establishing a system of exclusive dealing, and thus extending to free-labour the protection of an artificial preference, you damage the great experiment which is to prove its superiority. You withdraw the free-labour planter from that healthful stimulus of competition, which, by inducing him to economise his resources, would enable him eventually to drive the slaveholder out of the market. For instance, in the article of cotton, let British colonists and other free cultivators be encouraged to produce it, but give them no expectation that their crop will command a preference until they can raise it cheaper or better than the slaveholder. Instead of keeping the free article distinct, let it be sold in the open market, and used indiscriminately with other cotton, the cultivator depending for his reward on the increased quantity or improved quality which the superiority of free-labour would enable him to produce.

A.—This objection sounds plausible enough, but when closely examined, I believe it will not stand. If virtue were so attractive as to draw all men after her, our gaols and penitentiaries might be safely levelled with the ground. And yet honesty is truly the best policy, though it may not always bring us the most gold. The labour market, like all others, is governed by the laws of supply and demand. Other things being equal, where free-labour is more plentiful than slave-labour, it is cheaper; where scarcer, it is doubtless dearer. But it must be borne in mind that the slave-planter has the most complete command over the people he employs. It may be presumed that a free labourer, under the stimulus of wages, will work a better day's work of eight hours than the slave. But you cannot expect the former to work 18 hours a day, on a sugar estate, as a slave is compelled to do in crop time, for months together. You cannot expect a freeman to work himself to death for wages, as the slave too often does for fear of the lash! Some cold-blooded planters have proved, it is said, to their own satisfaction, that the cheapest way of working an estate is to "use up" the negroes by hard driving, and buy more!

A writer of no mean authority* has come to the conclusion, on grounds purely scientific, that Cuba and the northern provinces of Brazil enjoy advantages of temperature for sugar cultivation not possessed by the British West Indies. Whatever be the cause, it is clear that the average cost of raising sugar is dearer in Jamaica than in Cuba, at the present time; and if even it were otherwise, I hold it to be quite legitimate that the moral sense of Great Britain should extend to free-labour merchandise of every kind the protection of a preference. You say the free-labour planter ought to be encouraged to cultivate cotton, but how can this encouragement be given except by a special call for his produce, and how can a special call be expressed, if, by mixing the blood-stained and the free, the shopkeeper and the public are precluded from discriminating? The cotton planters of America have always been open to the competition of the British colonies, several of which are well adapted for this article, yet so far from the slaveholder being driven out of the market, he has almost a monopoly of it. Why then wait for unaided competition to do that hereafter, which it has hitherto failed to accomplish?

The "exclusive dealing" recommended is only that which is practised with approval in other instances. What would be thought of the man who declaimed against robbery, yet shared the plunder, or who denounced smuggling and dealt in contraband? The slaveholders themselves perceive our inconsistency. In a pamphlet on "Slavery and the Slave Trade," by Stephen Cave, Esq., barrister-at-law, occurs the following passage:—

"When the writer was at Santa Cruz, in 1847, before the emancipation of the slaves there, an English proprietor, of whom there were many in the island, said to him, 'Several of us who have bought slaves since Lord Brougham's Act [6 and 7 Victoria, c. 98, which makes it felonious in British subjects to purchase slave property even in foreign countries] have not dared to put our noses outside the island, but I suppose that after the bill of last year [the Sugar Act of 1846,] we may safely go to England, for the receiver surely cannot indict the thief."

C.—If the free-labour principle were ever so

* Edinburgh Review, April 1849, page 339.

Died,—Of consumption, at his residence, near Rheatown, Greene Co., Tenn., on the 16th of Fifth month last, John Marshall, in the 51st year of his age, a valuable Elder of New Hope Monthly Meeting. The decease of this dear Friend, is felt to be a sore bereavement by those who best knew him, and amongst whom he so usefully acted. But shall not the Judge of all the earth do right?

——, At his residence in Waynesville, Ohio, on the 8th of last month, James Smith, a member of Miami Monthly Meeting, in the 57th year of his age. He bore his sufferings with Christian patience, and resignation to the Divine will, expressing that it was not by any righteousness of his own he expected salvation, but by the mercy of God, through faith in Christ Jesus our Lord.

——, At the same place, on the 12th ult., of typhoid fever, Calvin Hadley, in the 24th year of his age. His relatives and friends mourn the loss of one, who, by his orderly and consistent course of life, had endeared himself to them.

——, At her residence in Rush County, Indiana, on the 13th of Fifth month last, of congestion of the brain, Susan, wife of William W. Thornburgh, daughter of Silas Small, of Carteret County, N. C., in the 30th year of her age.

——, In Rollin, Lenawee County, Michigan, on the morning of the 18th ult., Louisa, wife of Ansel Rogers, in the 39th year of her age, a member and overseer in Adrian Monthly Meeting. In the removal of this beloved friend, her family mourn their irreparable loss, yet not as they who have no hope. Having in early life been strengthened to submit to the influence of Divine Grace, she experienced a growth in the Truth, and evinced to those who witnessed her peaceful close, that our loss was her everlasting gain.

——, At Clarksville, Ohio, on the 25th ult., Clifford H., son of Calvin Carpenter, deceased, late of Cincinnati, aged 12 years.

——, At her residence, near Rochester, N. Y., on the 11th of Seventh month last, in the 50th year of her age, Margaret, wife of Joseph Coning, a member of Rochester Meeting. This beloved friend was summoned from life at a moment when death was unlooked for. She had been suffering from an affection of the heart, for a number of years. A few moments previous to her decease, she was engaged in cheerful conversation. Thus is given a striking instance of the shortsightedness of man, and of the necessity of being prepared to meet the final change, so as to enter into that rest prepared for the righteous.

HAVERFORD SCHOOL.

The semi-annual examination will commence on Second day, the 10th inst., at 8½ o'clock, A. M., and close on the next Fourth day morning.

Copies of the Order of Examination may be obtained at this office.

9th mo., 1849.

AMERICAN INSTITUTE OF INSTRUCTION.

By a pamphlet which the editor has recently received from one of his correspondents, it appears that in 8th month, 1830, several hundred persons, most of whom were teachers, assembled at Boston, in consequence of an invitation which had been issued by some teachers and others who were particularly interested in the subject of education. The individuals there convened, were from at least eleven different States, and they then formed an association, and assumed the title prefixed to this article.

The twentieth annual meeting of the Institute was held at Montpelier, in Vermont, on the 14th, 15th and 16th of last month,* and from an account of the object and plan of the Association, prepared by their president, George B. Emerson, the following extracts are made.

The leading object of the American Institute of Instruction is to promote the cause of popular education, by diffusing useful knowledge in regard to it. The members met originally, and they have continued to meet, for the purpose of elevating the character of instruction, of widening its sphere, of ascertaining more clearly what should be its objects, and of perfecting its methods; for the purpose of raising the teacher, by making him feel how high and noble is the work in which he is engaged; how extensive and thorough must be his preparation, and how entire his devotion; for the purpose of making more apparent to our fellow-citizens the absolute importance of education to the existence and continuance of our free institutions, and to the advancement of our race; and thence the duty of improving our schools, especially our Common Schools. They have met, and they continue to meet, to compare observations and opinions, and to contribute the experience of each to a common stock for the benefit of all. In short, they meet to quicken to a warmer glow the fire in their own breasts, and to kindle it as far as possible in the breasts of others.

The Institute has continued to meet annually, holding a session of three or four days, and hearing from twelve to seventeen lectures, each year. It has enlisted in its service many of the ablest and most distinguished friends of education; and, at its annual meetings, it has had lectures, reports, and discussions upon most of the subjects of interest to the practical teacher, and to the community as acted on by him. Many of these reports and lectures, delivered by men eminent in their respective professions, and by skilful teachers, upon subjects with which they were most familiar, are published, and form a body of science, thought, and practical wisdom, unsurpassed, we think, by any series of works in the language on the subject of education.†

It has had lectures and discussions, and has

* In 8th month, 1848, the meeting was held at Bangor, in Maine.

† The meeting at Bangor was the nineteenth, and the volume containing the lectures delivered there is the nineteenth of the series.

published prize essays and reports, by men thoroughly versed in the subjects, upon the construction, arrangement, furnishing, warming, ventilating, and apparatus of school houses and school rooms; and has done something, we trust, towards the vast improvements, in all these particulars, which have within a few years been made.

We have had lectures upon visible illustrations; upon the classification of a school, and the management of recitations; upon school systems and school discipline; on the importance of reform and on the danger of innovation; on securing the attention, on cultivating the affections, and on forming the taste; on the importance of education to a republic, and on our systems of Common Schools; on the duties of committee-men, in relation to them; on the duties of parents, and on the duties of men of influence, to visit, examine, and oversee them; on the education of teachers; on the duties of teachers; on the responsibilities of teachers; on the claims, on the hardships, and on the dangers of teachers; on the dignity of the teacher's office; on his social influence; on his political influence; on the encouragement given to him, and on the complaints made against him; and on the beau-ideal of a perfect teacher.

From these lectures, from the discussions which have annually taken place, from the free interchange of opinion, and from the acquaintance we have formed with each other's feelings and character, we think we have derived substantial benefits. We think we have been getting higher views, and deeper and more earnest convictions of the extent and importance of the teacher's work, of the objects at which he should aim, and the motives by which he should be influenced.

The following closing paragraphs are apparently designed as an address, on behalf of the Institute, to those of their fellow citizens who are engaged in the business of giving instruction to youth.

Come then, teachers, and endeavour to learn with us how to educate ourselves, that we may help to educate God's children to understand His laws, and be the ministers of His will; to *discover, apply* and OBEY the laws under which He has placed his universe. Let us endeavour to learn to fill ourselves with knowledge, that we may be able to dispel ignorance; to understand the laws of mind, that we may act upon the mind; to apprehend aright the truths of science, that we may present them aright to the ardent and inquiring mind of the child; to study his moral nature and train our own, that we may overcome his rising, angry, and fierce passions by our kindness; prevent his falsehood by our truthfulness; overcome his stubbornness by our patient forbearance; his distrust by our confidence; his fear and his enmity by our love; in one word—his evil by our abundant good.

The world rings with the harsh and horrid sounds of war. Let us do what we can to raise up a generation of lovers of peace, by filling souls with peace, in the spirit of Him whose blessing was peace—in the spirit of the God of peace.

The happiness of thousands of homes is sacrificed to the demon of intemperance and inordinate desires. Let us learn and let us teach to be temperate in all things. Let us show, by precept, and a thousand times more by our example, the great lesson of self-control; that he that ruleth his own spirit is greater than he that taketh a city.

The fair face of this beautiful earth is deformed by the fierce struggles that are going on upon its surface for power and wealth; each one, among millions, clutching ravenously, and holding desperately, whatever he can reach. Let us do what we can—we may each do something—we may each do much, with every one of those placed within our influence, to supplant or prevent the growth of these selfish passions, by awakening the soul to the love of the true and the beautiful in the creation; to a perception of the loveliness of charity, and the greatness of humility and self-denial, by endeavouring to substitute the spirit of co-operation for that of competition; the ambition of helping one another for the emulation of surpassing one another.

We have come here, then, because we think this work of education is one of the best and noblest in which men can be engaged; and we have come to ask you to aid us in it, to listen to our lectures, to share in our discussions, to add your experience to ours, to correct us if you think us wrong, to help us if you find us right.

ADDRESS TO THE QUEEN

From the Religious Society of Friends in Ireland, on the occasion of her visit to that part of her dominions.

To VICTORIA, Queen of the United Kingdom of Great Britain and Ireland, and of the dominions thereunto belonging:

MAY IT PLEASE THE QUEEN,—We, the undersigned, representing the Religious Society of Friends in Ireland, gratefully accept the privilege granted to us of access to thy Royal presence, and in the name and on behalf of that portion of thy subjects, we do in all sincerity offer to thee, as the Sovereign of these realms, the assurance of our dutiful and loyal attachment to thy person and government. Permit us also, to offer to thee, and to thy illustrious consort, our respectful and cordial welcome to the Irish shore, and our heartfelt desires for the welfare and preservation of yourselves and of every branch of the Royal family.

Although restrained by our religious principles from uniting in some of the public demonstrations of joy around us, yet we participate with

AMERICAN MECHANICS ABROAD.

We have from time to time recorded the progress of the great railroad which the Emperor of Russia is constructing for the purpose of connecting Moscow with St. Petersburgh. It has been carried on entirely by American Mechanics, and the Chief Engineer, Major Whistler, was a citizen of the United States. His death, a few months ago, has caused the necessity for a new chief, and it is stated that the office has been tendered to Major T. S. Brown, of the New York and Erie railroad. The proffer comes through the Russian Minister, and has been accepted under certain conditions. The road is 420 miles long, and it is estimated will cost $40,000,000. All the appointments are of the completest and most durable character, and it is expected that the distance will be regularly travelled in 12 hours. The road is graded all the way, 400 feet wide, and on this a double five feet track is laid. Concerning the personnel of the road, a writer in the railroad Journal says:

An American house—Messrs. Harrison, Winans & Eastwick, of this city—has the contract for the equipment of this road, and they have already supplied it with 162 locomotive engines, averaging 25 tons weight, 72 passenger cars, 2,580 freight cars, two Imperial saloon carriages, capable each of carrying the Imperial Court of Russia.

The Imperial saloon carriages are of 80 feet in length and 9½ feet in width, having double trucks, with 16 wheels under each. They are finished into five different compartments, the imperial mansion in the centre, 25 feet in length, fitted up with every luxury for sitting or reclining, and with every comfort in every part of it that the most ingenious mind can devise, or the most refined taste can desire. Spacious platforms are provided in the front and rear. The whole cost of them exceeds $15,000 each!

The depots at each terminus, and the station houses and engine houses along the line, are on a plan uniform throughout, and on a scale equally imposing. Fuel and water stations are placed at suitable points. Engine houses are provided at the distance of fifty miles apart, built of the most substantial masonry, of circular form, 180 feet in diameter, surmounted with a dome, containing stalls for 22 engines each. Engines are to run from one engine house to another only under one heat, and are run back and forth from station to station, so that they are kept constantly in charge of the same persons. Repair shops are attached to every engine house, furnished with every tool or implement that the wants of the road can require.

Engine drivers have to go through the appropriate training before they are allowed to take charge of an engine, and every arrangement provided that skill, experience or ingenuity can demand.

The equipments have been built in Russia, in shops prepared by the contractors, and supplied by them with Russian labour. The whole contract with Messrs. Harrison, Winans & Eastwick, has amounted to between four and five millions of dollars. They engaged to instruct a suitable number of Russian mechanics to take charge of engines when completed.—*North American and U. S. Gazette.*

EXTRACTS FROM THE WRITINGS OF W. LAW.

Love humility in all its instances, practise it in all its parts, for it is the noblest state of the soul of man; it will set his heart and affections right towards God, and fill you with every temper that is tender and affectionate towards men.

Let every day be a day of humility; condescend to all the weaknesses of your fellow creatures, cover their frailties, love their excellencies, encourage their virtues, relieve their wants, rejoice in their prosperities, compassionate their distress, overlook their unkindness, forgive their malice, be a servant of servants, and condescend to do the lowest offices for the lowest of mankind.

No precept of the gospel supposes man to have any power of his own to affect it, or calls you to any natural ability or wisdom of your own to comply with it. Christ and his apostles taught nothing but death and denial to all self, and the impossibility of having any one divine temper, but through faith and hope of a new nature, not "*born of blood, nor of the will of the flesh, nor of the will of man, but of God.*"

When the Spirit of Christ is the spirit that ruleth in you, there will be no hard sayings in the Gospel; but all that the heavenly Christ taught in the flesh, will be meat and drink to you, and you will have no joy but in walking as He walked, in saying, loving and doing that which He said, loved and did.

"SWEET IS THE BREATH OF OPENING MORN."

Sweet is the breath of opening morn,
And sweet the song of "early bird,"
When from each tree and blossom'd thorn,
The soul of melody is stirred.

And fair the unrivalled hues that spread,
Around the parting ray of even,
In light fantastic shapes, and shed
On things of earth, the tints of heaven.

But sweeter is the voice that speaks,
In comfort to the mourner's breast,
And lovelier far the beam that breaks
Around his twilight hour of rest;

That points him to that region bright,
Unmarred by sin, undimmed by tears,
Where purest joy and cloudless light
Shall fill th' eternal round of years,
And angel harps be tuned to raise
The ceaseless song of holiest praise.

Maria Fox.

WRITTEN IN THE CARRIAGE, BETWEEN MILLE AND HERFORD.

Man has nought but what is given,
By the bounteous Lord above;
Nought but what he owes to heaven,
Source of wisdom, power and love.

Sharers in one common nature,
Erring wanderers day by day;
Shall a guilty, fallen creature,
Harshly judge its kindred clay?

Be it, Lord, by Thee forbidden;
Rather lead our souls to trace
All the wouders that are hidden
In thy covenant of grace.

Love, surpassing all expression,
Still in every age the same;
Mercy, covering all transgression
In a dying Saviour's name.

Ibid.

SUMMARY OF NEWS.

EUROPE.—By the steamer Caledonia we have Liverpool dates to the 18th ult. The deaths by cholera in Liverpool during the previous week were stated at 412. For all England there were reported, on the 14th, 1091 cases, 434 deaths; 15th, 877 cases, 354 deaths; 16th, 793 cases, 364 deaths. An explosion of fire damp took place in a coal pit at Aberdare, South Wales, on the 10th, which is supposed to have destroyed nearly 105 lives, there being that number of persons in the pit, of whom very few were rescued. It is said that an instrument called the Sonometer, intended to be used in cases of deafness, which tests with the greatest accuracy the amount of hearing possessed by the patient, has been invented by an English surgeon. Henry Colman, a distinguished agricultural writer from this country, died near London on the 17th.

The French Assembly has adjourned to the 1st of Tenth month next. The state of siege has been put an end to, both in Paris and Berlin.

The Papal Commissioners at Rome have annulled all the laws of the Republic, and dismissed all officers who served under that government. They have also placed the paper money of the Republic at a discount of 35 per cent., to the great annoyance of the people, who have very little other money among them. The prisons are said to be crowded with persons of all ages and both sexes, and more are arrested daily. It is evident that nothing but the presence of the French troops prevents an insurrection. The band of Garibaldi appears to have been defeated and dispersed, but it is said that he himself has escaped to Venice.

The news from Hungary is vague and confused. The Austrians claim that their army under Gen. Haynau has taken Szegedin, that the Hungarians have been defeated in Transylvania, and that Paskiewitch has entered Debreczin. On the other hand, it appears that a Hungarian force has entered Moldavia, and the latest report is that Paskiewitch has been defeated, and the Hungarians have invaded Gallicia.

VENEZUELA.—By the latest accounts from this country, it appears that Gen. Paez and his chief officers have been captured by the Government troops, so that the war is probably at an end.

REY, the abducted Spaniard, has been released by the Cuban authorities, and has returned to New Orleans, where he has been, at his own request, placed in prison, to ensure his personal safety, and to secure his testimony on the approaching trial of the Spanish Consul.

From a statement of the financial condition of Pennsylvania, made on the 14th ult. by the State Treasurer, the following items are extracted. Receipts from Fourth mo. 10th to Eighth mo. 14th, $2,173,256.80. Expenditures, including re-payment of loan of $261,863.36, made to meet Second mo. semi-annual interest, $1,868,091.80; leaving a balance of $305,165. Estimated receipts from Eighth mo. 14th, 1849, to Second mo. 1st, 1850, $1,704,500, making the amount of estimated assets $2,009,665. Estimated expenditures:

State debt to be paid off	$204,438 87
Payments directed by appropriation bill,	698,000 00
Interest on State debt, to be paid 2d mo. 1st, 1850,	943,000 00
	1,845,438 87

The balance of $164,226 13 above exhibited, may, by an act of the last Legislature, be applied to the completion of the North Branch Canal. The Treasurer estimates that the State debt may be reduced at least $300,000 next year, and at the same time, from 750 to $900,000 may be appropriated to the Canal. The semi-annual interest on the State debt, due on the 1st ult., was paid in gold and silver, without resorting to a loan; a circumstance which had not occurred for many years before.

The Pennsylvania Central Rail Road was opened from Harrisburg to Lewistown, on the 1st instant.

CHOLERA.—New York, 28th ult., 14 deaths; 29th, 22 deaths; 30th, 11 deaths; 31st, 14 deaths; 2d inst., 8 deaths; 3d, 7 deaths. Boston, 28th ult., 8 deaths; 29th, 10 deaths; 30th, 15 deaths; 31st, 15 deaths. Lowell, 25th and 26th ult., 14 deaths; 29th, 7 deaths; 30th, 4 deaths. Albany, 27th, 26 cases, 11 deaths; 28th, 20 cases, 10 deaths; 30th, 12 cases, 9 deaths; 1st inst., 6 cases, 5 deaths; 3d, (for 48 hours,) 20 cases, 11 deaths. Rochester, 31st ult., 5 deaths. Buffalo, 27th, (for 48 hours,) 64 cases, 5 deaths; 30th, 15 cases, 8 deaths. Cincinnati; reports are made tri-weekly. The report of the 30th ult., gave 94 interments, 11 cholera. From Fifth month 1st, to Eighth month 30th, 6,459 deaths are stated to have occurred, of which 4,100 were from cholera. This mortality is estimated at 1 in 15 of the population at the time. Philadelphia, for the week ending 1st inst., 231 interments; cholera asphyxia, 18; cholera infantum, 23; dysentery, 39; consumption of the lungs, 20. Adults 105, children 126.

WANTED.

A Boy in a Retail Drug Store; some previous knowledge of the business would be desirable, but not indispensable. Apply at the N. W. corner of Race and Thirteenth Sts.

9th mo. 8.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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EXTRACTS FROM MEMORIALS OF MARIA FOX.

(Continued from page 803.)

1826. *Seventh month 1st, Seventh-day.*—My mind much divested of good, and fearing, lest a state of indifference should wholly seize on me. "Oh! for a closer walk with God," I may well exclaim, for it is only by keeping close to Him, that we can hope to be kept from the many snares of an unwearied enemy, who is constantly preparing temptations, adapted to our various characters and circumstances. Oh! that the lamp of divine light may be continually fed with holy oil, by constant watching unto prayer! Dined with a serious friend, and had some interesting conversation, on the difficulty of maintaining the happy medium, in our intercourse with the world, between a repulsive distance and undue compliance.

2*d, First-day.*—Remained at home, in the evening, having still a weakness in one ankle. I hope not resting from idleness; for I consider the opportunity of meeting together, on the days set apart for worship, a precious privilege, and one that we should make sacrifices to enjoy; for though it be often our lot to sit in low places, in our meetings, still this is not without its use, if we are willing to abide with Christ, and to feel our own nothingness; and there are seasons, when the Lord is pleased, by the influence of his good Spirit, to open streams in the wilderness, and to refresh his thirsty, weary children, with a draught of that river which maketh glad the city of God.

7*th, Sixth-day.*—Many things, this day, had pressed on our minds, as causes of some anxiety. Retired at night, with a little renewal of ability, to commit ourselves to the divine keeping, desiring, I trust, chiefly, the favour of Him whose loving-kindness is better than life. May we be willing to follow Him, wheresoever He may be pleased to lead, casting our cares on Him, in simple faith, and then we shall know that the name of the Lord is still a strong tower, and that He is the all-sufficient helper of those who put their trust in Him;—a compassionate and tender father, who considers our frame, and knows the various necessities of our several states; to His all-seeing eye our most secret sorrows are open, and He is the true comforter of his little dependent ones. Oh, then, my soul! let nothing shake thy quiet confidence, thy humble trust, but let thy language ever be,—Here am I, O Lord! do with me whatsoever seemeth good in thy sight.

12*th, Fourth-day.*—Alone, most of the day, but not sad. Led to consider the gracious condescension of our divine Master, how He bears with all the waywardness of his unworthy children. Ought not this to teach us the greatest tenderness and forbearance towards one another? "By this shall all men know that ye are my disciples, if ye have love one to another." Oh! that I may, more and more, seek after this seal of discipleship. In the afternoon, P. Maurice came in, bringing a book from her sister E.; it contains manuscript accounts of the death-bed expressions of several of their pious friends;—read one of them, to my comfort. What has life to offer, in its brightest moments, that shall be balanced against one ray of hope, at the hour of death?—that solemn hour, when all its pleasures, its projects, its delusions, shall vanish like a dream, and leave the disappointed, troubled spirit nothing to cling to, but the mercy of God in Christ Jesus. And who shall depend on this being extended at such a moment, to those who, through a course of years, have resisted its sacred visitations, have turned a deaf ear to its holy pleadings! How dreadful a thing it is, to trifle with the offers of divine grace, to put off, from day to day, the great and necessary work of repentance,

> "And to the mercies of a moment, leave
> The vast concern of an eternal scene."

14*th, Sixth-day.*—Rose this morning with a strong sense of my own unprofitableness. Oh! that I may more and more feel this, and the constant necessity there is to have my supplies renewed from the one eternal Source; for it is only as our hearts are daily operated on, by the

Holy Spirit, that we can perform the smallest duties of life, as they ought to be performed: the semblance may be there, but without this vivifying, quickening principle, it is a dead offering. Oh! for a more earnest seeking to do all under this holy influence, by continual watchfulness unto prayer! Oh! for a constantly prevailing sense of being always in the sight of Him, whose eyes run to and fro throughout the whole earth; and "who knoweth the thoughts of man, that they are vanity!" Felt very desirous to have my daily occupations so arranged, as that every hour should be employed, in the most profitable manner, for myself and others, under that regulating influence which will distinguish between self-activity and self-indulgence. Make me diligent, O Lord! ever diligent, seeing there are only twelve hours in the day wherein we can work, but let it be in thy fear, and under thy guidance. The Christian must not look for rest, on this side the grave; his rest is to be in eternity. Surely, he ought to labour cheerfully through the whole of life's short day, looking to that solemn period, when, however devoted he may have been, he must acknowledge himself an unprofitable servant.

20*th*, *Fifth-day*.—Read, before breakfast, a few sections of the "Kleine Kempis," on the detachment of the soul from the creatures, and the happiness of fixing it entirely on God. O, blessed and desirable state! for He alone is the fountain of strength, the centre of stability; they who look for support in any thing without God, will find themselves miserably disappointed. The world may promise much, but can give nothing of that substantial joy, that solid peace, which is to be found only in the union of the soul with its divine Creator and Redeemer. Happy for those who can, at times, feel they have an interest in these blessed words, "My peace I give unto you; not as the world giveth, give I unto you."

25*th*, *Third-day*.—The town in a great stir, making preparations for the races, to-morrow and next day. It is depressing, to a reflecting mind, to see so many persons, who are formed for elevated pursuits, and capable of diffusing around them so much real benefit and rational enjoyment, wholly absorbed in this anticipated amusement and its accompanying dissipations; forgetting that life was not given us, merely to be frittered away in empty pleasures and gay recreations, and that every moment of it is registered in that awful book, which is, one day, to be opened before an assembled world, by the great Judge of quick and dead. When I reflect on these solemn truths, my heart is often filled with a sympathy that I cannot express, for those who have passed their whole lives in that kind of association, which has only tended to confirm the natural inclination to corrupt pleasures, an inclination, which, perhaps, their education also, has rather been calculated to foster than to correct. How widely different is the situation of such, from that of many who have been shielded, from their very infancy, from the allurements and temptations of the world, and who therefore must not take any merit to themselves, for being absent from scenes of gaiety, in which they have neither the desire nor the qualification to mingle. There is One, and One only, who fully knows the temptations of some, and the advantages of others, and He will judge righteous judgment. Whilst, therefore, we properly may mourn over the inconsiderate levity of thousands around us, let us guard carefully against the spirit of the self-righteous pharisee, who thanked God, that he was not like other men; let us rather humble ourselves to the dust, in the consideration of our deadness, unfruitfulness, unprofitableness, though we have been planted as in the Lord's heritage, and abundantly watered with the dew of heaven. Surely, to us belongeth confusion of face. Quicken us, O Lord! in thy fear, and cause the fruits of the Spirit to be produced in us, to the praise of thy great and ever adorable name.

Eighth month 1*st*, *Third-day*.—Another month passed away, and where am I? Still, through unmerited mercy, continued in life, and in the possession of its many blessings. Oh! that I may be enabled more diligently to improve it, more freely to devote it to the great Giver, who, only, has a right to the disposal of his frail creatures. Make me, O Lord! what Thou wilt; make me willing to do or to suffer any thing Thou shalt be pleased to appoint, but give me grace, I beseech Thee, to distinguish thy holy and gentle voice from that of the stranger. Suffer me never to follow the dictates of my own heart, in opposition to thy will, or to mistake the fervour of imagination, for the impulse of thy blessed Spirit; but, Oh! grant, that I may be one of those sheep who know thy voice, and follow it, and to whom Thou wilt give, in thy adorable mercy, eternal life, through Jesus Christ our Lord.

19*th*, *Seventh-day*.—I feel very desirous of being more careful, not to spend, on my own gratification, though it may appear to be something not very unsuitable, that which might be applied to the relief of my distressed fellow-creatures, or to the promotion of the great cause of religion in the earth. Those who have little, had need be especially careful that they do not rob themselves of the comfort of doing for others, by any foolish or unnecessary expenditure on themselves. Oh! that I may more and more incline my ear to discipline, and to the holy restraint of best wisdom! I have heard several things that involve me in considerable thoughtfulness, regarding the prospect of religious service, that has of late pressed on my mind. Oh! that I may commit myself, in simple faith, to the divine guidance and disposal, seeking only to know the ordering of Him who can make a way where we see no way, and who is the all in all, of his dependent, confiding ones: He only knows

the secret fears and anxieties of our souls, and He only can pour in the oil and wine of heavenly consolation, and afford such supplies of strength, in the needful time, as shall enable us to go forth at his bidding, and, in the end, humbly to acknowledge, "This is our victory, even our faith."

Twelfth month 31*st*, *First-day*.—Since the last memorandum was made, I have been very ill, and suffered extreme pain. Restless nights and wearisome days seemed to be appointed me, and faith and patience at a very low ebb; but, through all, I humbly trust, the arm of divine support was not withdrawn, and a degree of ability, at times mercifully afforded, to lay hold on the anchor that is sure and steadfast; yet, at other moments, the enemy was ready to pour in a flood of doubt and discouragement, tempting me to many unprofitable reasonings and fears. Oh! for increased capacity to rebuke him, in the renewed power of living, victorious faith,—in the spirit of the Lord Jesus, who has assured us, that "Man shall not live by bread alone, but by every word of God." Then, whether it be a word of sorrow or of joy, of suffering or rejoicing if it be converted, by this operative faith, into substantial food, surely it is enough, and cause for humble, reverent gratitude, for deep prostration of soul before the footstool of Him, who is rich in mercy to all that call upon Him; who openeth his hand, and satisfieth the desire of every living thing. The desire of the living, is life—life eternal; and if this inward, invisible life, be but nourished and supplied, even though it be by means incomprehensible to our natural reason, and contrary to our natural will, are we not receiving the end of our faith? because faith covenants for that which is spiritual, and regards the sufferings of the present time, as "not worthy to be compared with the glory which shall be revealed in us." In looking back, now at the close of the year, to the many and important events which have marked its progress,—to what has been done and felt, enjoyed and suffered,—to the many merciful preservations and leading providences that have been vouchsafed to me, a poor, weak, unworthy creature, surely I may set up an Ebenezer, and say, "Hitherto hath the Lord helped me." And oh! in looking to a new and coming year, which, if life be permitted, seems likely to bring with it most important changes, may the prayer of my heart be continually and fervently to the Lord, that He would keep us in all our goings out and comings in, that He would be with us and bless us, and permit us to take shelter under his almighty wing; that He would enable us to love, serve, and honour Him above all; make us willing, patiently to suffer for his sake; guard us on every hand, and keep us from evil, all the days of our appointed time on earth, and bring us, finally, through the blood of the covenant, the blood of sprinkling, "to the general assembly and church of the first-born, which are written in heaven;" where all the multitude of his redeemed, eternally ascribe their salvation to our God, which sitteth upon the throne, and unto the Lamb. Amen!

[To be continued.]

HALLEY'S COMET.

(Continued from page 806.)

In the year 323, a comet appeared in the sign Virgo. Another, according to the historians of the Lower Empire, appeared in the year 399, seventy-six years after the last; this last interval being nearly the period of Halley's comet.

The next recorded appearance of a comet agreeing with the ascertained period, marks the taking of Rome by Totila in the year 550; an interval of one hundred and fifty-one years, or two periods of seventy-five and a half years, having elapsed. One unrecorded term must, therefore, have taken place in this interim. The next appearance of a comet coinciding with the assigned period is three hundred and eighty years afterward, viz., in the year 930, five revolutions having been completed in the interval. The next appearance is recorded in the year 1005, after an interval of a single period of seventy-five years. Three revolutions would now seem to have passed unrecorded, when the comet again made its appearance in 1230. In this, as well as in former appearances, it is right to state once more, that the sole test of the identity of these comets with that of Halley, is the coincidence of the times of their appearances, as nearly as historical records enable us to ascertain, with the epochs at which the comet of Halley might have been expected to appear.

In the year 1305, one of those in which the comet of Halley may have been expected, a comet is recorded of remarkable appearance.

Another appearance is recorded in the year 1380, unaccompanied by any other circumstance than the mere date. This, however, is in strict accordance with the ascertained period of Halley's comet.

We now arrive at the first appearance at which observations were taken, possessing sufficient accuracy to enable subsequent investigators to determine the path of the comet: and this is accordingly the first comet, the identity of which with the comet of Halley can be said to be conclusively established. In the year 1456, a comet is stated to have appeared, of "unheard-of magnitude;" it was accompanied by a tail of extraordinary length, which extended over sixty degrees (a third of the heavens,) and continued to be seen during the whole of the month of June. The influence which was attributed to this appearance renders it probable that in the record there exists more or less of exaggeration.

The extraordinary length and brilliancy which was ascribed to the tail upon this occasion, have led astronomers to investigate the circum-

stances under which its brightness and magnitude would be the greatest possible; and, upon tracing back the motion of the comet to the year 1456, it has been found that it was then actually under the circumstances of position with respect to the earth and sun most favourable to magnitude and splendour. So far, therefore, the results of astronomical calculation corroborate the records of history.

The next return took place in 1607, when the comet was observed by the celebrated Kepler. This astronomer, first saw it on the evening of the 26th of September; it had the appearance of a star of the first magnitude, and, to his vision, was without a tail; but the friends who accompanied him, having better sight distinguished the tail. Before three o'clock the following morning, the tail had become clearly visible, and had acquired great magnitude.

The next appearance, and that which was observed by Halley himself, took place in 1682, a little before the publication of the *Principia.* A comet of frightful magnitude had appeared in 1680, and had so terrified all Europe, that the subject of our present inquiry, though of such immense astronomical importance, excited comparatively little popular notice. In the interval, however, between 1607 and 1682, practical astronomy had made great advances; instruments of observation had been brought to a state of comparative perfection; numerous observatories had been established, and the management of them had been confided to the most eminent astronomers of Europe. In 1682, the scientific world was, therefore, prepared to examine this visitor of our system with a degree of care and accuracy before unknown.

In 1686, about four years afterwards, Newton published his *Principia,* in which he applied to the comet of 1680 the general principles of physical investigation first promulgated in that work. He explained the means of determining, by geometrical construction, the visible portion of the path of a body of this kind, and invited astronomers to apply these principles to the various recorded comets—to discover whether some among them might not have appeared at different epochs, the future returns of which might consequently be predicted. Such was the effect of the force of analogy upon the mind of Newton, that without waiting the discovery of a periodic comet, he boldly assumed these bodies to be analogous to planets in their revolution round the sun.

Halley undertook the labour of examining the circumstances attending all the comets previously recorded, with a view to discover whether any, and which of them, appeared to follow the same path. Antecedently to the year 1700, four hundred and twenty-five of these bodies had been recorded in history; but those which had appeared before the fourteenth century had not been submitted to any observations by which their paths could be ascertained—at least not with a sufficient degree of precision to afford any hope of identifying them with those of other comets. Subsequently to the year 1300, however, Halley found twenty-four comets on which observations had been made and recorded, with a degree of precision sufficient to enable him to calculate the actual paths which these bodies followed while they were visible. He examined with the most elaborate care the courses of each of these twenty-four bodies; he determined all the circumstances which were necessary to enable him to lay down, with sufficient precision, the path which these comets must have followed while they continued to be visible.

On comparing their paths, Halley found that one which appeared in 1661, followed nearly the same path as one which had appeared in 1532. Supposing, then, these to be two successive appearances of the same comet, it would follow that its period would be one hundred and twenty-nine years; and Halley accordingly conjectured that its next appearance might be expected after the lapse of one-hundred and twenty-nine years, reckoning from 1661. Had this conjecture been well founded, the comet must have appeared about the year 1790. No comet, however, appeared at or near that time following a similar path.

In his second conjecture, Halley was more fortunate, as indeed might be expected, since it was formed on more conclusive grounds. He found that the paths of the comets which had appeared in 1531 and 1606, were very nearly identical, and that they were in fact the same as the path followed by the comet observed by himself in 1682. He suspected, therefore that the appearances at these three epochs were produced by three successive returns of the same comet, and that consequently its period in its orbit must be about seventy-five and a half years.

So little was the scientific world at this time prepared for such an announcement, that Halley himself only ventured at first to express his opinion in the form of conjecture; but after some further investigation of the circumstances of the recorded comets, he found three others which at least in point of time agreed with the period assigned to the comet of 1682, viz., those of 1305, 1380, and 1456.* Collecting confidence from these circumstances, he announced his discovery as the result of combined observation and calculation, and entitled to as much confidence as any other consequence of an established physical law.

There were nevertheless two circumstances, which to the fastidious skeptic might be supposed to offer some difficulty. These, were first, that the intervals between the supposed successive returns to the perihelion were not precisely equal; and, secondly, that the inclination of the comet's path to the plane of the earth's orbit was not exactly the same in each case. Halley, however,

* The path of the comet of 1456 was afterward fully identified with that of 1682.

with a degree of sagacity which, considering the state of knowledge at the time, cannot fail to excite unqualified admiration, observed that it was natural to suppose that the same causes which disturbed the planetary motions must likewise act upon comets; and that their influence would be so much the more sensible upon these bodies because of their great distances from the sun. Thus, as the attraction of Jupiter upon Saturn was known to effect the velocity of the latter planet, sometimes retarding and sometimes accelerating it, according to their relative position, so as to effect its period to the extent of thirteen days, it might well be supposed that the comet might suffer by a similar attraction, an effect sufficiently great to account for the inequality observed in the interval between its successive returns; and also for the variation to which the direction of its path upon the plane of the ecliptic was found to be subject. He observed, in fine, that as in the interval between 1607 and 1682 the comet passed so near Jupiter that its velocity must have been augmented, and consequently its period shortened by the action of that planet, this period, therefore, having been only seventy-five years, he inferred that the following period would probably be seventy-six years or upward; and consequently that the comet ought not to be expected to appear until the end of 1758, or the beginning of 1759.

The theory of gravitation, which was in its cradle at the time of Halley's investigations, had grown to comparative maturity before the period at which his prediction could be fulfilled. The exigencies of that theory gave birth to new and more powerful instruments of mathematical inquiry: the differential and integral calculus was its first and greatest offspring. This branch of science was cultivated with an ardour and success by which it was enabled to answer all the demands of physics, and consequently mechanical science advanced, *pari passu*. Newton's discoveries having obtained reception throughout the scientific world, his inquiries and his theories were followed up; and the consequences of the great principle of universal gravitation were rapidly developed.

Clairaut undertook the difficult application of this theory to the comet of 1682, with a view to calculate the effects which would be produced upon it by the attraction of the different planets of the system; and by such means to convert the conjecture of Halley into a distinct astronomical prediction, attended with all the circumstances of time and place. The exact verification of the prediction would, it was obvious, furnish the most complete demonstration of the principle of universal gravitation; which, though generally received, was not yet considered so completely demonstrated as to be independent of so remarkable a body of evidence as the fulfilment of such a calculation would afford.

[To be continued.]

WILLIAM AND ALICE ELLIS.

A duodecimo volume of nearly three hundred pages, entitled "The life and Correspondence of William and Alice Ellis, of Airton, by James Backhouse," printed at London, has within a few days been received. Although this biography has just issued from the press, the subjects of it were nearly cotemporary with the first generation of Friends; William Ellis being born in 1658, and of course thirty-four years younger than George Fox. Both William and his wife were acceptable ministers in our religious society; and the former travelled extensively in the service of the gospel, both in his native land and on the American continent. His parents do not appear to have belonged to the Society of Friends, and we do not find that he had much acquaintance with their doctrines until about his eighteenth year, when attending a meeting appointed by Roger Haydock, he was convinced of the truth of the doctrines which were preached there. From that time his course of life was very different from what it had been. From a state of carelessness and vanity, he was led to pursue an humble, peaceable and self-denying life, being very circumspect both in his words and actions, and a good example to the young people in the family where he lived.

Soon after attaining the age of twenty-one years he fixed his abode at Airton, one of a group of villages in the West Riding of Yorkshire, where he continued to reside during the remainder of his life.

The business to which he was brought up, and in which he was engaged during the active period of his life, was that of a linen weaver. He appears to have begun in a very humble way, but by industry and economy, his circumstances were gradually improved, until he became a master weaver, employing a considerable number of men. He was liberal, according to his circumstances, when his means were small, and his liberality increased with the increase of his means.

The following is a testimony, slightly abridged, which Friends of Settle Monthly Meeting, of which he was a member, issued soon after his decease. ED.

Soon after his removal he was livingly opened in a public testimony to and for the Truth he was made partaker of; and in due time he became an able minister thereof; approving himself yet more and more a good example therein to

others. And it is worth our observation, that although he had little or nothing from his father, he being but of low circumstances in the world, yet he soon began to be helpful in the Church, by distributing towards the relief of the poor, out of what he got by hard labour and great diligence and industry in his calling, and part of which also he freely spent upon Truth's account in other ways. He freely gave up a great deal of his time to attend meetings, not only such as were for public worship, but also meetings for business and the affairs of the church: he was a diligent attender of these while but young; and though he was not forward to speak in such meetings, having a reverent esteem for, and regard to, them that were in Christ before him, and kept their places, yet he was in those times serviceable, being in a deep and weighty travail for the honour and prosperity of truth, and that the wisdom of God might open in Friends, that therein, all things relating to the church's affairs, might be managed. But it was not long ere that divine and living spring of life, that often opened plentifully in him to the filling of his heart, gave him boldness to speak forth what was upon his mind, in meetings for business, in which he was well received, being always careful to speak in fear, and in a sense and savour of life, demonstrating thereby a Christian spirit, in which he was a good pattern and lively example to others, always demeaning himself in great humility, so that he became very serviceable, both in the Monthly and Quarterly Meetings to which he belonged, and in other meetings for the same service, in other places where his lot was cast, he being zealously concerned to promote and establish good order and sound discipline in the Church of Christ.

And although, as before observed, his beginning was but small, having little or nothing save what he laboured for, yet it pleased God to bless his endeavours with success, so that his outward substance increased; and as that was enlarged, so his heart opened, and he gladly made use of opportunities in which he might lay out a great part thereof in the service of Truth. He often exhorted Friends to keep out of worldly mindedness, and to labour to keep themselves from being leavened into a strait, niggardly and narrow spirit, that would not suffer them to serve truth freely, as they ought to do; this in all likelihood he had good authority to do, being himself a good example in this respect; for although he was industriously careful and not negligent, nor slothful about his outward concerns, whereby his substance in the world did considerably increase, yet would he not impute the same to his own doings, neither was his mind much taken up therewith; he looked upon it only as the favour of the Almighty to him, and therefore thought himself under the greater obligation to lay out the same to the utmost of his strength and ability, in order to promote the interest of Truth, and the honor of that worthy and precious name, in which he had believed, and which had also been his strong tower and rock of defence, in the depth of many exercises. It may be truly said, he was abundantly more industriously concerned on account of the truth, than on the account of his outward and temporal affairs; and as, after the time of his convincement, he was all along careful to behave himself so as that he might not be a burden, or cause of exercise to his faithful brethren, nor bring trouble in any case upon the church, but on the contrary, be serviceable and helpful to the same according to his measure, so was he also careful to walk among his neighbors and those he conversed with, as that he might demonstrate unto all, that the whole aim and drift of his mind was chiefly to promote Truth and righteousness in his day and age. And this undoubtedly he did, with all his might and strength, for which we believe his reward is sure with the Lord for evermore; an earnest of which we are fully satisfied he had many times plentifully given him, whilst in this earthly tabernacle. This was so sweet unto him, as he often used to say, that for the sake thereof, he did not spare devoutly to offer up his whole strength, and the prime of his years, even for the promotion of the blessed Truth, by which he had been so eminently visited, and whereby he was made instrumental for the good of many. Under these qualifications he was made serviceable divers ways, so that many have cause to lament the loss of him, and more particularly we, his friends and brethren, amongst whom, for the most part, he resided, who also had the most immediate and particular benefit of his service and company. The loss of him would undoubtedly sadden many hearts, were they not fully satisfied that his departure was in peace; and though his body be gone to the dust, yet the remembrance of him is sweet and precious, in which the faithful enjoy him in spirit, under a lively hope, that the mighty Lord of the harvest, who raised him from a low degree, and by his almighty power, made him a blessed and serviceable instrument in his hand, is also able to raise up others in his room, for the carrying on of his own work, to his own praise, who over all is worthy of praise, adoration and worship, might, majesty and dominion, now and forever.

Thus having given some account of his convincement, and conduct of his life, relating to his conversation in the world; what remains is to give some further account of his ministry, and labours and travels therein. It was not long, as hath been before observed, after he was convinced, before his mouth was opened in a public testimony for the Truth, in which he sensibly witnessed a growth, being careful diligently to wait for the springings of life, which is the root and supply of all sound and right ministry; for he laboured more to grow in that, than in words without it, although also very careful to keep to that soundness of speech that cannot be condemned.

Not very long after he was concerned in a pub-

lic testimony, he was drawn forth to visit Friends' meetings not far distant from the place of his abode, as also in divers places more remote, in which he had good service, and was well received among Friends, to his and their mutual joy and comfort in the Lord. And in the year 169⅘, he had a concern upon his mind to visit the meetings of Friends in Ireland, where he was likewise kindly received; his visit being acceptable to faithful Friends in that country. Under this concern he was enabled through the goodness of God unto him, to perform what was required of him in that respect, returning home again in much satisfaction and peace, as a reward for such, his labour. After this he continued in his wonted service, both at home and abroad, many times visiting Friends in divers parts of this nation, till at length, it pleased the Lord to concern him to visit the people of God, in foreign countries, to which he gave up; and way being made for him for such a service, and having the concurrence of his Friends and brethren along with him therein, at length he set forward on his journey and voyage for America, leaving his wife and family, in the Ninth month, 1697. He took shipping at Deal, in Kent, in the Tenth month after. He had a prosperous voyage, arriving on the fourteenth day of the First month following, in Maryland, where he visited Friends and had much service, as well as in other provinces, as Virginia, Carolina, Pennsylvania, East and West Jersey, New England, Long Island and Rhode Island, &c. In these countries he had many large and precious meetings, esteeming it, as he would often say after his return, as a merciful favour to him from the hand of God, that he was enabled to go through what was required of him in that respect, adding, "Oh! it was well for me, that I gave up to that service in those days, whilst health and strength of body were afforded me, for now, I feel my natural strength is abated, whereby I am the more incapable of performing such service." Notwithstanding this, he would often be looking back with joy, and rejoicing at those times, praising God for the many mercies vouchsafed to him inwardly, and whose divine arm of power was likewise near to protect him on his return; he arriving again in England, the twenty-third of the Fourth month, 1699. He was absent from his native land in the aforesaid service, upwards of one year and six months. After this he travelled not very much, excepting in the county where he lived, and some adjacent counties, as Bishoprick, Westmoreland, and Lancashire, &c., and several times to the Yearly Meeting at London. He was for several years before he died, attended with various infirmities, which much impaired his health; nevertheless he mostly frequented the Quarterly and Monthly Meetings to which he belonged, though many times with much difficulty, because of the infirmities of his body; but at divers times when the life and power of Truth were upon him, he was borne up over his infirmity as though he were in no kind so afflicted. Thus this faithful and upright-hearted man, being now unfit for long journeys, and service in remote places, such as he spared not to undertake when he found it his concern in his younger years, laboured much in the service of Truth, on one account or other in his own country, till toward the latter end of the summer, in the year 1708, at which time his old distemper seized violently upon him, insomuch that he was thereby brought very weak, which weakness he continued under for several months, not being able to stir much from his own house.

In this time his inward man was strong and his understanding clear; so that Friends who went to visit him in the time of his sickness, were often comfortably refreshed in beholding and feeling his spirit in the power and dominion of the life of Jesus Christ, which may truly be said, was his support over all his exercises. But notwithstanding his former weakness, about the latter end of the Twelfth month or beginning of the First month following, he began to recover somewhat, and gathered strength so far as to get to the Monthly and Quarterly Meetings to which he belonged. In these he had as formerly, good service, after which he was likewise enabled to go to the Yearly Meeting for worship, held in Lancashire, in the Second month, 1709. In this meeting, powerful was that Hand and Arm, which guided and supported him, under the conduct whereof, eminent were the gospel truths, which in that meeting were through him delivered, to the gladdening of many hearts; the service whereof, we believe, will not easily be forgotten by a remnant, and in which his faith was strong, that Truth and the glory of it should yet more and more prevail and spread over nations, even from sea to sea, unto the uttermost parts of the earth.

Thus having been supported by the Lord in his service, after that meeting ended, he returned homewards, after which he weakened by degrees till the time of his departure, which was not long. Many sweet and edifying expressions dropped from him in his illness, by which it appeared he was ready to embrace death with cheerfulness of mind, whenever it should please the Lord so to order it. A few days before his departure, being visited by a Friend, he began to speak to him of the day of his convincement, saying, "It was a glorious day for me;" and further added, that he had large tokens that the day of his death would be so likewise, which we have good cause to believe was so to him. He continued sensible, under his weakness of body, until the time he drew his last breath, which was on the 4th day of the Fourth month, in the year 1709, and in the fifty-first year of his age.

To which the Quarterly Meeting at York added the following:—

He was a faithful labourer in the harvest of

the Lord; he gave himself to spend and be spent in Truth's service, both in feeding the flock of God, as also in the overseeing the same. Being an able minister of the New Testament, not of the letter but of the spirit, his doctrine dropping down like dew, and like small rain upon the tender grass, the Spirit of God accompanying him in the delivery of the same, he was of great comfort and benefit unto the churches, both at home and abroad, where the Lord did order him. The care of the Churches was also upon him, for the peace and prosperity of which he travailed both in body and mind. His labours and service for the work of the gospel were much, both in our nation and in several foreign countries, in which he approved himself, as an able and faithful minister of our Lord Jesus Christ, encouraging and strengthening the honest and tender-hearted, to hold on their way, to the perfecting of the work of their salvation; as also in warning and stirring up the careless and unfaithful, to more diligence and watchfulness. He preached with authority, in the spirit of the Gospel and the remembrance of him, and of the heavenly sweetness that attended his ministry (who though dead, yet speaketh) is precious unto us, and the unity and harmony which we had together with him, cannot easily be forgotten by us. His doctrine was deep, and his company very pleasant to his brethren; he was given to charity, and used hospitality much, his heart and house being very open to entertain such as travelled, or were concerned in Truth's service. Much might be said in the praise of such a faithful minister, who not only preached, but in practice was exemplary to the flock; but Friends of the Monthly Meeting of Settle, to which he did belong, having drawn up an account of the same, we refer to it for further satisfaction, touching his labours and travels, both in the work of the ministry and other services of the Church of Christ Jesus our Lord; beseeching him who is Lord of the harvest, to send many such faithful labourers into his harvest. As he lived in the Truth, so we believe he died in the Lord, and now is at rest from his labours, and his works follow him.

ABOLITION OF SLAVERY IN THE PORTUGUESE COLONIES.

It is said that there is a prospect of a law being passed in Portugal for the abolition of slavery in all the colonies of that country. A bill for this purpose was read in the Chamber of Peers at Lisbon, on the 25th of May last; and on the 25th of June following, the Committee on Colonial affairs, to which it was referred, made a report approving and recommending its adoption by the Chambers.

The number of slaves that will be freed by this measure, should it become a law, is between 50,000 and 60,000, nearly 30,000 of whom are in the settlements along the Eastern coast of Africa, about 6,000 in the Cape de Verde Islands, and the remainder chiefly in the settlements and on the islands along the Western Coast of Africa. —*N. American and U. S Gazette.*

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 15, 1849.

Our readers will find in the present number, some observations on a subject vitally interesting to the members of our religious Society. The maintenance of a testimony in favour of a free gospel ministry, has, from the first rise of the Society, been held as an essential portion of our religious duty. In all our Monthly Meetings the subject is annually revived, by the queries which are answered in the reports addressed to the Yearly Meeting. Our friends in England, who do not enjoy, and never have enjoyed, the freedom from ecclesiastical exactions, to which we in this country are accustomed, have issued advices from time to time, to their members, to maintain this ancient testimony unimpaired. As early as 1675, we find the Yearly Meeting of London advising that such of their members as should oppose, slight, or neglect this testimony, should be dealt with according to gospel order. It is devoutly to be wished that, at this day of liberty and ease, the rising generation may not lose sight of the important principles involved in the question alluded to; or weaken their strength, whatever it may be, by compliances incompatible with the doctrine which Friends have always considered themselves required to support.

Ohio Yearly Meeting.—By letters received from Ohio, the Editor has been informed of the proceedings of that body as late as the evening of Third day, the 4th inst. On Seventh day, 1st, the meeting of Ministers and Elders convened as usual, where several Friends from other Yearly Meetings were in attendance; including our beloved friends Benjamin Seebohm and Robert Lindsay, from England.

In the meeting on Second day, the clerk mentioned that two epistles from New England were present; and the reading of those from other Yearly Meetings was then attended to and completed. A proposal was then made that the epistle from New England Yearly Meeting should be read. This occasioned considerable discussion; but the proposal was not agreed to. The reading of the epistle from the separated body was passed by nearly in silence.

Since the above was in type, we have learned that the meeting was afterwards conducted in a good degree of harmony, and comfortably closed on Sixth day.

MARRIED,—At West Union, Morgan Co., Indiana, on the 21st of Sixth month last, JAMES B. HADLEY, of Hendricks Co., to LAVINIA ALLEN, of the former place.

——, At the same place, and same day, WILLIAM AIRY to EMELINE JOHNSON, both of the same meeting.

——, On 5th day, the 30th ult., in Friends' meeting, at Monkton, Vt., DANIEL, son of John Clark, of Walnut Ridge, Indiana, to MARY R., daughter of Nathan C. Hoag, of Ferrisburgh.

DIED,—At his residence, in Henry county, Indiana, on the 2d of 6th mo. last, after a lingering illness, HENRY LEWELLING, a member of Duck Creek Monthly Meeting, in the 42d year of his age.

For Friends' Review.

CAN FRIENDS CONSISTENTLY ATTEND MEETINGS WHERE HIRELING MINISTERS OFFICIATE?

There is no disposition in the writer of this essay, to enter into judgment with those who, in consistency with the principles of their education, engage in the ministry, and use it as a means of support. There are no doubt many who conscientiously believe that a preparation for the ministry requires a course of study, and an amount of expense, which must occupy the time and absorb the means, usually devoted to a preparation for the more lucrative employments of society; and that of course those who submit to this expenditure of money and time, are fairly entitled, upon the admitted principles of business, to pecuniary compensation for the service which they have thus acquired the capacity of performing. It is readily admitted that many pious individuals devote themselves to the study and exercise of the ministry, from an apprehension of duty and a sincere desire to promote the glory of God, and win souls to Christ; and yet make their calling subservient to a comfortable support, or even to a moderate accumulation. With such individuals no controversy is intended. To their own Master let them appeal for the integrity of their motives.

There is another class of persons whom every age and country has probably produced; who are not closely associated with any body of religious professors; and who are seeking, without knowing where to find, a mode of worship on which they can satisfactorily repose, and a people with whom they can fully unite. Such as these are likely to go, and with the sincerest intentions often do go, from one teacher to another, in search of some to instruct them where to find the pearl of great price. Such was the state of many pious enquirers after the right way of the Lord, at the time our society arose; and such is no doubt the state of many in our day. The experience, however, of such inquirers has frequently led to the conviction, that they were seeking abroad for what could be found only at home, and that the hidden treasure was to be found in the secret of their own souls.

The inquiry which stands at the head of this article is designed to apply, not to those who have grown up under ecclesiastical establishments, or to such as, being unable to repose upon the religion of their education, are in a state of honest uncertainty, but to those who have embraced, or profess to hold, the doctrines of Friends. Those doctrines, we observe, though not entirely peculiar to ourselves, are, so far as the ministry is concerned, clearly distinguishable from those held by most other professors of the Christian name. With others the ministerial office appears to be regarded as of a mixed character. While a call from above is admitted, in theory, to be an essential condition, the preparation and the exercise partake largely, if not chiefly, of the means usually devoted to the ordinary vocations of life. When we observe a parent educating his sons for various professions; preparing one for the pulpit, another for the bar, and a third for the practice of medicine; we naturally suppose that the motives by which he is actuated, are nearly the same in all the cases; and that if the sons should imbibe the parental feeling, they will pursue the course prescribed for them, in nearly the same spirit. Under circumstances of this character, whatever sanctity may be attributed to the ministerial office, it is reasonable to believe, and difficult to resist the belief, that the call and the qualification are different in their nature, as well as in their degree, from those on which the primitive apostles relied. We do not expect such ministers to adopt the language of Paul—"Though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, wo is unto me if I preach not the gospel."

But with Friends, the theory, as well as the practice, is different. We recognize no scholastic preparation for the ministry. We consider it the duty of parents to give their children a religious and guarded education; including such portion of literature and science as may prepare them to fill, with propriety, the sphere in which they will probably move. But an education for the ministry is unknown among us. The view which, at an early day, opened upon the mind of George Fox, "that to be bred at Oxford or Cambridge was not enough to qualify men to be ministers of Christ;" or, in other words, that the best education which schools and colleges can afford, is insufficient to qualify a man for preaching the gospel; is one which has long been received among us as an unquestionable truth. Whatever charity we may exercise in regard to the opinion and practice of others, if we really hold the principles of Friends, the doctrine relative to the ministry can admit of no compromise. We may freely acknowledge the weakness of the Society in various respects, and it would be futile to deny that the ministry may partake of that weakness, still the principles are the same as they were in the

purest days of the Church. We can acknowledge none as genuine ministers of the gospel, but those who were called as was Aaron. The Apostles were enjoined, after all they had heard and seen of the words and miracles of their Lord, to tarry at Jerusalem till they were endued with power from on high; and the ministry of the gospel being the same in its nature now, as it was then, the call and the qualification must be of the same nature. We do not indeed expect the authority and power which accompanied the ministry of the primitive Christians, to be manifested now in the same degree; but the difference is in the degree, not in nature and kind.

The Apostle testified to the Galatians, that the gospel which he preached was not after man; for he neither received it of man, nor was he taught it but by the revelation of Jesus Christ. He even pronounced an anathema upon any one who should preach any other gospel than that which he had preached, and they had received. Now, this anathema, we observe, is not pronounced upon those who were ignorant of the gospel, but upon those who should attempt to lead the believers to reject or deny the truths which had once been taught and received. Hence we perceive, that, in the view of this zealous and enlightened apostle, turning the believers back from the faith they had received, was a grievous offence. And if those who turn others back are guilty, those who are voluntarily turned back cannot be innocent.

It may be asked whether these considerations have any necessary connection with the question under review. I think they have. If we hold the doctrines of Friends in relation to the gospel ministry, we must admit that such as undertake to preach the gospel, without a commission from above, and without the anointing which teaches what and where to minister, whatever they may be to others, are to us, no gospel ministers. As Friends have always construed the injunction, "freely ye have received, freely give," in such manner as to exclude preaching merely for a stipend, any act which virtually recognizes such preaching as the ministry of the gospel, cannot be reconciled with our profession and belief.

If we hold the doctrine that the worship which is acceptable in the divine sight, must be in spirit and in truth, and that the preparation for this worship is not effected in the strength or wisdom of man, we cannot conscientiously unite, under the profession of worship, with those who engage in preaching and prayer, without waiting or looking for any other preparation than that of assembling in one place. We ought to reflect that religion is too serious a subject to be engaged in otherwise than in a serious manner, and the worship of the Most High is too awful and momentous to be performed or professed, except in sincerity and truth. We may also remember that acts may be performed with seriousness and sincerity, by those who entertain different views in relation to ministry and worship, which in us would be tinctured with hypocrisy.

In the first age of the Society, the condition of the country where Friends appeared, and the grievous oppression exercised by the ecclesiastical power, rendered the maintenance of a testimony in support of a free gospel ministry, a conspicuous and prominent part of their service. In that day the question among the professors of christianity seems to have been, not whether the gospel should be, as in the days of the Apostles, without charge, but to what denomination of Christians the revenues of the church should be assigned. As George Fox and his coadjutors revived and defended the ancient doctrine, that the gospel was to be preached without money and without price, their doctrines were regarded by the clergy of every denomination with suspicion, if not with antipathy. Hence we may readily perceive that the persecutions to which they were exposed, though founded on different pretexts, were in reality on account of their opposition to ecclesiastical demands. It is, indeed, a well established fact that the intolerance which, in modern ages, has disgraced the Christian name, has been generally stimulated by the professed teachers of religion. The motive of the craftsmen of Diana, has operated on them. The doctrines which they were labouring to suppress endangered their wealth. At the present time, and in our own favoured land, such persecution as Friends and other dissenters endured, under the reign of the Stuarts, are unknown; and we shall probably not be wide of the truth if we attribute a large part of the freedom from ecclesiastical exactions which we now enjoy, to the inflexibility with which our predecessors maintained their testimony against a ministry established and sustained by force. The blood of the martyrs is said to be the seed of the church. And the patience and firmness with which our early Friends endured the sufferings consequent upon their testimony in relation to a free ministry, probably contributed quite as much as their declarations, to impress on the minds of the people at large, a more liberal and enlightened view of the subject.

It must still be remembered that while a change in the prevailing opinions of the age, and a consequent change in the institutions of the country, may have rendered this testimony less prominent than in the days of G. Fox, they have produced no variation in the doctrine itself. Its importance, as well as its nature, remains unchanged. A testimony which was supported by our primitive Friends, at the risk, and sometimes at the actual cost of their lives, loses none of its importance by the ease, and exemption from suffering, with which it can now be supported.

It may be remembered that even amid the light and liberality of the nineteenth century, ecclesiastical exactions continue, in the land of our ancestors, to grind the faces of the poor; and dissenters

are there compelled to contribute, either actively or passively, to the support of a ministry with which they do not unite. In some places this is a burden of no trivial amount. Whatever this system may be in the view of others, to those entertaining our opinions in relation to the ministry of the gospel, it must appear plainly anti-christian. As this system is supported by the laws of the parent state, why is it not equally supported here? We, no doubt, are more indebted for our exemption, to a sense of our religious, than of our political rights. And to this sense nothing can more powerfully contribute than a faithful and unwavering support of a testimony for the true gospel ministry on its original basis.

It may perhaps be supposed, that the mere attendance of the meetings, where ministers who preach for a stipend officiate, provided nothing is contributed towards the payment of the salary, is not supporting a hireling ministry. But a little reflection will probably convince us, that withholding our contribution does not, in that case, mend the matter. The minister who preaches for a salary, reasonably expects to be paid the stipulated sum. And who is to pay this salary but those who receive his instructions? If we are not willing to pay the price, we ought not to expect the purchase. If we partake with our neighbours of instruction afforded by their minister, it would be difficult to plead a conscientious objection to bearing our part of the cost.

There are other objections to the attendance of the meetings in question, which the genuine Quaker cannot easily disregard. Though the ministry is, in some measure secularized, by being made a subject of contract, a degree of holiness is usually attributed to the house where the assembly convenes. This is indicated by the practice, so generally prevalent, of the men uncovering their heads when they enter the door. If we believe, as it is presumable Friends always do, that there is no more holiness in a house where the people meet for the purpose of worship, than in any other, an act, however small, which indicates, or is designed to indicate, a reverence that is not felt, savours too much of affectation to be admitted in connection with divine worship.

A sober Christian will not voluntarily give needless offence to those who differ from him in religious opinion. But the Friend who attends the worship of other professors can scarcely avoid giving offence, by withholding compliance with some of their observances; or conforming to ceremonies which he cannot easily justify on the ground of religious sincerity.

This essay may be closed with a few observations addressed to the juvenile members of our religious society. The modesty which is becoming in youth, requires that due respect should be paid to the counsels of experience; and the religion of their education should not be rejected without careful examination. If those who have enjoyed the advantage of an education in the society of Friends, would seriously scrutinize the principles in which they have been instructed, and test them by the light of truth in their own minds, as well as by the declarations of the sacred writings, I apprehend they would find no rational inducement to seek a purer and more evangelical faith among other communities. And if they do not expect to find a purer worship or a more evangelical ministry among others than in their own society, they will not find, upon mature reflection, that curiosity is a sufficient motive to justify their wandering from one community to another. Instead of settling their minds in the faith of their education, such a course is more likely to weaken their confidence in any religious profession, and to produce indifference in regard to them all. In a word, hold fast to the religion you have till you can find a better; and be very careful not to embrace as a better, what may eventually prove to be much less substantial. E. L.

THE TARIFF OF CONSCIENCE.

Free Trade in Slave Produce Considered.

A DIALOGUE.

[Concluded from page 813.]

C.—I acknowledge there is some weight in your arguments, and shall feel myself bound to reconsider the whole question. One or two difficulties, however, are yet untouched. If I am to refuse slave produce on account of the oppression that is connected with it, I may also refuse the productions of many of our English operatives, who are doomed to a life of the severest labour, and too often receive only a scanty pittance, barely sufficient to keep soul and body together.

A.—With you, I deeply deplore the condition of many of our English labourers, industriously disposed, yet finding no one to give them work, or, when in work, to give them adequate wages. I lately heard a slaveholder from one of the Spanish islands assert that the "black slaves" abroad are better off than the "white slaves" in England! I admit that the negro in a state of slavery, may, in some instances, have more animal enjoyment and less physical suffering than some of our working men, yet his very contentment is a proof of his degradation. If the English labourer be dissatisfied with his employer, he can seek another; if ill-treated by his master, he can summon him to the bar of justice, where the poor man's evidence will not be refused. His wife and child cannot be torn from his embraces, and sold like beasts in the market place. And so far from being kept in systematic ignorance, he is importuned to send his children to school. On all these points it is far otherwise with the slave! And with respect to the question before us, there is this essential difference. Purchase free produce, and you do the producers good; increased demand brings either increased wages, or employment for a larger number. Purchase slave produce, and

you do the producers harm; increased demand means only harder work, or a larger number reduced to bondage.

C.—Could you convince me that your scheme is both practicable and praiseworthy, I do not know that I should give my co-operation. It seems to be too much of a piece with that telescopic philanthropy, so much in favour at the present day. There is far too much disposition to neglect home questions. Why overlook the misery and oppression at our own doors to carry on a distant crusade, "the further off the fiercer?"

A.—Free labour is essentially a "home question." It is true that the objects of our sympathy are in another hemisphere, but, if our eyes are opened, we shall see that one end of the negro's chain is in our own hands. We cannot make our week's purchases over a grocer's or a draper's counter without giving a positive money contribution either to slavery or to freedom. We cannot sip our coffee, or sweeten our dinner, without either promoting or discouraging slavery and the slave trade. We can rarely complete our dress for the day without bestowing our countenance and patronage either on the honest cultivator or the ruthless slaveholder! We cannot escape our responsibilities if we would: then surely this must be a "home question."

Besides, so small is the amount of individual effort demanded of the public by this movement, that there need be no fear of its displacing other duties. We do not ask you to buy a pound of sugar or a yard of calico, more or less than you require, but merely to confine your purchases to articles of free origin, whenever such can be obtained.

As there seems to be such a charm in proximity, perhaps the question may be brought more closely home by a little exercise of the imagination. Let us suppose that in some great convulsion of nature, this island of Great Britain breaks loose from its moorings, and becoming bouyant like the Derwentwater islet, is drifted into the tropics till it meets with the gulf stream, which carries it across to the West Indies. At length Great Britain brings up alongside of Porto Rico, and becomes welded to its strand, the two form one large island. Let us further imagine that this Spanish colony, with its cane-fields and sugar mills, is merely separated from us by a thorn hedge. Allow me next to read from the Anti-Slavery Reporter for February, 1849, a brief sketch of the state of society in Porto Rico, written by a gentleman who had lately resided some months in the island:—

"I have seen, in Ponce, a slave tied to a ladder by his master, and flogged at intervals from morning to night. In the hot, burning sun, throughout the day, did that poor slave lie bound, scorched and bleeding. The next day he died, and the wretch hoisted the Spanish ensign and boasted that he had sent a subject to the Devil. I have seen a negro flogged to death, and his carcase buried in a dung heap. I have seen a man compelled to flog his own wife, after which her master committed brutalities on her person too horrid to be mentioned. I have seen a runaway brought home in a state of starvation, tied to four stakes driven in the ground, and receive from two drivers, one on each side, 150 lashes with cart-whips. Very little blood came from his wounds. The blood had flown to the heart to support life. Two days after, the slave died, his back having become one mass of mortification. I was on an estate where, a little earlier, a negro was thrown into the boiling trick. It was said that he had jumped in himself, but such was not the case. I also saw a man severely flogged, and afterwards locked up in a close dungeon, under a scorching sun. When taken out he was raving mad, and died shortly after. In the district of Humicas lives a man named Jose Marie Rios, who suffers his slaves to die from want, should they happen to be so sick that their cures would be attended with expense. When dead, he has them tied to a mule's tail and dragged to a pit, where they are thrown in like beasts. In fact, it would take volumes to describe the horrible atrocities which are committed on the unfortunate negroes."

Now we will suppose that some of the scenes thus described by an eye-witness, come under our own notice from the windows of our peaceful domicile. We see the children of Africa toiling among the sugar canes the livelong day, under the burning sun of the tropics. We see also their cruel and imperious taskmasters. We hear at intervals the crack of the whip, the yelp of the blood-hound, and the groan of the lacerated wretch, writhing under the hands of his tormentors. We see the canes carried in bundles to the mill, and listen to the clack and roll of the machine as it crushes out the rich pulpy syrup. The shades of evening begin to gather, and we perceive the proprietor of the domain, heading a long file of half-clad negroes, and approaching our dwelling through a gap in the hedge. Every slave carries a basket of sugar, the produce of the estate, and we are invited to purchase. But do we purchase it? No! We have pried into the secrets of its production, and we spurn it from our presence. Lives there a man or woman in our island, in whose bosom beats a genuine British heart, who would not turn from the blood-stained condiment with disgust, and administer a sharp rebuke to the wretch that offered it?

But Porto Rico Sugar, as well as that of Cuba and Brazil, is frequently offered in England, and is bought and consumed by Britons! In the name of humanity, why and how is this? Is cruelty less real because we do not see it, or the groan less bitter because beyond our hearing? Let those who consume such produce bear in mind that they put into the gory palm of the slaveholder, though it be by proxy, the golden coin which fees him for his barbarity—the prize which tempts him to pursue his hateful calling—the

premium for which he makes hearts sick and homes desolate!

C.—I like your earnest mode of handling the subject, and assure you that this conversation will induce me to examine it more closely.

A.—Before we part allow me to impress upon you, two considerations:—

1. Although by the noble act of West India Emancipation, we struck the fetters off 800,000 blacks, there is reason to believe that at the present time *above a million* of slaves are *toiling for us*, the people of the United Kingdom.

2. Any inconsistencies which may attach to the present effort for dissolving this unhappy system, arise, not from any defect in the free-labour principle, but entirely from the false position in which we find ourselves placed by our long-continued disregard of it.

REVIEW OF THE WEATHER

For 8th month (August,) 1849.

The temperature of the month just past, was a little above the average, but exceedingly equable; the mean heat of the coolest day was 70, and that of the warmest 79, making a mean range of 9° only for the whole month. Rains have been seasonable, and the crops yet on the ground, as corn, potatoes, buckwheat, etc., are promising. The market has been well supplied with vegetables, and excepting peaches, with fruit also. The air has been purer and less sultry than is usual in the last month of summer, and the health of the city has continued to improve. Cholera, as an epidemic, has disappeared, and no disease prevails, other than such as is common to the season.

While the weather has been thus favourable here, drought has prevailed extensively to the north and east of us: crops have materially suffered, and many mills, dependant upon water power, have stopped. At the south, also, on both sides of the Potomac, the country has suffered for rain; the water in that river is said rarely, if ever, to have been so low, and the navigation of the canal is from this cause interrupted.

As is common, when disease prevails during hot weather, frequent rumours have reached us during the month, of unusual mortality among the flies; and a few days since, the sudden death of many fish in Charles River, near Boston, excited apprehension in the vicinity where cholera prevailed, that this disease had fallen upon these animals, and that it indicated an increasing malignity in the epidemic. Now, as these phenomena are usually attributed to pestilence, and are by many supposed to betoken evil to our own species, it may be worth while to say, that the probability is very strong, if it be not nearly certain, that the great mortality in both these cases, the fish and the flies, is solely attributable to the universal heat of the elements in which they move; to the high temperature of the air and water, and not to pestilence. Some experiments upon insects, made years ago, convinced the writer that few, if any, of this family, can long resist a temperature of 100, Fahrenheit. The common house-fly retires from its gambols in the shade when the mercury is at 85; at 90 he takes refuge in cellars, or other secluded and dark recesses, the very places which under other circumstances he eschews; when confined to a temperature of 90, this insect is evidently distressed; and when exposed to a heat of 100, dies in a few minutes. Hence the efficay of exposing woollens to the mid-day sun, to rid them of moth. The birds of the air, also, seem in some way to have been taught the same fact. The writer has been interested in noticing from his window, the movements in a neighbour's aviary, where the sun falls on a small part only of the enclosure; on this spot the feathered tenants, except in the heat of summer, are wont to cluster, and often, when the space is too small for the whole, a sharp contest will arise for its possession. An American robin, *turdus migratorious*, has for years borne rule in this colony, and takes care to secure, what usually is readily accorded to him, the most sunny part of this favoured spot. Here "Dick" (as he loves to be called,) will often, in spring and early summer, spread his wings to their utmost extent, erect the feathers upon his back, and lie prostrate upon the floor of the enclosure, admitting thus the direct rays of the sun to his feathers and skin. I have seen him occupy this position many minutes in succession, when the mercury was over 100 in the sun, and, until his open mouth and panting breast showed indubitably that the bird was much oppressed by the heat; nor does he cease this process till, by turning upon his sides, he has exposed every part of his body to the solar ray. When we consider that pet birds are peculiarly liable to attacks of vermin during the close confinement of winter, and that the means this bird used, though painful to himself, were most effectually adapted to their destruction, we can scarcely fail rightly to interpret his otherwise unaccountable movements. Our domestic fowls also are believed habitually to practise the same thing to accomplish the same end.—*North American and U. S. Gazette.*

RAGGED CHURCHES.

The experiment of establishing and maintaining "Ragged Schools" in London, has resulted so successfully in reclaiming large numbers of the vicious and depraved, that it is in contemplation to build churches for religious instruction on the same plan as the schools.

There are few projects more truly philanthropic than this—for it is intended to reach those of whom it might hitherto have been truly written, "the world is not your friend, nor the world's law," and who sink into the utmost depths of poverty and depravity, in England, through the

absence of all incentive to virtue. It is true they are in one sense well educated; but it is in the mazes of guilt, and their quick intelligence operates with fearful effect on the side of evil. It is from their ranks the gallows draws its sacrifices, and the prisons their tenants. It is with and among them that the most brutal passions have unrestrained exercise, and with them that divine things are known only as the means of expressing imprecations. It is strange that in a city like London, where civilization has reached an eminence, and religion has her proper sway, that so terrible a contrast should exist as that presented by the richer and poorer portions of the population. It would seem impossible to prevent the influences which spring from a well regulated, informed and Christian community from penetrating of themselves into and correcting the evils which lie garnered up in the purlieus of the city, but it is not so; and it has been reserved as the special work of a few philanthropists to make the effort to call back the erring and raise up the fallen. Much that is good has arisen from their efforts, and the example set by them has been imitated elsewhere with most beneficial results. The project of constructing "Ragged Churches" naturally follows the other, and claims an equal place, and it is to be hoped that it will succeed entirely.

We have in our own city a Ragged School, which has been productive of great good, even though the number of youth in our bounds who can be properly classed within the spirit of the institution is comparatively small. There are, however, large numbers of those who need, and might be induced to receive and treasure up religious instruction; and we hope that the same spirit which is seeking to impart moral information to the vicious youth who congregate in our suburbs, will go farther, and provide religious teachings for the more mature in years, who are equally degraded with the youth. The effect of such an establishment in ministering to the peace of the city and the observance of the laws, cannot be estimated; and motives of prudence as well as philanthropy, should teach every citizen to befriend the friendless, to take away the crowd of temptations which encompass them, to fortify their minds and hearts with knowledge, and instruct them in the truth that none can be friendless or portionless in this country who are willing to labour.—*North American and U. S. Gazette.*

THE FLOUNDER'S INSTITUTE.

On the morning after the General Meeting at Ackworth, an examination of the students took place at the Flounder's Institute, to which an invitation was given for Friends engaged in teaching, or otherwise particularly interested in education.

This new Institution, as our readers are aware, is situated about half a mile from the school on the summit of a hill. Seen from Ackworth, and on the approach to it, it has a picturesque and commanding appearance; and the building itself looks over a diversified and undulating country, resembling many other rural districts on our fruitful and well cultivated island. The edifice is entirely of stone, two stories high, and of very substantial architecture; it is surrounded by a garden. The interior is extremely commodious, every attention being paid to the wants and comforts of the family.

Several Friends, including four of the trustees, were entertained at breakfast, and at 9 o'clock, we assembled in the lecture room. John Pease opened the meeting with a brief allusion to the object of the Trust; after which Isaac Brown, the superintendent, described the course of study which had been followed in this the first session of the Institute. Lectures and lessons had been given by him and his coadjutor, Dr. Willis, in Greek, Latin, German, French, Arithmetic, Algebra, Geometry, Trigonometry and Mechanics, History and Geography, Chemistry, Botany, Geology and Natural Philosophy; there had also been a course of lessons on Object-Drawing by a master from Doncaster. From an account kept by one of the students, it appeared that he had devoted to the above pursuits, and also to the study of the Holy Scriptures, between Eighth Month 30th, 1848, and Sixth Month 30th, 1849, 1880 hours. Three previous examinations had taken place, the most complete of which lasted eight days.

The arrangements on the occasion of which we are speaking, were kindly made with a view to afford the visitors as much insight into the course and character of the instruction as their limited tarriance would permit. Between forty and fifty Friends were present. In the forenoon, from nine to half-past twelve, the students were examined in the various branches of the Mathematics, in Chemistry, Greek and History; and we understand that in the afternoon, when the number of visitors was much smaller, questions were put to them in Latin, German, French, and Botany. The impression which we received from that portion of the examination at which we had the pleasure of being present, much exceeded our anticipations. The disadvantages of a first session, and with young men so very dissimilar in age and previous habits and acquirements, have been most successfully overcome, and the amount of learning which has been imparted, with the general character of the performances, reflects the highest credit on the superintendent and his able assistant. Generally speaking, these two were the only examiners; in the historical questioning, however, which related to the history of Rome during the Punic wars, John Ford also took part. The first division in Greek were reading the Crito of Plato. The half-hour devoted to Chemistry, was enlivened by some simple experiments, which were analyzed by the pupils.

Of the blessing of which this Institution may be made the means to our Society, we will not here speak, though we can scarcely imagine any application of wealth more opportune to our present condition, than this attempt to supply one of our greatest and most urgent wants. We had not the opportunity of observing how far that most important qualification of a teacher, his religious and moral character, is made the uppermost object of regard and labour; but we were glad to hear that another primary object in view, skill in imparting knowledge and in the management of children, is likely to receive practical attention during the coming year. On these still more than on the depth or extent of communicated knowledge, will depend the usefulness of the Flounder's Institute. Before concluding, we would suggest that a greater amount of polish in the manners of the pupils is to be desired; and we have too good an opinion of all the parties concerned in the establishment, to believe that this little hint will be taken amiss.—*London Friend.*

From the British Friend.

THIRTY-NINTH ANNUAL REPORT OF THE STATE OF THE RETREAT,

An Institution at Bloomfield, near Dublin, for persons afflicted with disorders of the mind.

The following is a statement of the patients under treatment during the year ended 31st of Third Month, last:—

	Men.	Women.	Total.
In the House, 31st of 3d mo., 1848,	9	13	22
Admitted during the year,	3	3	6
	12	16	28

	Men.	Women.			
Removed cured,	0	2			
Much improved,	0	1			
To other asylums,	2	0			
Died,	1	0			
			3	3	6
In the House, 31st of 3d mo., 1849,			9	13	22

From the above figures it will be observed that the state of the institution, as to its number of patients, is the same as it was twelve months ago. Of those admitted during the year, it may be stated that one was removed "cured," after a few months' residence; two are so far recovered as to be nearly fit to resume their acustomed avocations in social life; and one is an elderly person whose insanity is of long standing. Of the other two cases, one, though improved since his admission, does not give any sanguine expectation of complete recovery; the other, a young man about thirty-two years of age, resident about five months in the institution, was removed by death after a few days' illness.

Of those removed, who were in the institution at last report, one left in Fifth month completely cured, having been resident about two months; and one has returned to her friends, so far restored as to participate in the enjoyment of domestic life. Those removed to other asylums were cases admitting little or no expectation of recovery, and it is believed their removal was solely on the ground of economy. Some of the cases of longer standing are rather more hopeful than might have been expected some time ago; but the majority are to all appearance of such confirmed character, as to preclude the hope of much, if any, decided improvement.

Thus it will appear, from a review of the cases under treatment during the past year, in connection with the results above stated, that there is ground to believe the establishment is maintained in a good degree of efficiency, and has a claim to be ranked among the best conducted asylums for those afflicted with disorders of the mind. The Committee would, however, again urge the necessity of an early removal to the institution of those who may be afflicted with this painful malady, experience clearly showing that in such cases the probability of cure is greatly increased. The cases favourably reported above fully bear out this observation, as they are, with one exception, of recent affection.

In the course of the past year several considerable improvements have been effected on the premises, both externally and internally; the grounds have been newly laid out; a full supply of excellent water has been obtained by sinking a well; hot and cold baths have been erected; the economical arrangements of the domestic apartment are much improved; the personal comforts of the afflicted inmates increased; and a regular and varied supply of interesting and instructive reading provided for them, which they appear to appreciate, and which is attended with beneficial effects upon their minds; so that even those whose recovery is considered hopeless, have their mental condition so far modified by the endeavours used to alleviate the distressing circumstances under which they labour, as to be in possession of many comforts.

The want of suitable premises and accommodation for a superior paying class of patients has been felt for some time; the Committee accordingly have lately concluded on making an addition of several commodious apartments to the present building; the work is considerably advanced, and when completed will afford ample accommodation and every requisite for those who have moved in more affluent circles.

Our friend Nathaniel Pasco, who for many years filled the office of superintendent, and his niece, Louisa Adamson, who acted for some time as matron, having vacated their situations in Seventh Month last, the Committee accepted a proposal from John Moss, of Sheffield, and Margaret his wife, to fill those offices, and it is hoped the services of these Friends will be valuable to the institution.

The accounts of the past year have been examined, and exhibit a small increase in the property of the establishment.

The annual report of the attending physician has been presented to the Committee; this document is comprehensive, having reference to all who are, or who have been patients during the past twelve months; but it does not appear necessary to present any particular portion of it to the General Meeting at this time.

Signed on behalf of the Committee,

HENRY RUSSELL.

Bloomfield, near Dublin, 25th of 4th month, 1849.

The following lines were addressed to Doctor Adam Clark, while he was engaged in the Shetland Islands, on a missionary visit, in 1826, by a poetess of one of those islands.

TO DR. ADAM CLARK.

"Let them give glory unto the Lord, and declare His praise in the Islands."

And hast thou, generous stranger, come
From blooming scenes where nature smiles,
And left thine own delightful home,
To visit Thule's barren isles?

What tempted thee to come so far,
A wanderer from the land of bliss?
To brave the elemental war
Of such a stormy shore as this?

'Twas not the insatiate thirst of gold,
Nor proud ambition's loftier aim;
Nor brighter regions to behold,
Nor undiscovered lands to claim.

No; it was still a loftier aim,—
'Twas Christian zeal and Christian love;
A bright and never-dying flame,
Pure, holy, harmless, from above.

Blest is the man whose holy breast
Enshrines this spark of life Divine;
Blest is his home—his family blest:
Such bliss belongs to thee and thine.

Such bliss on earth thy portion be,
And everlasting bliss above;
When Death shall set thy spirit free,
To live with God in realms of love.

Lerwick, 1826.

SUMMARY OF NEWS.

EUROPE.—The steamer Niagara brings news to the 25th ult. The deaths in London during the previous week were 2,230, of which 1,230 were from cholera. In Liverpool, the whole number was 843, of which 582 were from cholera. The deaths from cholera in England, Scotland and Wales during the week, numbered 2,279.

From Hungary, the accounts are that the Hungarians were totally defeated at Temeswar and in Transylvania, and Georgey's army having passed the Russians at Grosswardein, on the march to the South, it would seem that the Hungarian forces had been nearly all driven into the neighbourhood of Arad, and there nearly surrounded by their enemies. It is asserted that the Diet appointed Georgey dictator, and then dissolved itself; that Georgey, with about 40,000 men, surrendered to Paskiewitch; that Kossuth, Bem, and several other chieftains, with the remnants of the army, fled towards the Turkish frontier; and it is even said that the principal leaders had crossed it, and gone to Orsova. If this intelligence can be relied on, it would appear that the Hungarian Republic has been completely overthrown, but as it comes to us through Russian and Austrian channels, it may prove greatly exaggerated. The town of Temeswar, though long besieged by the Hungarians, had not been taken by them. During the siege, although but 300 of the garrison had been killed by the fire of the assailants, 2,400 died of fever, and 2,000 more were sick when the place was relieved. A number of towns have been burned by the Russians and Austrians during the war; among others, Losonez, in the North, and Csongrad, on the Theiss, north of Szegedin.

The following are said to be among the provisions of a bill which has been favourably reported upon by a committee of the Portuguese Chamber of Peers. The children of slaves, born after the date of the passage of the bill, shall be free from their births; all slaves who enter any territory or ship of Portugal, after the passage of the bill, shall be free; but while the ship remains in port, they are amenable to the laws of the country, and if carried out of port, though the slaves shall be free, the persons who enticed or carried them away shall be responsible for their value. Slaves accompanying foreign embassies may be held as slaves while the embassy remains, but will be set free if they remain in Portuguese territory after the embassy has left. The transportation of slaves from Portuguese ports is strictly prohibited. All slaves who are the property of the State, are declared free on the passage of the law, and others becoming so are free immediately thereupon. Every person is to be considered free unless he can be legally proved to be a slave. In all ultra-marine Portuguese colonies, slaves must be registered, or they will be accounted free. Slaves may at any time be emancipated at a price fixed by arbitrators, one-half of whom shall be appointed by the master, and the other half by the civil authorities.

The Peace Congress had commenced its sittings in Paris. A number of American delegates were present. Victor Hugo was chosen President.

LATER.—Since the above was in type, dates to the 1st inst. have been received by the Europa. Mortality in London for the present week 2,479; cholera 1276. Of Liverpool 682; cholera 408. The news of the overthrow of the Hungarians seems to be fully confirmed. Comorn, however, still holds ont. It is announced that Venice capitulated on the 22d ult.

CHOLERA.—But few reports have been published, during the last week. The disease does not appear to be now severely prevalent in any part of our country. In New York, on the 4th, 11 deaths were reported. Boston, 4th, 9 deaths; 9th and 10th, 17 deaths. For the week ending on the 8th, 205 deaths, 61 cholera. Lowell, 1st and 2d inst., 10 deaths. Rochester, 3d, 4 deaths. Montreal, 2d and 3d, 5 deaths. Philadelphia, for the week ending 8th inst., 214 interments; cholera asphyxia 16; cholera infantum 14; dysentery 29; consumption of the lungs 18. Adults 87; children 127.

PHILADELPHIA MARKET, 11th inst.—Flour rates from $5 to 5.25 per barrel, for export; $5.25 to $5.50 for city use. Rye flour and corn meal $3.20 to $3.25. Wheat, red $1.05 per bushel; white $1.12 to $1.15. Corn 65c.